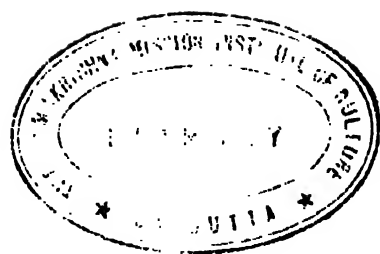


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Prabuddha Bharata

OR AWAKENED INDIA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

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SWAMI VIVEKANANDA

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No. 2



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REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

Calcutta,

March 12, 1899.

Last night a monk called, and when I said I wanted to interview Swami for *Awakened India*, offered to take me back at 6 in the house-boat, if I would drive home. S— came too, in order to bring me home, so we walked. We got there at 8 o'clock. Swami had been sitting beside the fire under the tree. . . . When I had interviewed him, he said, “I say, Margot, I have been thinking for days about that line of least resistance, and it is a base fallacy. It is a comparative thing. As for me, I am never going to think of it again. The history of the world is the history of a few earnest men, and when one man is earnest the world must just come to his feet. I am *not* going to water down my ideals, I am going to dictate terms.” . . .

Amongst other things Swami said, “We have not seen Humanity yet, and when that era dawns there will be no line of least resistance, for every one will be free to do good,” and again, “My mission is not Ramakrishna's nor Vedanta's nor anything but simply to bring manhood to my people.” “I will help you, Swami,” I said. “I know it,” he said, and so I beat the alarm.

Calcutta.

May 1, 1899.

. . . . At the Math Swami is lying ill with fever and bronchitis.

On Friday I went to lunch with Swami. . . . His mood on Saturday was entirely different, however. His days were drawing to an end, but even if they were not, he was going to give up compromise. He would go to the Himalayas, and live there in meditation. He would go out into the world

and preach *smashing* truths. It had been good for a while to go amongst men and tell them that they were in their right place, and so on. But he could do that no longer. Let them give up, give up, give up. Then he said very quietly, "You won't understand this now, Margot, but when you get further on you will." . . .

I find there is money enough in Bengal for Swami, but people want to make their conditions, and so it never reaches him. This is his true attitude of staunchly refusing plum cake, and accepting starvation as the price of principle. . . . Swami is right about the world being reached that way and no other. The world is something that overcomes the man who seeks it and crouches to him who renounces it. . . .

America,
October, 9, 12, 13, 1899.

Swami has been pacing up and down for an hour and a half, warning me against politeness, against this "Lovely" and "Beautiful," against this continual feeling of the external. "Come to the Himalayas," he would say every now and then. "Realize yourself without feeling, and when you have known that, you can fall upon the world like a bolt from the blue. I have no faith in those who ask, 'Will any listen to my preaching?' Never yet could the world refuse to hear the preaching of him who had anything to say. Stand up in your own might. Can you do that? Then come away to the Himalayas and learn." Then he broke into Sankaracharya's sixteen verses on Renunciation, ending always with a humming refrain "Therefore, you fool, go and worship the Lord." To get rid of all these petty relations of society and home, to hold the soul firm against the perpetual appeals of sense, to realise that the rapture of autumn trees is as truly sense enjoyment as a comfortable bed or a table dainty, to hate the silly praise and blame of people—these things were the ideal that he was holding up. "Practise Titikshâ," he said again and again, that is, bearing the ills of the body without trying to remedy, and without remembering them. The monk whose fingers were rotting away with leprosy and who stooped gently to replace the maggot that fell from the remaining joint, was the example he used. And he talked about loving misery and embracing death. Later he was pointing out how the only civilizations that were really stable were those that had been touched with Vairâgya.

Surely it cannot be that anyone of us fails to see that even the round of duties is merely a formula. It seems so clear that one is held by a chain that she has never yet been strong enough to break. Yesterday Swami talked of Siva. "Let your life in the world be nothing but a thinking to yourself." Even meditation would be a bondage to the free soul, but Siva goes on and on for the good of the world, the Eternal Incarnation, and Hindus believe that but for the prayers and meditations of these great souls, the world would fall to pieces (that is, others would find no chance of manifesting and so coming to freedom) at once. For Meditation is the greatest service, the most direct, that can be rendered.

He was talking too of the Himalayan Snows and the green of the forests melting into them. "Nature making eternal Suttée on the body of Mahadeva;" he quoted from Kalidas.

WHY MAN IS UP AGAINST GOD

BY THE EDITOR

I

A bad workman quarrels with his tools. Does a man quarrel with God in the same manner? No. Because the workman quarrels to no profit, whereas a quarrel with God is profitable. According to Hindu scriptures, a man can attain to final beatitude even through an adverse attitude towards God. Swami Vivekananda used to say: "Well, see here, if we are to criticize at all, it is better to criticize God or God-men. If you abuse me I shall very likely get angry with you, and if I abuse you, you will try to retaliate. Isn't it so? But God or God-men will never return evil for evil." So a quarrel with God has some redeeming features of its own.

There are several classes of men to whom the idea of God does not appeal. Firstly, there are people, the miseries of whose lives are full to the brim. They cannot fathom the inscrutable ways of God. Hence they become desperate and cry in the agony of their heart: If there is a God, let Him keep out of our way. What business had He to create us? He is called by hypocrites the Merciful. It is all nonsense. He must be the greatest Autocrat who wants to govern us perpetually. The world He has made is full of anomaly, inequity and tyranny. We could have made a better one, in which the state of things would have been as perfect as we desire now. Thus they lay all blame on God for the miseries they suffer from. This may be called the revolt of the creature against its Creator.

Secondly, there are men who say that the existence of God cannot be proved. Hence they proclaim that there is no God. The problem of the one and the many is to them a riddle that goes against the possibility of a God. The idea of God is a delusion according to their philosophy. They trace the origin of popular notions about God to age-long superstitions and prejudices. It is due to the weakness of men that they have invented a God. Weaklings can hardly stand against the forces of nature. Nor have they brains enough to explain the mystery of phenomena. It is thus out of fear and ignorance that they pray to an imaginary Being whom they call God.

Thirdly, men there are who believe in the existence of God but somehow or other take an inimical attitude towards Him. These are extraordinary persons, but unfortunately misguided by their egotism and love of power. They generally fight against the Incarnations of God or God-men. They are persons of unusually strong mettle. They want to test, as it were, the power of Satan against the power of God. So they bear the brunt of an eternal struggle against God and God-men.

Next, there are men who believe in man but not in God. They argue somewhat like this: "If God is, man is a slave; now man can and must be free; hence God does not exist." According to them, all religions are created by credulous people. They are founded on cruelties and bloodshed. Voltaire said that if God did not exist, it would be necessary to invent Him.

Whereas these people would retort : "If God really existed, it would be necessary to abolish Him." The reasons they adduce are : "The idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, both in theory and practice."

Lastly, what is the attitude of the modern man towards God? Mr. Walter Lippmann voices the view of the educated laymen of today : "I do not mean that modern men have ceased to believe in God. I do mean that they no longer believe in Him simply and literally. I mean that they have defined and refined their ideas of Him until they can no longer honestly say that He exists, as they would say that their neighbour exists." The modern man seeks to establish God from the results of science. He looks to the eminent men of science for his idea of God. There are still others who belong to this class but hold more radical views. They seem to think as follows :

"The idea of God first got into the brains of primitive people. New light did not dawn on them. They were steeped in ignorance. They hardly knew how to overcome the ravages of nature. Naturally they submitted to queer ideas about God. Now that we are civilized, the superstitions, God and religion, must beat a hasty retreat. Thanks to the modern civilization ! We are out brushing aside the follies of our ancestors. Centuries have rolled away and men have laboured under these false and foolish notions of God.

"The maximum of happiness is the goal of human life. It cannot come to society unless we root out slavery of thought. Self-restraint is a meaningless word. Spirituality is a worn-out doctrine. These are of no practical value in life. Let us bury the dry bones

of religion. The values of life are to be set according to the light of today. Philosophers are fools and should be shut up in dungeons. Let them rot in darkness, they have no right to disturb the world. Saints are infidels and ought to be hanged. If that is done then probably the earth might be saved from strifes and feuds.

"In our age, we have achieved mastery over air, water and land. We have conquered time and space to a great extent. Science is trying to make an end of diseases and freaks of nature. It will some day protect us from old age and death. Poverty will vanish from the world, when newer plans will be invented for equi-distribution of wealth. Deeper and further researches will enable us to stop earthquakes, floods and droughts. When all these will be possible, we shall be able to expose the fallacies and absurdities to which man has been led by the belief in a God."

II

Let us now examine the validity of the arguments that these various classes of people have set forth in accusation or denial of God. Firstly, to rebuke God because we suffer is not according to reason. It is childish. Children when they get hurt, scold their mother. The cruelty, iniquity and tyranny that we see in the world are a delusion. They have originated from our ignorance. The relation between the creature and the Creator is one of identity. The idea of difference between the two is responsible for all miseries in life. When we forget about our real Self, we assert a false individuality and revolt against God who pervades us all.

Secondly, the view that atheists hold is untenable. Because while they deny the existence of God they consider the world as real. The true atheist is he who can deny God and the world as

well. The idea of God and that of the world stand or fall by the same logic. "The same person who sees falsity in the idea of God," said Swami Vivekananda, "ought also to see it in the idea of his own body, or his mind. When God vanishes, then also vanish the body and mind, and when both vanish that which is the Real Existence remains forever."

The third type of people do not really represent any school of thought. An excessive degree of pride or love of power incites them to take up arms against God or God-men. Ravana fought Rama and Kamsa found an adversary in Krishna. The path that these persons take to, however hazardous it may be, is also recognized by the Hindus as one that leads a man towards God and brings him ultimately to the desired goal.

Next, let us consider the position of those who believe in man but not in God. They lay all stress on the truth in man, while denying God. These men sincerely wish the good of mankind as a whole. But is it necessary to abolish God in order to seek the good of man? Why is the question of man alone taken up, exclusive of other beings in the world? In such a position we cannot take into account the problem of life in toto. Nor can we explain the riddle of the world. Besides, the economic or political good of mankind cannot alone ensure human liberty, nor can either keep human reason and justice safe in the hands of man. Vedanta offers a happier explanation of the whole problem. It proclaims the unity of life—the unity of all beings. That unity is based on divinity, hence man is divine. If we want to serve mankind, it can best be done on the basis of divinity in man. So what need is there to abolish God who per-

meates all, and to establish man on a frail basis of reason?

Lastly, about the modern men who are more or less influenced by adverse opinions about God and religion. The present age is pre-eminently mechanical and technical; as such the general outlook on life suffers a good deal from a lack of spirituality. Nowadays we are too much engrossed in things that yield economic profit and material comforts. The life of average men is full of hurry and uneasiness in spite of the so-called happiness. In the fields of commerce, politics, learning and everywhere, men are groaning under the terrible yoke of competition. Nations are at war out of commercial greed and rivalry of power. Civilization itself rests upon the dark tendencies of materialism. "In this age of spiritual turpitude," writes Prof. Nicholas Berdyaev in a recent number of the *Hibbert Journal*, "when not only the old religious beliefs but also the humanist creed of the nineteenth century have been shaken, modern civilized man's sole strong belief is a faith in the might of technical science and its capacity for infinite development. Technique is man's last love, for the sake of which he is prepared to change his very image. . . . There can be no technical ends of life, only technical means: the ends of life belong to another sphere, to that of the spirit. Very often the aims of life are superseded by its means, the latter may usurp so important a place in human life as completely to eliminate its ultimate object from man's consciousness. This is what is happening on a vast scale in our mechanical age."

The vanity and glamour with which we speak of our material achievements have made us blind to the eternal verities of life. As a consequence, the spiritual values are being replaced by the gross enjoyments of life. We there-

fore need a rapid spiritualization of life. It means that modern man should return to his own Self. And what is Self? It is Love that dwells in sacrifice and manifests itself in service. The law of service is the law of life. The more a man moves in conformity with this, the greater is the manifestation of God in him. Unless our society is based on this principle, no amount of science can bring man freedom or happiness. Man's slavery does not consist in the spiritual values. Rather it is put to flight by the fruition of the spirit. The sorrows of a modern man are rooted in the mechanization of life. Whether we accept God or deny Him is not the problem today. But whether we want to live or die is the crux of the matter that stares in the face of the modern man.

III

There is an ever-increasing demand for novelty nowadays. The lure for such tendency is often falsely regarded as originality. That is why many of us want to think differently from the master minds of old, even at the cost of truth. The result is that we have become restless. We are being tossed to and fro from one mode of life to another. Ill fares the spirit of man in the midst of so frequent changes of outlook on life. In the name of reason and freedom, modern men are suffering a good deal from want of a clear vision of life and its purpose. The spiritual needs of life are naturally lost sight of. Is it not better for us to think for our own selves without blindly following the changing theories of today?

"Originality consists," said J. F. Stephen, "not in thinking differently from other people but in thinking for oneself."

It would be presumptuous to say that the only trend of modern thought is materialistic. There are happy signs, and notable thinkers are seriously thinking over the evils of modern civilization. Even some great scientists see favourable omens for the victory of the spirit in the long run. Various youth movements are set on foot in America and Europe as well. "They all appeal to the spontaneity of feeling and intuition," says Prof. J. H. Muirhead, "against the supposed tyranny of logical system, to the freshness of creation as against the staleness of imitation and repetition, to the individual as against the institution, in a word, to the spirit as against the letter, mind as against matter." In the recent Presidential address of Sir James Jeans at the opening of the annual meeting of the British Association, we find certain declarations which go to show a distinct departure of science from its old point of view. The new physics, says he, obviously carries many philosophical implications and that to some extent it has moved in the direction of philosophic idealism. Mind and matter, if not proved to be of similar nature, are according to him at least found to be ingredients of one single system. Thus we see that rank materialism is gradually beating a retreat from the arena of science. We look forward to the day when science would see the truth in the vision of the seers that Spirit alone exists and pervades all.

SELF-KNOWLEDGE

BY SWAMI RAMAKRISHNANANDA

The Self of man is formless, and therefore infinite. For form is that which is bounded on all sides and therefore that which is formless must be limitless. And it is also conscious and therefore it is infinitely conscious; hence it is all-knowing. Though the rational conclusion is that man is by his very nature all-knowing and infinite, yet in actual life, we see that he is bound. Why? Because he confounds the body with his Self; he wants to be embodied. He does not discriminate between the real and the unreal. What is real? That which always exists is real. Here is a chair. There was a time when it did not exist (as a chair) and there will come a time when it will not exist (as such). Of course the materials of which the chair is made existed before the chair was made and will continue to exist, in some form or other, even after the chair is destroyed. Matter is indestructible, it is true. But we are speaking of the particular thing called a chair. That thing is destructible. Remember, therefore, that when we say a thing is not real, we do not mean that it did not, and will not, exist in some form or other, but that it did not and will not always exist, as that particular thing. The whole universe we see, is, therefore, unreal for it is ever changing. The macrocosm is thus seen to be unreal and the microcosm too is unreal, because the microcosm is only a part of the macrocosm. This body that man thinks to be his real Self is actually unreal. It was born and it must die. Still we cling to it as the only real thing in the world, as the only thing worth

having. What is more strange than this? Though man sees thousands dying around him every day, he hopes that he will somehow be an exception, and will continue to live. Even the miserable leper does not want to die. Why this stubborn clinging to this body? Because man wants to be happy, and as he identifies himself with the body, he thinks that he can be happy only so long as his body lasts. Birds are caught in this way: A number of short bamboo tubes are strung upon a rope whose two ends are securely tied to the high branches of two trees wide apart. The birds see this long string of bamboo tubes and thinking it will make an excellent perch for them, come down in flocks. But as soon as they sit, the bamboo tubes roll and they all hang head downwards. And such is their fear of death that they cling to their perches and lose the only chance of saving themselves from the hunter's bag by refusing to use their wings. Like these foolish birds that forget they have wings and cling to the bamboos as the only way of escaping death, and thus get caught, man in his foolishness thinks that the body is his only hope and that if the body falls his happiness will also vanish. He forgets that his body is not his real Self and that if he gives up the body he will be enjoying the greatest bliss.

The desire for happiness, and the attachment for the body in the belief that only the body can give him that happiness, are the two causes that bind man down to ignorance. A Sâdhu was pleased with a confectioner and offered to send him to heaven. But

so greatly attached was he to all that he thought was his own—his children, his shop, his house, his fields and his wealth—that he preferred to live on as a confectioner and see his children grow up and prosper, then to reincarnate as a bull to till his neglected fields, then as a dog to watch his house, and then as a serpent to guard his treasure, until at last out of pity, the Sâdhu took the matter into his own hands and sent him to heaven. And why this attachment? Because these things gave him happiness; he was not conscious of any higher happiness. But death knows no distinction, and sooner or later, every man dies. High fever drives out the soul from its bodily tenement. Very unwillingly, the man leaves the body; but however unwillingly, he must. A man has a most beautiful house, and is passionately fond of it; but if it is on fire, does he not leave it, albeit with the greatest regret?

But the desire for happiness, Ananda, is a very natural desire. Suppose you take a fish out of water and ask it if it would like to be the emperor of the world, or have a filthy pond to live in. What would be its answer? Of course it chooses the pond, for water is its element; it cannot live without it. Similar is the case with man. He wants to be happy because his very nature is Bliss. In reality he is born of Happiness, lives in Happiness and ends in Happiness. But he commits a serious blunder: he identifies himself with his body, and with the happiness which that body can give.

Thus though we grasp intellectually that we are free and all-knowing, when it comes to practice, we become cowards. We may be very sincere, yet we are powerless. Such is the terrible power of Mâyâ. To talk Vedanta is

very easy, but to practise it is very hard indeed.

Therefore all religions teach the necessity of hero-worship. Who is a hero? The man who has realized his oneness with God, who has Self-knowledge; for religion is not a matter of talk or learning or faith, but a matter of realization. It is only such a man that has a right to speak of God. All others are blind and if they talk of God it would be like the blind man leading the blind and both falling into the ditch. A man of realisation alone is the true teacher, the Guru. So you must hear, study, understand, and then try to realize with the aid of a real Guru. Gurus nowadays are very cheap, just as books are cheap but these Gurus cannot help.

What should be your attitude towards your Guru? You must love him more than anything else, more than your own self even. His words must be laws to you. It is only then that you will heed his advice. Then if he constantly dins into your ears, "My child, this world is false and fleeting; get above it," you will obey him, and gradually strength will come to you, and you will control your outgoing senses. Therefore, you must have a Guru, and have Guru Bhakti, devotion to the Guru, for true Religion to begin for you.

Perhaps you will say, "But where am I to get such a Guru?" I can only answer, "Where there is a will, there is a way." Practise meditation. Select one day out of a month, or even three months, and make it wholly your own. Serve the world all the other days, but that one day let none claim. Retire to a solitary place and meditate. Meditate upon the false and fleeting nature of the world, upon your own inherent freedom and knowledge, that death is sure sooner or

later, and that nothing in the world can save you from death, but yourself. Tell yourself, "Naked have I come from my mother's womb and naked shall I have to go." Think upon the glory of your Soul, and commune with this constant and watchful Friend of yours. Learn

to live with Him, to enjoy His company and to yearn for none else. If you do this, you will gain in strength, and when, by such meditation, you shall have made yourself fit for it, the Guru will also come, and you will be blessed and happy.

THE RELIGION OF BUDDHA

By PROF. ERNEST P. HORRWITZ

Buddhism is prized for its lofty morals. But why should Western folks study Eastern ethics? In our complex state of society it is hard enough to live up to our own moral standard, to live the Christian life; why then take up Buddhism? There are at least two reasons. First, about 400 millions of Asiatics are more or less swayed by Buddhist morals, and educated Westerners should know something of the faith of Asia in this age of close international relations. Secondly, no ethical code is absolute, but relative to time and clime, tradition and environment. It is perfectly correct for a Protestant to eat meat on Fridays, but to a good Catholic it is a grievous sin. And an observing Buddhist regards it altogether as immoral to interfere with life wantonly, and slaughter animals. A study of comparative ethics will broaden and liberalize our minds; we shall not giggle any longer when we see other people follow a moral law differing from our own.

Buddha held morality in higher regard than theology, and inculcated conduct rather than dogma. He was in the first place a moralist and social reformer. The Vedic priesthood ruled with an iron hand over the Hindu people. Buddha weakened the autocratic grip of the Brahmins, and relax-

ed the national faith in the efficacy of elaborate and expensive sacrifices, offered to imaginary gods. He attacked rigid ritualism and traditional religion, and inculcated self-sacrifice as the noblest and simplest offering on the altar of a chastened heart. Men of all classes were freely admitted to the Buddhist order; the old unyielding caste system began to totter and crumble. Furthermore, Buddha rejected choice Sanskrit, the literary language of Hindustan. He preferred to preach in plain Pali, the common tongue of Kosala where once gentle Rama ruled. Rama, the ideal knight of Aryan India, personifies pioneer-culture in the Deccan wilds and spicy Ceylon. Pastoral Kosala, the ancient site of Oudh,

"With fertile lengths of fair champaign,
Fine flocks and herds and wealth of grain,"
is located between the snowy peaks of Nepal and the sacred river Ganges.

THE GOLDEN MEAN

Buddha detested all extremes. He warned his followers not to be self-indulgent nor to mortify their senses; not to be addicted to base propensities nor to self-torture. Self-control is the keynote to Buddhist ethics. The self-subdued are accounted worthier and more venerable than austere ascetics who

"Bescorched, befrozen, lone in fearsome
woods,
Naked, without a fire, a fire within,
Struggle in awful silence toward the goal."
Song-birds steer the middle course be-
tween soaring eagles and carrion-crows.
Soul-mates keep aloof from lonesome-
ness and turmoil, and fondly nestle
together.

"They should have lived together deep
in woods,
Unseen as sings the nightingale; they were
Unfit to mix in these thick solitudes
Called social; haunts of hate and vice
and care.
How lonely every-free-born creature broods!
The sweetest song-birds nestle in a pair.
The eagle soars alone; the gull and crow
Flock to their carrion just like men below."

(Byron)

During Buddha's time the Gangetic valley teemed with nihilists who scoffed at the notion of eternal soul, and were utterly absorbed in mundane affairs. On the other hand, eternalists were always talking of the hereafter, and sadly neglected the pressing duties of the present. Buddha exhorted to keep the golden mean. Be neither eternalist nor nihilist, neither Astika nor Nāstika! neither a dreamer nor a doubter! Visionaries make light of the necessary things of this shadow-world, and are idling in the clouds; sneering sceptics deride immortality as a priestly fiction. By all means, recognize individuality for the time being as an abiding reality amid transient appearances, if you find that attitude helpful; never ignore these fair fleeting semblances! After all, they mirror the unknown truth; not even the lowest life-forms are worth-
less nonentities. It is best for you, altogether to avoid barren arguments about personality and soul; not to concern yourself with vain metaphysical speculation, but rather to follow the moral law (Dhamma). Clean conduct is the "middle path" (Mādhyaṃika).

Morality slays the demon-brood of violent passion and selfish attachment. Die to self and sin, sweep away delusion and desire, and you are in Nirvāna.

"As in the day of first creation
The azure skies are calm again,
As though the world knew not privation,
As though the heart knew nought of pain.
For love and fame my craving passes;
Mid silence of the fields at morn
I breathe as breathe these very grasses.
On days agonè and days unborn
I would not waste a thought nor wonder.
This only do I feel once more:
What gladness, ne'er again to ponder!
What bliss to know: all yearning's o'er!"

(Mereshkovski)

Nirvāna is a state of grace where the hell-fire of selfish yearning is "blown out" (Nir-vāna).

ETHICS

Harmlessness, Ahimsā, is the test of self-discipline, and the central doctrine of Buddhist morals. In ancient texts Himsā denotes physical 'injury' done with evil intent, but the meaning of the vocable has been stretched to 'harm' or 'hurt', not only by deed, but by thought or word. Hindu nationalists denounce any meddling with individual liberty as inhumane; they are responsible for the new rendering of Ahimsā as 'non-interference'. Slavery is inconsistent with the dictates of humanity, and Lincoln has actually been called by one of Gandhi's followers the national defender of American Ahimsā! To them non-interference is the cardinal law of an ideal society. How smooth and delightful social life would run if we interfered less with one another! Bodily injury is bad enough; mental interference, to have one's feelings hurt, one's beliefs hit, is even more insufferable to sensitive and refined minds. We are constantly told: you must read this book, you must see that play, you must meet so-and-so! All this is interfer-

ence. We all evolve along individual lines, and are entitled to follow our personal bent and taste. Unnecessary interference is terribly selfish and narrow-minded; meddling people want everybody to act, speak, think and believe exactly as they do. If that could be done, life would be utterly monotonous and unbearable. Nature's charm is multiplicity, and not uniformity. Variety in unity, dancing wavelets on an infinite sea, is nature's eternal law and pleasure.

The doctrine of Ahimsâ, in the modern sense of the word, has also a national aspect. Gandhi is not the first Indian to offer passive resistance to coercion enforced by foreign rule. Long before the British occupation, Alexander's legions thundered through Hindustan, but non-violence, impervious to force, disarmed the invincible war-lord. Some of the Greek governors, lieutenants and soldiers who after his departure were stationed in the Punjab and Afghanistan, fell victims to native Ahimsâ, and became ardent converts to Buddhist ethics. Ahimsâ certainly facilitated the Moslem conquest; Kashmir opposition was half-hearted and negligible. In patient disdain the Hindus bowed low before the boastful blast, and resigned themselves to fate. They would neither co-operate with the alien aggressor nor offer violence to his intolerant Himsâ.

Scholars who read modern ideas into ancient texts trace the idea of passive resistance back to the Upanishads from which Buddhism and Vedanta are derived, these two superb lifts offered to fervent and aspiring hearts. Both gardens of the soul are like a bewildering maze, full of intricate windings where novices to eastern thought can easily lose themselves. The sweetest flowers have been culled in popular anthologies of song: Buddhist conduct

in the Pali Words on Duty (Dhammapada), and Vedic wisdom in the Sanskrit Gita. Subjoined are half a dozen moral sayings, picked at random from the Dhammapada, and rendered freely:

1. As a bee sips nectar from many flowers without injuring their colour, shape or scent, so the good enjoy society without doing harm (Himsâ).—Gandhi would translate: without interfering by thought, word or action.

2. The perfume of a sweet disposition surpasses the fragrance of lotus buds and sandal wood.

3. We are all foolish, but here is the difference: whereas a conceited man fancies himself wise, the truly wise know their inbred folly perfectly well. Socrates might well have uttered these words. The sophists in Athens thought themselves wonderful and wise, but he, knowing his inborn limitations, was wiser than all the professors.

4. Winds never shake a solid rock, nor does a well-balanced mind falter amid flattery or abuse. Equipoise is the golden mean.

5. Would you be perfect, choose fair means for your success! Dishonesty never pays in the long run, but spells moral shipwreck; so does all falsehood, slander, graft and bluff.

6. Better conquer yourself than a thousand foes. No power on earth can defeat the power of self-control.

Many other helpful sayings are strewn along the path of Dhamma or moral duty. The Pali word Dhamma literally means "holding on" to one's highest ideal; never sacrificing loftier to lower duties. Hindus have always recognized the relativity of morals.

In the third century B. C. Asoka was emperor of India. This model Buddhist had the Dhamma or moral law engraven on many rock-pillars for the edification of the faithful. One of the imperial stone-scripts enjoins religious

tolerance; others commend humility, spiritual charity, and kindness to animals. The following rock readings, again paraphrased, disclose Asoka as a broad-visioned and big-hearted ruler :

1. Follow the moral law according to your creed, but never disparage other sects to the greater glory of your own.

2. Constant self-search and self-control show you how imperfect you are, and expose your natural corruption. Then you will no longer gloat over the few good actions you have done.

3. Idle arguments about what is to become of us when we die, and craving after occult experience and psychic power—all this betrays a little mind, and stunts spiritual growth instead of promoting it. Innocence, truthfulness and compassion give insight in the secret springs of life, in life's hidden meaning. Asoka called this clean vision of the essence of things the "gift of the eye," Chakhu-dân.

4. It is excellent to be generous and liberal, but there is no greater gift than aiding others to obey the moral law.

5. What is the most meritorious rite? There is no grander ceremonial than kindness and respect for the sanctity of life.

6. Do not injure living beings; injuries received bear patiently!

PSYCHOLOGY

Buddhism teaches ethics by the side of psychology on the ground that every action, moral or wicked, leaves an impression on the mind; this invisible stamp (Sankhâra) determines all our sadness and gladness, gloomy and merry moods. An uncontrollable outburst of anger is indelibly imprinted on the brain long after the brain storm is over, thus weakening the power of resistance when the next temptation arises. Again, a noble impulse or generous thought impresses itself silently and subtly on

the subconscious mind, waiting for an opportunity to spring into renewed manifestation. Buddhism explains : cause and effect govern our daily life ! You imagine you are a free agent ; as a matter of fact, you are bound by your past actions. When evil impressions or tendencies preponderate in your mind-stuff (Chitta), evil your life will be ; where good imprints prevail, the result must be a fine and moral conduct.

Suppose, death intervenes before some of these dormant seeds have a chance to grow and develop to deserved honour or shame ; what then ? Suppose, a gifted young sculptor has been killed in the war before he could unfold his latent artistic possibilities ? What becomes of all that unused and unreleased talent ? A Buddhist would give a figurative rather than direct answer. Cut the roses of a bush, he would say ; the vital sap remains in that stripped rosebush, and in due season the latent vitality is sure to burst out in new bloom. Conservation of energy is a general law in the natural world ; not only in the physical order of things, but even more in the mental and moral domain. Dormant energies, inbred characteristics, some time or other, will force themselves into conscious manifestation. The influence exercised by our desires, actual as well as repressed desires, is the mystic link between succeeding lives. Present desires are the seed of future fulfilment.

PRE-EXISTENCE

If I really lived before my birth, how is it that I have entirely forgotten my pre-natal state, and cannot remember a single event out of my past life ? Buddhism replies to this perfectly natural question : you are not even conscious of what you did when you were a baby ; how then can you expect to recollect a

still more remote existence? You do not remember all the chequered experiences you have gained through this present individuality; can you wonder that you are forgetful of former existences?

The jubilant exuberance of poets is never without a touch of sadness, because souls aflame with heavenly fire seem to recollect their divine origin, and intuitively mourn over human limitations.

"From an infinitely distant land
Come airs and floating echoes that convey
A melancholy into all our day."

Before the Master attained self-realization, and fully awoke from the dream life of the senses, he had been living through aeons, according to a sacred legend; latterly as an embryonic saviour or Buddha-to-be (Bodhisatta). His last life on earth covered eighty years. During this final pilgrimage, all past experiences were unravelled, all pre-existences were revealed to his inner vision; he beheld the gigantic past as

in a magic crystal. Long-vanished ages unrolled before his spiritual eye when he was born for the last time, about B. C. 560, as a full-fledged Buddha. The awakened one (that's what 'Buddha' means) told all his remembered births and imperfect lives to loving disciples who memorized the Jatakas or Birth Tales, and transmitted them orally for the benefit of future generations. A thousand years later, the Jatakas, embellished with loads of finished fiction and ornate romance, were committed to writing. They are enshrined in the Buddhist Bible casket, and belong to the oldest Aryan folklore. Many an enchanting romance in the Arabian Nights can be traced back to the Pali birth stories.

But as a rule, Buddha was reluctant to speak on topics, unprovable and unprofitable, which might engage immature listeners in idle argument. The ever-present now is more vital than the buried past.

IMMORTALITY IN THE LIGHT OF EVOLUTION

BY DR. J. T. SUNDERLAND

Most of us are familiar with that fine passage in Shakespeare's *Tempest* :—

"The cloud-capped towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like the unsubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

This is one view of the world, and of human life.

Place beside it another. It shall be from Paul's second Epistle to the Corinthians: "We look not at the

things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Which of these two views of the world and of life is the true one? What are these human lives of ours? Are they things of a day only? Or do they take hold on eternity? When the funeral bell tolls for our friends (as it will soon

toll for us), and we gather around their motionless forms to bid them farewell, will it be forever? Or, will there be a glad meeting awaiting us on some fairer shore?

These are questions that none of us can help asking. We should be less than human if we did not ask them. One difference between us and the brute animals below us is, that *we can* ask them, and search for an answer.

Can Evolution give an answer? Can it help us in the direction of an answer? This is our question. You see then how high, how serious, how full of the most profound and absorbing interest our theme is.

It has been thought in the past that Evolution cannot give us any light on the subject of man's immortality. Nay, worse; many have believed that it has an answer to give, but an answer of despair, linking man with the lower forms of life, not only in origin but in destiny, and saying to him in the language of Ecclesiastes, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast."

I say many in the early days of Evolution have feared that some such dark and hopeless word as this was to be its message to humanity. Later, however, since sufficient time has passed to allow its facts to be more fully understood and interpreted, I think I am safe in saying that that fear is proving to be without foundation. Of course there are evolutionists who are pessimists, and there are evolutionists who are materialists, as there were pessimists and materialists before Evolution came on the scene. But I think it is beginning to be discovered by nearly or quite all broad-minded thinkers that Evolution

does not necessarily or even legitimately lead toward materialism or pessimism, but quite the reverse. Instead of taking God out of the universe, it puts Him into the universe more centrally and vitally than anything has ever done before, making him the living Energy and Soul of it all; instead of belittling man, it lifts him up to a dignity which he had never before possessed, making him the end towards which the evolutionary process tends, and in which it finds its consummation; and hence it opens a door of splendid hope to man.

Before making an inquiry concerning the evidences of immortality, it will be of service to do a little preliminary thinking on the general subject of evidence. There is confusion in many minds as to this whole matter of proof bearing on such subjects as that of life beyond this world. Many men say thoughtlessly, "Give us demonstration; give us demonstration; then we will believe; not otherwise." Do they know what they are saying? What do they mean by demonstration? Mathematical demonstration? Is this subject of a future life one of mathematics? Then how are you going to apply mathematical demonstration to it, one way or the other, to prove or to disprove? Is it a subject of logic? Then how are you going to apply logical demonstration to it, one way or the other?

The truth is, very few things in this world can you demonstrate, even of those that you most firmly believe, and concerning which you have the best grounds for confidence. You cannot demonstrate that the sun will rise tomorrow. You can establish a very strong probability that it will, but that is all. Yet that is enough. No reasonable man asks for more. On the strength of that probability you make all your plans for tomorrow, and go forward to meet the day with perfect confidence.

So with regard to nearly everything in life, your ground for belief is reasonable probability. All business is conducted on grounds of simply reasonable probability. No railroad company knows at the beginning of any day that it will have a single passenger that day. It makes all its preparations for the day's traffic on the grounds of probability. No merchant when he opens his store in the morning knows that he will have a customer. Even if customers have promised to come, he does not know but that accident, or sickness, or death may prevent them. All social intercourse is conducted on the basis of probability. I do not know that a friend who has promised to meet me will do it. All schools are based on probabilities. Nobody knows that there will be a student in any school of this city next year or tomorrow. And yet reasonable probability is so safe a ground for trust and belief in all of these matters, that nobody thinks of asking for any other.

Here is a lesson for us in regard to grounds of belief in immortality. Why are we not content with the same kind of evidences here that we have in other things? We call a man a fool if he will not trust reasonable probability, and trust it with perfect confidence, in business, and nearly everything pertaining to life. We call him a fool if he insists on demonstration. Then why should we insist on demonstration as soon as we begin to talk about things of another life? Why are we not satisfied there also, with reasonable probability? and on the basis of such reasonable probability, if indeed we are able to find it, why do we not rest with assurance and peace? I bring up this point at the beginning, so that none of us may misunderstand regarding the evidence required to give us ground for belief in immortality; and so that all

may avoid the folly of demanding demonstration in a realm where demonstration is neither possible nor needed.

Very well, then, in the light of Evolution do there seem to be valid reasons for believing in a future life? And if so, what are they?

These questions can be best answered by considering, first, some *objections* which trouble many minds. In studying these objections we shall be able, as I trust, not only to clear the ground, but to discover some of the foundations upon which a rational faith in immortality rests.

1. Perhaps the objection that is oftenest made to the doctrine of immortality is that of its impossibility, on the ground that mind cannot exist without organism. In this world man lives and thinks; but it is because he has a brain. The brain is the organ of thought. There can be no thought without brain. When a man dies and his brain perishes, there is an end to the man; therefore, immortality is simply impossible.

What are we to say to this? It requires only a little reflection to discover an answer.

In the first place it seems to be a pure assumption that mind can exist only in connection with an organism. That the human mind is associated with a physical organism in the present life does not prove that no other plan of things is possible. For aught we know there may be such a thing as free spirit—spirit existing untrammelled by any organism of a physical kind —, spirit as free as our thoughts are, and as superior to all brain limitations, matter limitations, space limitations—, like our thoughts now here, now at the other side of the earth, now in the distant stars. Why may not spirit exist as free as that? We certainly see evidences of mind in nature, everywhere—in the rose, in the galaxies, in the sweep of law, in all the

order of the universe. Has this mind a brain? Is it associated with organism, or dependent upon organism? Who dare say that? Then we had better be careful how we assert that there can be no mind without organism; and certainly we had better consider before we declare that there can be no mind without brain.

Even if we grant that mind does require an organism, what kind? Is no kind possible for something so fine as spirit, except such coarse brains as ours? Granted that in such a physical world as this—a world of earth and rock and air and water, a world seen by the eye, and heard by the ear, and come into contact with by physical touch, such brains as ours may be necessary. But how about those finer, those subtler, those more wonderful worlds which science is revealing to us in so many ways?—worlds which are all about us, which transcend and penetrate this gross world of sense,—worlds which stretch away into infinity, an “Unseen Universe,” and yet, though unseen if possible more real, and infinitely more resourceful and more marvellous than the universe which our eyes behold! Into such a universe, limitless in possibilities, whether considered extensively or intensively, the spectroscope and our theories of light-waves and of a universal ether give us a glimpse; into it electricity sets a door ajar; into it the Röntgen rays open a little window; into it the microscope with its marvels carries us a little way—an inch or two; of its wonders Professor Crooke’s “Radiant Energy” gives a hint. Are we to suppose that in such a universe of infinite subtlety and yet of solidest reality, and inconceivable potentialities, mind must require an organism of the coarse kind which we see in our present brains and nervous systems?

Even if minds—at least finite minds, like ours—do require an organism, is it not easy to conceive of an organism framed of the subtler material of the Unseen Universe—*such* material as radiant energy and the universal ether and electricity and the X rays give us intimation of? Some of our greatest physicists are telling us that there is “no fact in physics, chemistry or mechanics that contravenes the theory of an electro luminous organism for man,” such as may exist already unseen and unrecognized within his physical body, and wholly incapable of being affected by any such change as that of the dissolution of his body.

Something like this seems to have been St. Paul’s thought, 1,900 years ago, when he said “there is a natural body and a spiritual body”—a body of flesh and blood which is corruptible and perishes at death, and another of a nature finer and higher, which is incorruptible, and cannot be affected by death. The widely accepted, and I believe the fast-growing belief today among thoughtful men is virtually this. To essentially such a view I believe all our best science is tending.

So then, as far as we can discover, there seems to be nothing, either in the nature of spirit or of the universe, standing in the way of immortality for man. It is easy enough for us, even with our present limited vision, to see that there are worlds enough for him to live in besides this, and if he needs another organism than his present body, there is plenty of material all around him, out of which to build it.

2. One profoundly significant fact we are very likely to overlook in all our discussions of the possibility of man’s living again after death, and that is, the fact that every man who is living at all is already living after death,—and not only after one death, but after many.

What do I mean? I mean that life and death are both at work all the while in our bodies. Without death there is no life! Our bodies are all the while dying and being built up again with new tissue. The dying process completes itself in about seven years. That is to say, once in about seven years I get a new body; the body which I had seven years before is completely dead and gone. Not a particle of it remains. So then, if I am 20 years old I have had nearly three new bodies, or passed through bodily death three times. If 30, more than four; if 40, nearly six; if 50, more than seven; if 70, ten.

You see then what I mean when I say, we are all living after death, and most of us many deaths. Right through all these deaths we, our souls, our consciousness, the spiritual self within us, that thinks and wills and loves, has persisted, has lived right on. Do you not perceive what tremendous significance is attached to these facts, as bearing on the subject of immortality? Men say, "My soul cannot survive the death of my body." I say, how do you know? I am 50 years old; that means my soul has survived the death of my body seven times. How dare any one deny the possibility that it may be able to do it again? Even if the next death comes in a different form from those of the past, it will be no more certainly death than the others have been.

3. Another objection to the doctrine of immortality, that is often made, is of a very different kind. It is the claim that no line can be drawn between man and the animals below him, so that if man is immortal they also must be. They and he came into being by the same path of Evolution—many of them have bodies close akin to his; many give clear evidence of intelligence, reason and other mental attributes similar to his; some even show moral qualities, as

fidelity, a sense of duty, an ability to distinguish between right and wrong. Must we not believe, therefore, that they and he will have the same fate? If he lives again, will not they? If they perish must not he?

In reply, the first thought that suggests itself is the inquiry: Why may it not be possible that at least all the nobler and more intelligent of the lower animals may live again? Some by reason of their better qualities and their higher intelligence would seem to be fitter to survive than others. Perhaps that is the ultimate outcome of the great law of the survival of the fittest, that some of the animals below man may be permitted to cross into another world and be man's companions there as they have been here. It would seem easier to believe this, than to believe that man is to perish. Indeed for myself, I think it would be easier to believe that all animals are immortal than that man is not.

However, I cannot think the claim is sound, that man and the brute animals are to be classed together. We do not class them together in other respects; why should we in this? Science certainly makes very clear, definite and radical distinctions between them. What are they? The most important single one is doubtless that of self-consciousness. When in the upward progress of animal life in this world a being arrived who was not only conscious, but was conscious that he was conscious; who not only knew, but knew that he knew; who was a self-centered ego, able to think before and after, and to relate himself not only to his physical environment, but to truth and right and duty and the powers that placed him here, and to reach up after ideals of life higher than he had yet attained, then man was born. Then a creature had made his appearance on the earth not

simply superior in degree to the horse and the dog and the ape, but different in kind. At last the century plant of the world's life had blossomed, and the blossom was something more beautiful and precious than had ever before been seen beneath earthly skies.

Suppose we grant that the dog has something which we may call a sort of rudimentary, partially formed mind, is there anything strange if nature permits a thing so imperfect to pass out of existence at the death of the body which it has served? It is everywhere Nature's plan, to let the imperfect, the only partially-formed, drop out, and preserve permanently only the best, the most perfect.

This also is man's plan. Go with me into a great foundry where castings are being made. I see a hundred moulds filled with the shining metal. Wait until the moulds are opened. Ninety of the castings are perfect, ten are imperfect. What is done with the imperfect? They are broken, and melted over again. Is there anything unreasonable in that? Dogs, horses, apes, the animals below man, are the imperfect castings of the world of mind. Why should they be permanently kept? Man is the most perfect mind-product of the world. Is there not reason why he may be preserved, even when they are suffered to perish?

Nature is full of illustrations of that which falling below a certain mark fails, while that which rises above persists. Thus a seed, if it has within it a certain amount of vitality, lives, germinates and produces after its kind, while if it lacks, no matter how little, of the requisite amount, it dies. Why then shall we urge that man cannot be immortal unless the beasts are? I believe there is no ground for so urging.

Says John Fiske, "I can see no insuperable difficulty in the notion that,

at some period in the evolution of humanity, this the divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure forever." For one I cannot see why this view is not in the highest degree reasonable.

4. One other objection to the doctrine of immortality I must mention in a word. It is the claim that in Evolution it is the race that is cared for, not the individual. So that if immortality of any kind awaits man we must believe it is immortality of the race in this world, and not immortality of individual persons, beyond this world.

But how can nature care for the race without caring for individuals? Can the race be separated from the individuals who compose it? As for the immortality of the race in this world, we know that cannot be; for it is only a question of time when the earth itself shall reach the end of its career, and when its shallowing seas, its frozen continents and thin air will no longer sustain the life of man.

But it is *not true* that nature does not care for *individuals*. Individuals are exactly what she does care for. Her whole effort is to produce individuals that shall be finer and finer, more and more perfect. It is by improving her individuals that she makes all her advances in species, genera, families, races. With such jealous and unfailing care for individuals, and such constant effort to produce the best, is it any wonder if the individuals of that part of creation which represents her best, should be perpetuated, and not allowed to perish? Shall nature not care enough for her *chef-d'oeuvre* to save it from ruin? So that if there is to be any immortality at all, it must be of the individual, and in a sphere beyond the transitoriness of earthly conditions, it cannot be of the

race here. Either there is immortality for individual man, or else there is utter and irremediable destruction for man, race, everything that this world has achieved or meant.

Such then, are the most serious objections, so far as I know, to the doctrine

of man's immortality considered in the light of Evolution. Looked at fairly do they not fade away? I believe they do. I believe the considerations presented show that they do, and that immortality instead of being impossible, is possible, and has much probability in its favour.

(To be continued)

EDUCATIONAL RELIGION

BY DUNCAN GREENLEES, M.A. (Oxon.)

In our day, this title may well excite a sneer of fancied superiority. Thanks to the rapid growth of material sciences, outpacing the growth of commonsense and real knowledge, we have begun to think the superstition called Religion has been outgrown. In our childish pride, we despise its mysteries, not caring to penetrate the infinite Truth that lies within, and thinking them but inventions of a cunning priesthood to enslave the mind of man.

It has become an age of uncritical scepticism, and though the winds of fuller knowledge—showing matter itself to be but an evanescent mode of force, devoid of real existence—, have begun to blow away the clouds of ignorance, the sky is not yet clear. There are still millions who, doubting the very existence of a God, deny violently that Religion has any educational value at all. "How can a superstition, belonging of rights to the primitive savage and surviving as an anachronism among the ignorant, be of any use in educating people?" they cry, and smile in contempt at the very thought. But a real student of the Truth dismisses nothing, even "superstitions," without enquiry, and it may be worth our while to search even in despised Religion to see what message

it may have for our teachers and their pupils.

What is *Religion*? The word means literally, "binding back," or "re-attaching." It is the renewal of a former link, broken by our ignorance. So it has come to mean the starch for reunion with that God "from whom we came, to whom we shall return," as the Holy Quran has put it. Therefore it implies a belief in the past and future of the Soul, and professes to guide it on the path that leads again to union with the Supreme.

And what is *Education*? It is the harmonious development of the individual in society. It is the balanced evolution, through love and harmony, of a separate being, able rightly to fulfil this true relationship with others. The essence of that relationship is service, wherein the many varicoloured rights of individuals are blended in the one white Light—from whence all are derived by refraction through creation's prism, and to which all shall return in the Day of re-awakened Unity.

Thus a true Education divorced from true Religion is unthinkable. They are nearly the same thing, and cannot exist apart. You can no more have an irreligious educated man, than you

can have an uneducated Yogi. Either would be a contradiction in terms.

Of course, I do not speak of that bastard pretender which masquerades as Education in our schools and colleges, nor of the sham that degrades the churches, mosques, and temples of the world. They both dishonour us, and play the parasite upon our life. Rightly do the Bolsheviks proclaim that such "religion," allied as it is with anti-social greed and political trickery, is the "dope of the people;" would God that all could see and speak as clearly; we should be nearer to the Truth.

So we have defined Religion as the path which leads to reunion with God. There are as many kinds of true Religion as there are individuals to be drawn back to union, as many as the infinite names of God Himself. But all these may be grouped, for comparison, into three main Paths, corresponding to the three Powers in Divinity, Knowledge, Love, Activity.

All students are of one of these,—Yellow, Blue and Red children, we may call them, following the immemorial tradition of the significance of colours. All teachers, also, are of one of these, and, to mark the purer and higher nature of the true teachers, we shall call their colours, Golden, Azure, and Pink. Each type has his own path to tread, each his own method of training; and we shall glance for a moment at each of them in turn.

The *Golden Teachers*, typified by the Gñānis of unremembered time, base their training on the Mental faculties. Meditation is their chiefest weapon, and Self-Reliance in the search for Truth their highest virtue. To attain these, they rely upon disciplined and logical thought; theirs is the path of philosophers and pure scientists. They usually give but little honour to physical action, and rarely trouble to hide

their full contempt for emotional feelings known to others as devotion. Such were Sri Krishna Chaitanya and Swami Vivekananda, in their earlier days. They are the children of Mâhâdeva Siva, for the illumined mind destroys illusion.

The *Azure Teachers* show another road, but it leads equally to the goal of Truth, which is in Union. Their typical, and perhaps highest, examples were Sri Ramakrishna Paramahansa and Sri Krishna Chaitanya, *after* his transforming visit to the Vishnupâd at Gaya. These Teachers base their training on the powers of Emotion; Love is their weapon, and Ecstasy in the realisation of the Divine Presence their cherished goal. To attain these, they rely on joyous comradeship with fellow-seekers, on songs about God, and endless contemplation of the One Life which rejoices in the whole universe. Their sweetest consolation is to rely absolutely on the tender care of the Beloved, as children on their Mother. In daily life, they are noted for their courtesy and gentleness, and for their simple-hearted enjoyment of all that God may send to them. No ascetics are they; sweets and music are as welcome to their hearts as the rougher fare and duller occupations. They smile quietly at the pompous phrases of the philosophers, and pour scorn on those who hope good works can bribe the Lord to giving them salvation. It is the path of devotees and artists, and leads to Vishnu Bhagavân.

The *Pink Teachers* are again of a very different type, whereof we may study Gandhiji as an example. They lay the greatest emphasis on training the physical body. Stern Discipline is their favourite weapon, and service of mankind their goal. These they seek through loving identification with the masses, through poverty and asceticism,

and by ceaseless labour for the benefit of others. We may recognize them by their ruthless devotion to work, and by their constant eagerness in sacrifice. They shrink from pleasure, lest it tempt them into the easy ways of lotus-eaters and so drown their service in waves of selfish enjoyment. They regard the "blue" people as idle dreamers, wasting precious hours in fruitless rapture, and the "yellow" folk as bookworms and jugglers with empty words. Theirs is the path of patriots and builders of society, and it leads to Brahmâ, the great Creator.

But a Teacher who is wholly of one of these types can never anywhere be found; all combine the three in varying proportions. Gandhiji is as much devoted to Truth and to Daridra Nârâyana, as Nandanâr to Natarâjan, or Mirâbâi to her Lord Giridhara Krishna. Chaitanya Deva, even in his years of pilgrimage, could confound the proudest of philosophers with his intellectual powers. The old Upanishadic teachers of Vedanta could go into ecstatic contemplation of God in a personal form, even while they knew He is beyond all form and personality. Swami Vivekananda united the three Paths in himself most wonderfully during the later days when he succeeded his Guru as the teacher of his brothers.

Were it possible for a real Teacher to be limited to one of the Ways of Union, he could never know the whole Truth, for God is all the three—Destroyer, Preserver, and Creator—alike. Only those who can tread all Paths can unite themselves to the Infinite, who is to be found on every Path by those who truly seek.

What part has true Religion to play in the education of the four bodies of man—Physical, Emotional, Mental, and Spiritual?

The *Physical Body* it trains by disciplined rites and ceremonies, by rhythmic chantings and balanced postures, by sharing in congregational worship; by temperance and self-control in food and mode of life; and by wise rules of hygiene and sanitation.

The *Emotional Body* it trains by disciplining the senses and the feelings which arise from them; by music, songs, pictorial art, lights and incense; by the control of emotions which lead to disharmony and the culture of affections which lead to unity; and by the development of steadiness in joy and sorrow.

The *Mental Body* it trains by concentrated prayer; by meditation and reasoning, dispassioned thought; by rejecting spurious dogma and all that cannot bear the searching light of Truth.

The *Spiritual Body* it trains into the realization of oneness in Nature, and of human unity: it gives the vision of the "Master" or of "God"; it brings to occult awakening, and at last to the eternal bliss of "Nirvikalpa Samâdhi".

Education is the harmonious development of the individual in society. How, then, does Religion bring us to real Education?

The *Intuitive* vision of Unity inspires to service;

The *Mental* reasoning is taught to show the wise road of service;

The *Emotional* feelings are taught to find happiness in service;

The *Physical* balance and control give skill in service. The pupil's whole nature, not any one part alone, is to be harmonized on the theme of service. His hands and feet are to be quickened to perform the helpful action; his feelings trained to find joy only in being of use to others; his mind accustomed to seek Truth, only that he may shed a little light on the darkness of the

thickens, the struggle grows fiercer and fiercer. Man tries to subjugate the blind forces of Nature, to be master of his fate. But all is in vain. The world is all too powerful for him. Fate is indomitable. Man is beaten, broken. Defeat and death overpower him. But does he give up the strife finding that it is unavailing? No! To do that would be to betray his higher nature. He would break, but never bend. He fights his hardest, knowing, often only too well, that it is a losing battle. Hence the struggle between the soul of man and the world goes perpetually on.

The representation of this unequal conflict between man and nature has been called 'Tragedy' in European literature.* As this is the central fact of man's higher existence, tragedy has naturally been considered to be the highest form of literature. "Only the tragic," they say, "can be finally true." Comedy touches the surface of life, and represents the passing shimmer that marks it from time to time; tragedy goes to the dark, abysmal depths. Tragedy sees life at its truest and hardest. Whenever we gather sufficient intellectual and spiritual courage to face the stark, unvarnished truth about our life, we get a vision of tragedy. Only strong souls are capable of this vision; hence only great nations have produced tragedies.

DREAM EXPERIENCE AND ROMANCE

Life, however, is not always lived at its intensest and the vision of naked truth is often too dazzling, nay appalling, to bear. Hence the tragedies of the world are few and far between. Man has often amused himself with comedy, but comedy, being admittedly

light and trivial, and concerned only with the surface of existence, could not be a substitute for tragedy. His demand for a complete vision of life, from the view-point of the average man, touching the ordinary level of consciousness, has been met by Romance.

Romance does not propose to give a vision of truth; it offers a substitute for it. It substitutes the painful facts of tragedy by pleasant fiction. It shows life not as it is but as we wish it to be.

The satisfaction that romance brings is caused by the working of what psychologists call the law of compensation. The mind of man does not stake its all on truth; it has grown too worldly-wise through a long and severe struggle for existence to stick fanatically to the dictates of its moral instinct. What it misses in the world it supplies from its fruitful invention. It makes amends for the hardness of reality by creating for it a lovely world of imagination. The most ordinary form of mental compensation is the dream, the unconscious realization of unfulfilled desires. A man wishes to visit America and cannot; but how often does his mind take him there through dreams! We meet in our dreams those whom worldly circumstances make it difficult to meet on the plane of reality—even those whom death has removed from the world. Dream is a miracle-maker.

The dream evolves into the semi-conscious day-dream. The dream-instinct expresses itself in the fairy-tale. Romance is the conscious manipulation of dreams. Behind it is the urge of a pleasure-seeking mentality, averse to the contemplation of life at its hardest and truest. Its instrument is the creative imagination of the mind, sometimes fancy or playful invention. Romance effects an escape from the actual world to a dream world, from fact to fiction. It is determined to maintain the mind

* Here cosmic tragedy is meant. There are also the popular tragedy, conflict between man and man (usually hero and villain), and psychological tragedy, conflict within the soul of man himself.

in a state of pleasure and it gets pleasure at the expense of truth. As dream works in a state of unconsciousness, so romance works in a state of mind in which the probing intelligence of man has been charmed into inactivity. Romance cannot claim real belief in it: all that it expects is "a willing suspension of disbelief." It dopes for a while Reason, the sentinel of the mind, and wins mastery over its kingdom. The dope is administered in the form of emotion. A sort of wild enthusiasm overpowers the mind and subjects it to the sway of romance. Instead of chastening it with the discipline of painful truth that forms the bed-rock of our existence, romance indulgently gratifies the mind with the fictitious charms of a roseate world of make-believe—the figment of a fertile imagination.

TRAGIC AND ROMANTIC LITERATURE

Tragedy and Romance—these are two ways of meeting the world of hard realities. Tragedy looks it bravely in the face and contemplates it in all its grimness and terror. Romance creates a mist between it and the mind of man, and in that mist the real world fades away and a rainbow world is built in its place. Tragedy is occupied with objective truth at its profoundest and darkest; Romance engages itself with subjective illusion by way of compensation for objective truth.

When humanity was in its early manhood, it delighted in epic which centres round the figure of a national hero who leads his people to victory and appears almost semi-divine by the excellence of his character and deeds. When, however, with greater and more varying experience of life, in peace as well as in war, and with a deepening self-consciousness man looked at the world, the early flush of victory had

passed away from his countenance. He had become wiser and sadder. He had left epic for tragedy.

Romance maintains the mentality of victory by adhering to the spirit of adolescence, even to that of childhood. It has refused to take stock of experience; it has refused to grow wiser, lest it should also grow sadder. It has kept thought at an arm's length, for in this world, as the poet says, "but to think is to be full of sorrow and deaden-eyed despairs." It has allowed itself to be elated by emotion, by a wild enthusiasm for certain primary instincts of the mind, particularly the erotic passion. The romantic hero is great not so much by his deeds as by his love. He is devoted to a woman who is supreme in her beauty and charm that make the strongest imaginable appeal to his masculine nature. By a strange reversal of values, this urge of the male towards the female, based, as it is the case with humans, on the aesthetic appeal, is set up as the highest thing in human life. Love—this fascination of the masculine mind by the feminine form (or even by the feminine mind)—may be lovely, may be poetic, but romance has exalted it to the supreme place in life. The romantic hero loves the heroine with all the ardour of his soul; but difficult as the path of love is, strewn as it is with many thorns, it unfailingly, inevitably leads to a happy union at the end. This is what seldom happens in life, but it invariably happens in romance.† Here we have make-believe instead of truth.

Romance lifts us from the world of hard facts where men 'sit and hear

† A romance may end unhappily, but that does not alter its nature. In that case it becomes melodramas as it has been called, which depicts the miscarriage of romance through accident or arbitrary will and is full of the maudlin sentimentalism and cheap sob-stuff that are so sickening in their effect. This is remote from tragedy, which is essentially virile and hard,

each other groan'—to a lovely dream-world, where perpetual youth and eternal spring reign, where men are always brave and women always beautiful and where the tender touch of love thrills the heart into sweet ecstasies. Tragedy is too proud to accept such illusory comfort, too brave to flee from reality because it pains him. It manfully courts the suffering and misery of existence and contemplates with undaunted spirit the terrible visions of ruin, disaster and death. If life at its truest brings pain instead of comfort, trouble instead of peace, despair instead of hope, it welcomes them with open arms, without complaint or demur. Like Siva it quietly, but with supreme courage, quaffs the seething poison of existence and makes its throat for ever blue. Like Siva, it entwines round its neck the snakes that lie under the soft green surface of life. Like Siva, too, it has its own triumphant Tandava ecstasies—the elation that comes from supreme courage, the wild joy that attends ruin and dissolution.‡

‡ It is here that tragedy differs from cynicism. Cynicism carries with it a feeling of bitterness, often penetrated by a sharp humour which prevents it from running into pathos. [e.g. Heine's "We ask . . . why the just suffer, keep asking all our life, till at last our mouths are shut with dust. But is that an answer?" (Quoted by Gummere)]. Tragedy is free from bitterness and pique and it is too full-blooded and passionate to admit light humour. Cynicism deals with the material of tragedy, but lacks its sublimity.

It is also in this respect that tragedy differs from pessimism. Pessimism brings a sense of depression and weariness through the contemplation of the utter joylessness and futility of existence. Tragedy carries with it the elation of a glorious defeat.

Cynicism proceeds from a distrust of higher possibilities for man; pessimism from disillusionment regarding them. Tragedy puts its trust in life and has an exalted sense of human values. It contemplates heroism that has failed to hold its own in a hostile world, but is none the less noble.

It is said of Buddha that in his early youth he was made to live in a garden palace, carefully detached from the outside world, in which he could see only spring and youth and beauty. As he grew to manhood, he began to discover, in unexpected ways, the darker side of existence—the facts of disease, old age and death; and as he did so, the charm of his garden palace broke off and he grew weary of it and ultimately left it for the wide world. This is what every man who has attained his spiritual majority does; he rejects the comfort of romantic illusion and seeks the pain of tragedy.

TRAGIC *versus* ROMANTIC IDEAL :

KALI AND KRISHNA

In India the rival attitudes of Tragedy and Romance are well illustrated in the rival cults of Kālī and Krishna. We have seen how man with a growing integration of his personality found himself in conflict with the world. Parallel to this conflict between personality and nature on the human plane, is the conflict between Purusha and Prakriti on the cosmic plane. Tragedy, in this cosmic sense, represents the triumph of Prakriti over Purusha, the domination of Intelligence with its stern self-discipline by the wild lawless Force of primordial matter. We found in Siva a symbol of the tragic ideal, but in the conception of Kālī whatever its sociological genesis—we find a more detailed representation of it. Kali is Prakriti, Siva Purusha. Over the prostrate body of Purusha strides Prakriti, in all the fury and terror of destruction. Kālī is the symbolic representation of the wild and uncontrolled elemental Power (Sakti) of the Universe, revelling in a ruthless orgy of ruin, the law-giving beneficent principle (Siva, Sankara) lying subdued under her feet. She is dark and naked; her hair is dishevelled :

her tongue sticks out thirsting for blood : She wears a necklace of severed heads and a girdle of severed arms. Her hands carry weapons and a head from which blood drips. She stands at a burning place (cemetery), jackals loiter about her. Her eyes glare : she is in the midst of a fierce battle. Kâli is the incarnation of red ruin, ruthless, reckless, furious. She is divine Power in its fury of destruction :

कालीर्दाम्नी लोकचक्रं प्रवर्त्तते—

“Time am I, laying desolate the world.” She symbolizes the cosmic vision (Vishwa-rupa) at its darkest.

She stands for the cosmic tragedy of the universe. In her is symbolically portrayed all that is fierce, all that is cruel, and all that is terrible in existence. Why, says the tragedian, try to escape this fierceness and cruelty and terror? Better welcome it manfully as the highest truth. Welcome it as the highest Power. Attune your soul to this grim reality. Then Kâli, too, the Power of destruction, the Dealer of death, Kâli the terrible, would appear to be our Mother. Yes, as light fails and we are thrown into the gloom of night to struggle with bleeding limbs and a sore heart against the ruin, disaster and death that stalk before us—as we are broken in body and soul and the cold shadow of death comes creeping over us and our shattered hopes and defeated ambitions lie in a dismal heap—we know we are in the bosom of Mother Kâli and we cry out in the wild elation of a mind that from utter hopelessness has developed absolute fearlessness, “Victory to Mother Kâli !” that is to say, Victory to bleeding limbs and broken hearts ! Victory to Destruction and Death !

Diametrically opposed to the Kâli cult is that of Krishna. It represents a romantic vision of cosmic existence.

Here Krishna is Purusha, Râdhâ Prakriti. The eternal conflict has been solved. They are a pair of beautiful and youthful lovers, locked in each others arms in a soft embrace. The flowering *neepa* tree over their head tells us that it is spring-time. They are in a pasture land. Cows—meekest of animals—stand quietly gazing at them. The river Jumna flows smoothly by. Krishna holds a flute in one of his hands and on it he plays the sweetest and softest of tunes that enthrall the heart of his tender companion. Here not only has the conflict between Purusha and Prakriti disappeared but Purusha has enslaved Prakriti by his love. The vision of the universe (Vishwa-rupa) is not now one of destruction ; it is a rosy picture of peace and happiness. Life is not a battle, the clash of soul and nature, it is our ecstacy of emotion. The tragic discord has given place to romantic harmony. The vision of Râdhâ and Krishna is a delicious dream which one is only too prone to hug to one's soul.

The Hindu mind has swung like a pendulum between these two ideals, whether represented in the above-mentioned symbolic terms or not. In the Vedas the duality of romance and tragedy is represented respectively by Vishnu, God the beautiful and Rudra, God the terrible. Generally speaking, Saivism and Vaishnavism, the two rival creeds of mediæval India, stand for the two rival conceptions. The Kâli cult and the Krishna cult, extreme forms of these two creeds, have brought the differences of outlook conspicuously to view.

As a rule the Kshatriyas have shown a decided preference for the tragic, and the Vaishyas an equally decided preference for the romantic, ideal. The Brâhmanas are divided between the two,

the majority however having a leaning towards the former.

In a Bengali poem by Swami Vivekananda, remarkable for its pictorial power and command of verbal music, the pendulum-like swing of the mind between the romantic (Krishna) and tragic (Kâli) conceptions has been depicted in an exquisite manner. The following is a translation of a major part of the poem :

I

The flowers are in a bloom, and the restless bees, charmed by the sweet fragrance, hum about them.

The moon shines brightly, like a wreath of smiles, and heaven is sending its denizens on the earth.

The soft breeze blows, and its touch unrolls the painted screen of memory.

Rivers and brooks and lakes are all a-ripple ; many a lotus is rocked and there is a fluttering among bees.

Springs sprout foam and flow tunelessly, and the caves echo them.

The melodious leaves conceal the warblers who trill sweet notes of love.

A youthful Artist, a Painter with gold pencils just touches the canvas of the earth.

And a riot of colours spreads all over, and through a secret harmony awakes many thoughts.

II

A big battle rages, with thunderlike rumblings, through heaven and earth. The deep void disgorges darkness, the strong wind breathes angry growls, And the fierce, blood-red, lightning flame flashes through it.

The huge, frothy, boisterous wave rises to overtop the mountain-crest ;

A loud peal reverberates through the quaking earth and she sinks lower and lower.

A fire spouts up from her bottom and the high mountains fly to pieces.

III

There shine a lovely cottage and a blue-watered lake with rows of lotus in it ; The grape's heart's blood, foamy white on the top, whispers soft words.

A strain of the lyre entrances the ears with its manifold melodies and awakes the desires ;

And there rises a vision of the love-ecstasies of Braja, and the warm breath of Gopis and the flowing tears ;

And of the lips of young damsels, red as the ripe *binba* founts of sweet emotion—and the eyes like petals of blue lotus ;

And of the arms extended in desire—love's prison-house that holds the soul captive.

IV

The bugle calls, the drum and trumpet sound loud, the earth quakes under the tread of martial feet ;

The field-guns roar, the rifle-shots whizz and crack,

The smoke covers the wide battlefield ; a hundred cannon thunder and vomit flame. The cannon-ball bursts and pierces the body and blows up rider and horse and elephant.

The earth's surface trembles, for a hundred thousand chargers with gallants on their backs, rush to the battle,

Through the smoke and flying cannon-balls and whizzing shells to possess the enemy's guns.

And they lead in front their flags, symbols of valour, blood dripping from their staffs.

Infantry follows them, strong with rifles, elated by high courage.

There falls the brave standard-bearer but another steps in and marches along with the standard ;

Under his feet grow heaps of the dead bodies of valiant fighters, but he wavers not.

V

Break the lyre, dash the cup of love—the greatest of attractions ; forsake the charm of woman.

March to the tune of sea-waves, drinking salt tears, striving heart and soul, let the body perish if it will.

Rise, O brave one, from thy dream, Death sits at thy head, thou canst not afford to fear.

The Lord of the Universe has given the burden of pain, his shrine is the place of the dead, where the funeral pyre burns. His worship is ceaseless battle ; be not frightened by perpetual defeat.

Tear to pieces selfishness, desire, pride:
thy heart is the funeral ground, let
Kâli, the dark One, dance on it.

INDIA AND TRAGEDY

India has felt, as deeply as any other nation in the world, the impact of cosmic tragedy on her soul. Like Plato, Indian thinkers tried to keep the painful thing out of literature, and unlike Plato they succeeded to a certain measure. There is no formal tragedy in Sanskrit. "*viyogântam na nâta-kam*"—no drama ends in separation and sorrow. But the form could not conceal the spirit. Tragedy has had its place in almost every great work of literature. It is generally admitted that Bhavabhuti's *Uttara-Rama-charitam* is a tragedy except for the last act—really an epilogue which brings an artificial reconciliation between the hero and heroine through a supernatural agency. But how few have realized that Kalidasa's *Sakuntala* is also a tragedy! Do the youthful lovers of the first half of the drama, with their lyric ecstasy that pays scant regard to the conventions of society, meet again after all? No they do not; they disappear with all the beauty of youth and flower and forest. Dushyanta and Sakuntala of the last act are new persons, reborn through suffering and penance on a spiritual plane, where the cravings of flesh are felt no more, and life has attained a new significance. As if to suggest it more clearly, the poet takes them from the earth to a stellar region. It is very much like Râma and Sitâ meeting each other in heaven as Vishnu and Lakshmi, or, to take an analogy from European literature, like Dante meeting his Beatrice in Paradise at the feet of the Holy of Holies. What is the *Râmâyana* after all but a grand tragedy? Sitâ is perhaps the supremely tragic figure of a woman in the whole

world literature, her tragedy deriving its poignancy from its being intensely psychological. And the *Mahâbhârata*? There has seldom been presented in world literature a scene more terrible in its sense of desolation than that at the end of the battle of Kurukshetra, which symbolizes, for all time, the tragedy of war. Coming to the *Purânas*, the Vaishnavite literature is found to contain occasional pathos, but no tragedy, for it is, as we have said above, essentially romantic in outlook. But in the legends of Siva we have as dark tragedy as we could ever imagine. We have called Sitâ the most tragic figure of a woman in world literature; in the vision of Siva wandering wild with grief, through the length and breadth of India with the dead body of his beloved wife on his shoulder—of Umâ, the beautiful daughter of Himalaya, who had won him for her husband after years of devoted Tapasyâ,—we have the darkest tragedy of the life of a man.

If we go back to the *Vedas*, the earliest literature of the Aryans and of the world, we shall find that the sense of tragedy has been overcome by a heroic energy determined to win victory against all odds. Rudra, the God of Death, is contemplated, but a hundred years' span of life is found sufficient for a complete enjoyment of earthly bliss and the Arya confidently looks forward to that tenure of existence. "Having passed over," he says, "the difficult ways of life, we, heroes in every respect, shall enjoy for a hundred years." But even the radiant spirit of the Vedic Arya has felt the tragedy of fleeting existence. The lovely Dawn, whom he hails in an ecstasy of joy, also brings a painful thought to his mind.

"Being born again and again, this ancient Dawn, beaming with the same bright colours, cuts away the lives of troubled mortals as the huntress does that of her game; Dawn, the

goddess of the mortal world, wears away life." (Rigveda)

Yes, every dawn, radiant and lovely as it is, numbers off a day of our life—even of the life of the liberally computed hundred years!

But the Indian Arya was not content to bear the burden of tragedy. Indian philosophy engaged itself in the seemingly impossible task of removing the root-cause of all earthly suffering. Everyone knows the story of the great Buddha who left his home and royal state to seek means by which he could achieve this task. And Buddha did discover a way of escape from tragedy. It was briefly this. Tragedy arises out of a conflict between man and the world. Man is dissatisfied because the world falls far short of his expectation. Let not man expect anything out of the world, let him kill all desire in him, and there will be no conflict, no tragedy. He will enjoy the peace of Nirvāna.

Buddha sought relief from tragedy through asceticism; the Aryan sages before him had sought it through transcendentalism. They had made the discovery that our material existence in which men suffer and sin is not everything; that beyond it there is a greater and grander Reality which remains unguessed in the little work-a-day world. "I have known", declares the Vedic sage, "a great Being who is like the sun beyond darkness. By knowing Him one gets over death. There is no other way to do so." (Rigveda)

They were out to conquer death—the greatest tragedy of experience—and they found the way to do so in the knowledge of the sun-like Reality beyond all darkness.

It is no longer romantic illusion, with a dream compensation for reality. Nor is it the truth, the deepest as far as this world goes, that tragedy unveils. Here we have a higher truth, a vision of the

world in the perspective of ultimate Reality. And what do we see there? We see, as the Gita puts it, "One indestructible Being in all beings, inseparate in the separated." In Him there is no tragic division; in Him is origin as well as dissolution, birth as well as death. Here is the infinity where the parallels of pain and pleasure meet and are merged in one. By our worldly knowledge (Avidyā) we come into close grips with tragedy and try, on the psychological plane, to conquer it by facing it manfully; but by this higher knowledge (Avidyā) we find ourselves spiritually established in immortality.

How can one with a sense of immortality within him, how can "a son of Amrita (deathlessness)", as the Upanishad calls him, feel any tragedy? His is the poised, all-embracing soul that knows no tragic conflict. "One in whom all beings have become Its own self," says the Yajur Veda, "for that man of absolute knowledge, for that man who sees the unity of the universe, where is illusion, where is pain?" There is no place either for tragedy or for romance in such a life.

But the Vedas leave it beyond doubt that it is the man of absolute knowledge (Vijñāna) alone who can thus overcome the afflicting duality of existence. Faith, a pathetic substitute for knowledge, however important its place in human psychology, is after all a matter of make-believe and its comfort is essentially that of romance. § Hence, leaving the few who rise to the supreme height

§ For example, a bereaved mother who comforts herself with the idea that her dead son is in a better place than the earth is not guided by her knowledge—she knows in her heart of hearts that she has lost him for ever—but by a pathetic faith in the words of a man of religion or of a scripture which simply try to create an illusion in her mind. It is nothing but a case of dream compensation offered by romance.

of absolute knowledge, the whole of mankind must be left to choose between tragedy, a manly acceptance of the

dark truth of existence, or romance, a subjective escape from it through beautiful dreams.

DISPOSAL OF THE DEAD

By PROF. K. S. SRIKANTAN, M.A., F.R.E.S. (London)

Thanks to the pickaxe and the shovel, the mysteries of the past are being revealed to us almost every day. The recent excavations in India only show that the field of the archaeologist here is unlimited. But what strikes an onlooker most among these finds, is the extraordinary interest displayed by our ancestors in the disposal of their dead brothers and sisters. In fact, the major portion of the finds in India and elsewhere relate directly or indirectly to the disposal of the dead. Evidently man began to ask long, long back why it was that he was laboriously made and how it was he so inevitably vanished. High or low, rich or poor, virtuous or wicked, healthy or diseased, they all suffered the same pre-destined death. He naturally thought that God did not create this life only to be destroyed. In brief, a desire for an eternal life rose within him as friends were torn off from friends and relations from relations. He could not resist the hopeful temptation of believing in a life beyond the grave. This belief was universal in the ancient world and was at the bottom of many of their customs and manners. In fact, in the eyes of the Greeks, the care bestowed on the graves was considered the truest measure of the real culture of a people. Euripides goes so far as to call the graves "the sacred temple of the dead." It was the custom at Rome after the dead body had been washed, anointed and clothed, to keep it for seven days in the vestibule of the house, to pre-

vent the burial of a man when he was in a trance.

Homer gives us an interesting instance in the burial of Patroclus. He was brought, says Homer, on a litter to the camp of Achilles where a bronze cauldron had been hung over the camp fire. The water that was boiled in the cauldron was used to wash away the gore from the body of Patroclus. It was then anointed with olive oil and laid on a bier. Then Achilles and his companions having driven in their chariots three times round the bier with grievous wailing, sat down to an ample funeral feast when "many sleek oxen were stretched out, their throats cut and many sheep and bleating goats and many white tusked boars well grown in fat were spited to singe in the flame." When the body was about to be carried to the fire, fleet-footed Achilles shore off a golden lock of his hair and set it in the hands of his dear comrade. When the burning grew faint and the flame died down, they gathered up the white bones of their comrade into a golden urn. 42341

More ancient and more wonderful are the remains of Egypt. The disposal of the dead gave occupation to millions of people. The kings vied with one another in building palaces for their lives after death. The King's body was prepared for many days for burial. It was steeped and embalmed in sweet-smelling ointments heated in huge cauldrons. After a series of rites, the embalmed body which is generally known as a Mummy was wrapped in fold after fold

of fine white linen. Rare jewels, necklaces of finely wrought gold, golden amulets, rings and bracelets inlaid with precious stones were placed upon the body. It was then placed in a coffin of sandalwood. Each coffin was enclosed by another and the outer one was decorated more beautifully than the inner. Along with the body were placed many jars of wine, oil and all the valuable belongings of the king. The body then was placed within a sarcophagus of red granite. It was carefully sealed after the ceremonies. It is not necessary here to retell the story of king Tutan-kaman. The extraordinary magnificence of his tomb is beyond description. Round the sarcophagus have been found beautiful fans, golden bows, walking sticks inlaid with ivory and gold and several other personal belongings. More interesting are the beautifully painted clay models of slaves, gilded chariots, golden chairs, tables and benches in the outer chamber. The life of the past is vividly before us in these finds.

Ancient India was second to none in her belief in the life after death. In fact, ancestor-worship survives even today in India. In the Ashvalâyana Grihya Sutra, in the Kausika Sutra of the Atharva Veda and also in the ritual books of the white Yajur Veda, detailed information is given to us about the meticulous care with which the body was disposed of after death. We are told in the Chhândogya Upanishad that the so-called Asuras had their own form of burial, that they decked out the body of the dead with perfumes, flowers, and fine raiment. They thought that this was an easy method of conquering the next world. The process of burning was never supposed to destroy the body altogether. It was supposed to purify the body for a new life. The elements were supposed to

return to the elements, the eye to the sun, the breath to the wind and so on.

The recent excavations only corroborate the accounts given in our ancient literature. In pre-historic as in modern India various methods for the disposal of the dead were adopted. The practice of burial appears to be older than cremation. Megalithic tombs in great variety of form abound in the Deccan and Southern India. Ancestral worship seems to have been the cult among them. Inside the tomb have been found goblets, cooking pots, water jars, weapons and implements. In fact the dead were supposed to require the same kind of food and equipment as they did when they lived. In Southern India these special 'soul-houses' were set up in the form of dolmens usually consisting of one large flat slab of stone supported by three upright slabs so as to form a small chamber with one side open to serve as an entrance. It was in 1902 that Sir Alexander Rea discovered in Adichhanallur (South India) a long cemetery locally known as 'Pândukuli' or 'Pândavas' graves.' Tombs of the early 'iron age' with beautiful vases and utensils of pure bronze, figures of animals, iron weapons, entire skeleton in oblong terracotta sarcophagi were found. Dead bodies were also found in huge bronze vessels. A similar burial urn is reported to have been found in Kilpauk recently.

Mohanjo-Daro however offers an unlimited field for investigation in this direction. The entire area at the time of excavation was covered with funeral urns of various sizes and shapes. The majority of these urns appear to have been well painted at the bottom. Among the finds now before us four different kinds of disposal of the dead appear to have existed. They are complete burials, fractional burials,

post-cremation burials and burials in the brick chamber. Terracotta coffins or chests oblong in shape with complete skeleton inside have been found. These oblong coffins are of great antiquity. They appear to have been very common both in the North and in the South. Sometimes, the bodies were placed in a crouched form in huge jars. Some of these jars, we are told, could accommodate Ali Baba and his forty thieves. Though burial was soon given up, in favour of cremation, the idea persisted. So we see numerous urns with ashes and burnt bones with numerous stone implements. The burial in the brick chamber or kennel shows great affinity to pre-historic burials of Mesopotamia and pre-dynastic tombs of Egypt. Among the finds, however, urn burial appears to have been the most common. We have also a reference to this kind of burial in the Pitrimedha Sutras of Gautama where the burial of the jar containing the bone-relics after the cremation is prescribed as the final act in the disposal of the dead body.

The disposal of the dead today is not without interest. In fact, many of the old ideas still persist. "I remember," says Max Muller, "when Lord

Palmerston was buried in Westminster Abbey, a friend, a Member of Parliament, was seen to take off some valuable rings and throw them into the grave." The savages still remind us of the pre-historic customs and manners.

They take little trouble about the burial of women and children. But men are buried with a good deal of ceremony. The corpse is firmly tied together enveloped in a rug and placed in soft ground at the depth of three or four feet with a hut cut above it. Very often some trees close at hand are marked with rude cuttings in memory of the deceased. We are told that some Australian tribes make a sort of Mummy of the dead body by drying it before fire. Among the most savage tribes, the flesh of the deceased is cut off their bones. The skulls are used as drinking vessels and in some cases the dead are actually eaten. The above survey clearly shows that this subject, if investigated further, would yield results of great value. The similarity of pre-historic burial customs in India and elsewhere has already made many a scholar to look upon India as the original home of all races.

THE EQUIPMENT OF GERMAN WOMEN FOR PROFESSIONAL WORK

BY MRS. IDA SARKAR

There are eleven Technological Universities (*Technische Hochschulen*) in Germany. They are located at Aachen, Berlin, Braunschweig, Breslau, Danzig, Darmstadt, Dresden, Hannover, Karlsruhe, Munich and Stuttgart. These are open as much to women as to men. The diploma of engineering can therefore be obtained by women students for mechanics, machine-cons-

truction, electricity, architecture, applied physics and applied chemistry. In order to get this diploma one has to study for eight semesters, i.e. four years after the eighteenth year at which boys and girls generally pass out of the *Gymnasium* or *Realschule*. Women can become Doctors of Engineering also a year or two after obtaining the diploma.

The number of Commercial Universities (*Handelshochschulen*) is five. They are located at Berlin, Koenigsberg, Leipzig, Mannheim and Nuremberg. Women are eligible as students. The conditions of admission and examination as well as for diploma and doctorate are the same for women as for men. The same is true of the four *Landwirtschaftliche Hochschulen* (Agricultural Universities) at Berlin, Bonn, Hohenheim and Weihenstephan as well as the two Veterinary Universities (*Tieraerztliche Hochschulen*) at Berlin and Hannover.

All these of course are institutions for higher professional learnings.

Lower professional schools for women (*Maedchen-berufsschule*) in Germany are attended for three years by the girls after they have finished their compulsory *Volksschule* (primary school). The *Volksschule* is an institution for eight years commencing at the seventh year of the child. The first or lower half of this institution constitutes what is known as the *Grundschule* (basic school). A girl passing out of the *Maedchen-berufsschule* is therefore generally speaking seventeen year old.

The subjects taught in the *Volksschule* (primary school) are as follows:—religion, German, history, civics and politics, geography, nature study, arithmetic, geometry, drawing, needlework, domestic science, singing and physical exercise. The compulsory "primary school" of Germany may perhaps be regarded as roughly equivalent to the Indian Matriculation School. Every girl in Germany, however poor she may be, is therefore bound to be a Matric, so to say.

Schooling in one form or other is practically compulsory for boys upto the eighteenth year. For girls the law is not yet comprehensive. Those girls

who for financial grounds have to look for a job after the *Volksschule*, i.e. at the beginning of the fifteenth year can still and are indeed generally speaking required to attend the three-year schools known as *Maedchen-berufsstellen*.

These lower professional schools for women are of four types:—

1. Domestic Science schools. These are visited by girls who are already employed as maid-servants, apprentices in house-work, governesses, unskilled working women, etc.

2. Industrial schools. These are visited by girls employed as dress-makers, hat-makers, lace-makers, knitters, etc.

3. Commercial schools. These are meant for girls employed in business offices, bureau work, sales of goods, etc.

4. Rural schools. These are to be found in the villages and offer short courses of domestic economy.

It is to be understood that every German woman who is more than seventeen years of age and is employed in housekeeping, gardening, agriculture, drygoods, store, dressmaking, etc., possesses school education which in point of time covers three years after, something like the Indian Matric.

If the amount of time is taken into consideration one can say that according to the legal provisions hardly any woman in Germany can, for all practical purposes, be lower than an Indian graduate in academic standing. But as is evident from the enumeration of subjects studied, the German women are equipped for the hard problems of life. Ordinarily, therefore, their training is less theoretical and more practical. In so far, however, as the higher University courses are concerned, there is no distinction between men and women, and the standard of discipline in theory—mathematical, scientific, philosophic, literary or otherwise,—is as high for women as for men.

THE CHRISTIAN CONCEPTION OF GOD

BY DR. RALPH O. HARPOLE, PH.D.

Edward Everett Hale told the imaginary story of Philip Nolan who had attempted to cause an insurrection against the United States. When he was tried for treason he shouted, "Damn the United States. May I never hear that name again," and he was sentenced never to set his foot upon the United States' ground. Never to set his foot upon the soil of the country for which he yearned, which he really loved. With a burning desire to know what was transpiring in his native land he was never again to hear even the name United States. His home-sick heart was broken because he couldn't land upon its soil or hear the name of his country.

We are living in times much like that. There are many Philip Nolans today who are suffering from nostalgia. They are home-sick for a land from which they have been expatriated. Underneath much of the bitterness, the wretchedness, the cynicism and despair of the day is the longing for the homeland of the human spirit. Beyond the desire for the better country, that is as heavenly, is the longing for the Lord who has been our dwelling place in all generations.

A few years ago in a magazine there was a story called, "The Modernist's Quest for God." The writer said, "In a dream I thought I saw you standing on a hill top and we, a great host of us, were crowded around waiting eagerly for what you might say. We could see your lips framing the word, but no sound came out of your mouth. We tried to help you by calling out the word your lips were shaping; but we

also were dumb, and that word was *God*."

It is significant that back of Walter Lippmann's great humanistic book there is a confession of modern man's discontent because of his lack of a vital religion; the inscription under Part I and the final words of Division I of Chapter I are the same. Modern man after surveying the flux of events and "the giddiness of his own soul, comes to feel that Aristophanes must have been thinking of him when he declared that 'Whirl is King, having driven out Zeus'."

There are many Philip Nolans who are suffering because they cannot hear the name they love. They are suffering because underneath the surface there is an unrevealed longing for the abode of the human spirit, the longing for a dwelling place, and that name which we long to hear is God.

A leader of a modern religious movement reminds us how all that there is in the church service, the prayers, the reading of the scriptures, the sermon and the song are saying, "God is present, God is present." He finds this a humbling experience and turns to the preacher and cries, "What are you doing, you man, with the word 'God' upon your lips?"

So are we chastened by the knowledge of the difficulty of saying the word 'God' and acting as if we meant it. Overwhelmed by the magnitude of the task of offering a remedy to this universal home-sickness, we share the conviction that a personal knowledge of Him is the only cure for our restless souls.

So giving this Christian conception I wish to share my experience. The first chapter of the Gospel according to Saint John speaks of a Divine Reason—which was with God in the beginning. “And the reason was with God—and the reason was God. Through Him all things were made and without Him nothing that is made was made. In Him was Life; and the life was the light of men.” I know of no more satisfying experience of creative life in religion or science than this conception. God is creative, life-maker, sustainer, and light of Nature’s and Man’s existence. There is according to the writer an orderly rational and progressive appearance of God in His world. He speaks of the “light which lighteth every man which cometh into the world. Yet, the light shone in darkness and the darkness comprehended it not.” “He came unto His own and His own received Him not, but to as many as received Him, to them gave He power to become the sons of God.” According to this Gospel man is connected with God in a close, vital relationship and His light, that is the intelligence of man, may be that of a broken arc, yet is the reflection of the continuous and perfect radiance of God. The unescapable inference is here that where man wills to do he can become a son of God by sharing the light from the divine mind of God.

Within the year Bergson has written, at last, his philosophy of morality and religion. His viewpoint concerning religion is like that of John. He says that the creative energy has thrown the vital spirit of life across matter and issued in two evolutionary lines. In the end of one line appears the instinct of the insect; in the other the intelligence of man. Intuition degraded became instinct because of its narrowed interest in the preservation of the

species. The power of recognition, or intuition became somnambulistic. While the instinct of the insect retains a fringe of intelligence, the intelligence of man retains an auricle of intuition. It is in man’s disinterested search for the good of all humanity that he retains his contact with God’s creative effort, which, Bergson says, is either of God, or God Himself. Man’s disinterested and conscious connection with the creative effort is but a flash, yet, “it is this, nevertheless, from which the light comes; if ever the interior of the *elan vital* should enlighten its significance and its destiny. For it was this which turned within; and if by a primary intensification, it made us seize the continuity of our interior life—if most of us went no further than this—a superior intensification would carry this intuition perhaps to the very roots of our being, and by this to the very principle of life in general. Has not the mystic soul this very privilege?”

The conception of God in the New Testament is that of a life and light which has struggled to illuminate the life of man throughout the ages. God is a spirit and they that worship Him must worship Him in spirit and in truth, are the words of Jesus as given by John. Saint Paul spoke in Athens of the God who “giveth to all—life, and breath, and all things; and hath made of one blood all nations of men—that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us, for in Him, we live, move and have our being; as certain also of your own poets have said, for we are also his offspring.”

God is more than Creator, Sustainer, and life of man, the man of radiant religious experience will exclaim. He will say with John: “God is love” and he that dwelleth in love, dwelleth in

God, and God in him." He says with James Ward that God is a Creator of creators, but he launches forth with faith and proceeds to add that God is the Lover of lovers. The purpose of the lover is to create lovers. He believes in the creative spirit of loving, working in union. He believes that this was the purpose of God's creative spirit from eternity, to create men who, through no compulsion but that of love, would create a co-operative commonwealth. God as eternal creative Spirit, and as immortal Love is Other than man. But this divine Other can be known as man shares the spirit of love. To such as these God is no philosophical abstraction but the great Companion. They believe that this God of the living universe has as His goal the creation of the City of God, and that the Captain in the well-fought fight is also a great Companion who has not "enlisted them for defeat."

There are many gateways of ingress to God's dwelling place. Gates of ethical righteousness, the Christian believes, are to be passed before one enters into the presence of God. He believes that the lifting up of the gates in public worship forms an invitation to enter in which the King of Glory will not refuse. He believes that beyond the symbols, within and beyond the sacraments there is the God in whom we live, move and have our being. Many find the gateway of beauty a most attractive entrance. Through poetry, architecture, sculpture, the drama, painting, and music many are brought near to His dwelling place. Others find in the natural beauty of sea and sky, of mountain and flowers the graceful garments of God. There are others who are attracted Godward by the Grecian temples reared to the Good, the True, the Beautiful. Of close kin are those who come to God

through the realm of moral and spiritual values; they see in Him the Creator and the Finisher of all actual and possible spiritual goods. But all of these approaches are less significant than the gateway of love for human nature. The Christian asks with the Gospel writer, "How can one love an invisible God if he cannot love his visible brother?" Beyond the many approaches to God the Christian believes that the wicket gate of love leads nearest to God. Beauty in art and nature may enable man to touch the hem of His garment, but love takes one to His heart.

We have purposely left to this moment a significant statement from the first chapter of John of which we spoke at the beginning. There was more in that chapter than the statement of God's creative energy, and His light that lighteth every man, that gave power through the ages to men to become sons of God. There is a further statement—that the Word became flesh and dwelt among us, full of grace and truth. So begins the biography of Jesus. In the Gospels of Matthew and Luke the story of the life of Jesus begins with the humble simplicity of a lowly manger and in all our Gospels the biography of His earthly life ends with the austerity of a cross. Between these two focal points is the story of one who went about doing good. He left his impression upon his contemporaries that the whole creative, orderly, illuminating life of God had come to a focus in this one Person.

Here is an approach to what is distinctive in the Christian conception of God. The contemporaries of Jesus and his countless followers have thought of him as the mirror of the Infinite. They have looked at His flawless life and have said that He was the mirror of the

establishes a case for Immortality on scientific grounds Mr. Duncan Greenlees is another of our new-comer. In the present article he discusses the educative value of religion. . . . In *Tragic and Romantic Views of Life*, Prof. Abinash Chandra Das shows how these two aspects of life distinct as they are, yet lead us to the same goal viz. immortality. . . . Prof. K. S. Srikantan gives us an interesting account of the *Disposal of the Dead* Mrs. Ida Sarkar is a new contributor to *Prabuddha Bharata*. Her present article gives us useful information regarding *The Equipment of German Women for Professional Work*. . . . *The Christian Conception of God* is elaborately dealt with by Rev. Dr. Ralph O Harpole who is another new contributor of ours. Swami Virceswarananda finishes in this issue his introduction. He will take up select Sutras from the next issue.

WHEREIN LIE OUR DRAWBACKS

The modern age is in every way superior to the Middle Ages. The world as a whole is richer, more learned, better acquainted with the laws of nature and mind, drawn closer and has machines and appliances to give more comfort and leisure. People meet oftener, try more strenuously to live in peace and happiness, have greater exchange of thoughts and commodities, evolve and introduce newer social orders and economic and political adjustments, and spend more on education and sanitation. Yet unemployment is on the increase, political and economic dangers threaten nations, social unrest throws men and women into a frenzy. Philosophers, poets, artists, men of God brood over these, suggest means to drive them off and cry themselves hoarse, but remain unheard to the last. The few who hear them try to put their counsels into practice but fail and are sorry.

The ball has been rolled down and it gains speed as it goes down. It seems, as if, there would be no stopping throughout the entire descent. Why is this awful contradiction?

All this, because we lack one thing which the Middle Ages had. Medievalism was not an unmixed evil as modernism is not an unmixed blessing. To complete the wonderful future synthesis, the antithesis of modernism needs one thing of the Middle Ages. We have mastered the art of running but know not the goal; they of old knew the goal but were halting. They knew that to look to our duties to others instead of to our rights from them was more profitable and yielding of abiding peace. We on the other hand have diverted all our attention to the extorting of rights from others leaving nothing for the play of duties. Children demand rights of their parents, husbands of wives, wives of husbands, servants of masters, masters of servants, labour of employers, employers of labour and one nation of another. Resolutions of leagues and conferences testify to this; children in schools and colleges, members of the same family in their sitting room discuss matters in this light. In boats and ships, in tram cars and railway carriages we hear the same thing. Here is the trouble.

To remedy this we have to change our attitude altogether. We have gained the world but have lost the soul. We have not to lose the world but have to get back our soul. From rights to duties, from training others to training ourselves, from seizing to giving away, is the way. But how can it be effected—this great sacrifice? By love alone and not by secret planning.

RATIONALISM AND GOD

A peculiar kind of rationalism is raising its head in modern times which calls

for an analysis of some of its main tenets. We prefer to do it homage with its own gift. The Hindus worship the Ganges with its own waters.

This rationalism is anti-God and therefore anti-religion. Its adherents deny the existence of God evidently because the senses do not certify it. Is reason certified by the senses? Surely it is not. Then on what grounds can we justify its existence? Is it because "reason" says, "I am"? Who then has heard it? Is it man, whatever he be? If so, does he not say with equal, if not greater, emphasis that God exists? If "reason" cannot be sensed and is yet believed in, only because we intuitively feel its existence, why should it not be the same with God also? It would not do to say that some do not feel the existence of God whereas they feel the existence of the other. For there are a large number of men who feel just the other way. Universality of feeling can never be the proof for the existence or non-existence of anything.

Nor is it true that we cannot do without "reason" whereas we can simply give God a quiet go-by. We can as well work without reason as without God. One unacquainted with electricity can as well do one's work with its supply as one fully acquainted with it. We may use it even if we do not know that we are using it. Similar is the case with both reason and God. And if one acquainted with reason does work better, it is much more so with one who has realized God. Neither reason nor God is more or less difficult of attainment than the other if pursued with equal zeal. If there are people who devote themselves exclusively to God to the neglect of other duties there are men who pore over books or go on chopping logic. There are men who love to live such lives themselves, and

there are men who admire and adore both these classes. So we do not quite understand on what special ground we are to reject one and accept the other.

Again does reason after all give us more worldly comfort? Is it a fact that the results of reason are sweeter? Is it a fact that men enjoy more peace and blessedness through reason than through the realization of God? Here we find God in a better position than His rival. For men of God have unanimously declared that they enjoy a peace that is transcendent, beyond compare, while men of reason are seen to deplore their lot—not one or two but many.

But it might be said, as has actually been said by some, that such a cold dead peace is not enviable at all. They would rather go on struggling and fighting than keep quiet deluding themselves that they are enjoying peace. But why should they struggle? Is it with some end in view or for its own sake like "art for art's sake"? What then can that end be? Is it the loving fraternity of mankind? Reason has been trying to attain it since the dawn of the modern age but to no purpose, which shows we have to look to something else to achieve this. Those who have read history carefully know whether men of reason have contributed more to world peace or men of holiness. And what does this fraternity mean? Crossing of intellects and parrying of arguments through reason? Or the embrace of love? Can cold logic teach us love? We may reason out that we *should* love if we want to live in peace. But what would *teach* us to love, what would bridge the gulf between the ideal and practice? We have not seen a single holy man who is not loving. This cannot but be for the simple reason that God is love; to worship God is to

worship love, *i.e.*, to cultivate love universal and eternal.

So we see that neither on grounds of utility nor on grounds of logic as to its existence does "reason" stand on a surer footing than God. The loving Lord might cry out to His preverted children in an agony which love alone can produce, "Saul, Saul, why persecutest thou Me?" We know what reply the Sauls would give.

THE PROBLEM OF INDIAN VILLAGES

Responsible men are now seriously thinking of the reconstruction of Indian villages; plans for their uplift are being made. A correct review of past failures is a good guide to future success. So let us see what lessons we can learn from these.

At the back of the past attempts at such reconstruction there were great intellects; and the men actually in the field had wonderful enthusiasm. Obedience to leaders was perhaps greater than what we see around today. Yet the attempts failed only because they were too high for the people to accept. Less thought was given to facts and more to the ideal. We are now to reverse the method.

Each large village or group of small villages is to be studied separately both as an independent unit and as complementary to villages around it. And without aiming at introducing new industries all at once, it is better to revive the old ones with modifications suited to changed circumstances. In villages we shall meet with blacksmiths, goldsmiths, weavers, fishermen, farmers, oilmen, etc. There will still be found men who know much of their profession, are honest and hard working. They are sitting idle wailing their lot or have taken to other unprofitable callings only because they do not know how to adjust

themselves to the changed circumstances. What is wanted is to find them out, teach them the next higher step in their profession, supply them with better instruments, furnish them with information as to the nature of demand and supply, and above all to organize the "birds of the same feather" into guilds and corporations. It would be suicidal to make all weavers or farmers. Our aim should be to make fishermen better fishermen, blacksmiths better blacksmiths.

But to do this we require teachers and propagandists of a type quite different from those we have had hitherto. It is not absolutely necessary that they should be experts in those arts, though such people could have served far better. The country can ill spend the time that will be required to train up such workers in great numbers to meet the demand of a sub-continent like India. Still they must have a tolerable acquaintance with the art they profess to preach and a thorough knowledge of the different intermediate stages through which a particular art has developed into its present state, and of the circumstances that brought about changes in it. This will help them in deciding in what stage a particular village industry is and how it should be adapted to the present circumstances and insured against future eventualities. They should be able to inform the artisans of modern tastes, markets, of possible help either from the Government, local bodies, philanthropic men interested in the matter, scientific experts or industrial magnates. They must acquire the capacity of presenting their views and informations in an interesting way either through lectures and discourses or reading newspapers and pertinent literature or (which is the best) through lantern slides specially prepared for the purpose.

This is not Utopia. It does not require a training spread through many years. One year's training at the utmost is quite sufficient for this purpose. The theoretical courses and the lantern slides are to be prepared under the guidance of specialists with sound commonsense; and the practical courses fixed by such specialists but imparted by good artisans. Our main defect is, we preach what we do not know, what we cannot demonstrate. Hence our words do not carry conviction. Our talks are based more on wild imagination than on hard facts. If we mean business, we must have the proper training. It is hard, but there is no way out.

MENACE OF MOTION PICTURES

The motion pictures are no doubt a marvel of modern science. They are now a very effective means of educating the masses and children too. Recent results show that schools can hardly compete with them in matters of education. Children are easily impressed when they visualize in pictures a number of facts, places and things. They can now without much effort remember their lessons in a much better way than they could possibly do from books or teachers. There are a number of good motion pictures which are of immense value in imparting moral and religious instructions to all persons irrespective of age, creed and colour. But side by side with their good effect, we have also their baneful influences which are too glaring to escape the eyes of any thinking man. The Rev. Jessie H. Baird writes in a recent issue of the *Unity* :

"Dr. Hibben, formerly President of Princeton University, called together a

committee of investigators, about five years ago, to learn the truth as to the influence of the motion pictures on America's childhood. The five-year study of this committee is now complete and available. It was made by experts and is thorough, fair and conclusive. The researchers interviewed thousands of children and young people in homes, schools, penitentiaries, reform schools, detention homes, on the streets and on the playgrounds. They tried desperately to get at the facts. They concluded that at least ten per cent. of juvenile crime (which is most of our present crime wave) was committed under the stimulus of some motion picture which gave the juvenile offenders the idea for the crime. Twenty-five per cent. of the delinquent girls told how at some motion picture they saw a favourite heroine sell herself to lust and still remain noble, thereby receiving the impulse which eventually led to their own downfall. From one group of one hundred and ten crimes investigated, forty-nine per cent. of the criminals said they got their ideas of carrying a gun from the 'movies,' and twenty-eight per cent. their ideas of practising stick-ups. One youthful criminal complained that the motion pictures tell you how to perpetrate a crime, but nothing about the suffering which results. One young murderer said that he got his idea for the crime he committed from Lew Ayer's picture, 'The Door Way to Hell.' Protests and warnings have come from all sources, but the producers have plunged on in the staging of such stuff—to make money at any cost to the nation!"

Human nature is everywhere the same. The above facts go to show that every country is more or less suffering from the evil effects of the screen. Any marvel of science, unless it is made use of in due proportion, must bring ruin to every society. The defect lies not in science but in its improper use by society. This is true not only of the motion pictures but also of every other invention of modern science.

REVIEWS AND NOTICES

RIGVEDA UNVEILED. By D. Datta, M.A., A.R.A.C. *Published from the Sarva-dharma Samanvayashram, Comilla, Bengal.* 341 pp. Price Rs. 5.

The book is a good example of how bias and want of coolness in judgment can vitiate good scholarship and commendable labour. Its good points are a rare collection of choicest passages from the Vedas, the Bible, the Quran and other scriptures on a variety of subjects with a view to show the similar nature of these revelations, an able refutation of Max Muller's theory of polytheism or henotheism and the establishment of monotheism as the cardinal doctrine of the Rigveda, and an attempt (which might be called successful in a way) to establish the right of the Sudras to study the Vedas. Its bad points are its unworthy vituperations, the statement that Sankara was ignorant of the Rigveda, and a rather nauseating repetition of quotations, expressions and arguments, unnecessarily increasing the bulk of the book. But for these defects we would have got a book which would have received admiration even from those who hold views different from his. We expected a better production from a man of the author's scholarship and wide outlook. The general get-up of the book is deficient in many respects.

A STUDY IN SYNTHESIS. By James H. Cousins. *Messrs. Ganesh & Co., Madras.* 563 pp. Price Rs. 3.

The book under review might appropriately be called the *Magnum Opus* of Dr. Cousins. Those who are familiar with the workings of the author's mind will find in this rather big volume a summary and a consummation of the finest thoughts and sentiments of the learned author. Himself a creative artist and an art critic and a sympathetic educator of youths in both the hemispheres, Dr. Cousins has learned and realized what modern life is and what true life should be. 'Perfection', 'synthesis' are words that are very frequently met with in books of criticism on modern life; but read between lines they are found to yield all shades of meaning, possible and impossible. But the vision of synthesis that our present author sees is unique from many points of view.

It is not a synthesis of this or that quality or capacity of man, nor of this or that culture or civilization. It is not a synthesis which ignores certain faculties because they are too subtle or of little practical use, or which atrophies or expunges certain others because they are gross or harmful in their present manifestations. His is a synthesis that takes full cognizance of all the faculties man is born with, aims at the highest manifestation of the nobler ones and the sublimation of what appear to be ugly or baneful, and makes a fine art-gallery of them all, the cynosure being God Himself. This is a synthesis which was revealed to the Rishis of the Vedas and the Purāṇas. And we are glad to find in Dr. Cousins a stout supporter of this unique synthetic view of life.

The author's ideal society will be one in which there will be a preponderance of such ideal individuals. To him the social scheme of Varnāshrama properly understood creates the most favourable circumstances for the realization of this goal of all-round perfection. In his brief but very lucid exposition of the different cultures and civilizations, past and present, he has beautifully laid bare their one-sided developments and consequent fatal results. He is emphatically of opinion that civilizations based on one or other of the material, emotional or even rational aspect of the whole man to the complete or partial ignoring of his aspirational aspect are bound to fall with a crash. The author's plan for world peace is like that of the Rishis. It will not come through Leagues and Conferences but through the living examples of persons—poets, philosophers, scientists, creative artists, men of God—in whom reason, feeling and action keep a perfect balance and orientate towards the Spirit.

The book, it must be admitted, is not a pleasant reading; it cannot be. The abstruse nature of the varied topics dealt with herein, the close arguments put forth for the support of views that run counter to modern tastes, and the profuse quotations from eminent thinkers in support of the author's own views as well as to illustrate current contrary opinions—all these, while augmenting the worth of the book to the serious-minded, have made it impossible for

the author to add the other desirable quality to it. The numerous diagrams that appear at first sight to be phantastic prove really helpful when the reader comes to the end of a section after a long walk with the author. His appreciation and appraisal of art, literature, and religion deserve universal praise. While not denouncing the much abused dictum, "art for art's sake," he is keenly conscious of the debasing use that is made of it by a very large number of so-called artists. He admits that poets and all artists do their works of art called by an inward sense of joy which refuses to submit itself to the criticism of the intellect. But in spite of this he is unwilling to let go these geniuses without making them pass through the ordeal of the intellect. Even in the realm of religion and higher mysticism he would not part company with his intellect. The chapter on educational synthesis requires a careful reading by all interested in education. We unhesitatingly recommend the book to all who dream of and work for a better type of humanity in the near future.

DRAVIDIAN CULTURE AND ITS DIFFUSION. By T. K. Krishna Menon. *Cochin Government Press, Ernakulam, Cochin State.* 39 pp.

This brochure from the pen of Mr. Krishna Menon gives the reader a short but vivid picture of a culture which India ought to be proud of, but which she has so long tried either to forget or to ignore, being deluded by a false pride in a *pseudo*-ethnology of a privileged race. It is well that scholars are being increasingly attracted towards the investigation of this great factor of our composite culture. In this infant stage of the investigation it is but natural that opinions would widely differ; but it is a positive gain that the work has been undertaken in right earnest. We are glad to find that Mr. Krishna Menon has been able to give so much information in so short a compass. We may here sound a note of warning to the investigators into this branch of learning. Scholarship must not be ensnared into partisanship. It must not seek by sting or thrust to drive a wedge between the two main factors of our unique Indian culture. Its main duty should be to find out the truth and to give to Cæsar what is Cæsar's, as well as to show how beautifully it has contributed to the make-up of the Indian or world culture. It gives us no mean satis-

faction to see our author above this fault, which not only vitiates the truth but lays the axe at the very root of nationalism.

INDIAN MASTERS OF ENGLISH. By Prof. E. E. Speight, B.A. *Published by Longmans, Green & Co., Ltd. 6, Old Court House Street, Calcutta. 177 pp. Price not given.*

This is an anthology of English prose by Indian writers. It is compiled by the editor to give Indian students a series of models of the best English written by Indian men and women. In the writings selected are found, character-sketch, nature study, description of social conditions, legal definition and religion. "The men and women who have written the following pages," says Prof. Speight, "stand for me as symbols of a power of adaptation which is so much more astonishing because it comes from people who in other ways are so conservative."

The book is not only an admirable collection but has an intrinsic merit of its own so suitable for young students. It is well printed on good paper and nicely got up.

COW PROTECTION. By Valji Govindji Desai. *Published by Go-seva-sangh, Sabar-mati. 170 pp. Price 13 as.*

The book reveals startling facts which should put to shame the whole of the Hindu world. Both the religious and economic sides of the question have been treated with a fulness sufficient to convince anybody who cares. The country has gone so palpably wrong regarding the treatment of the cow that it does not require a learned treatise to show it. Everyone knows it (though not so thoroughly as after reading the book) and feels it but cannot check or correct it because of economical difficulty and lack of organizing capacity. The book teems with practical suggestions, specially suited to small beginnings. Will our young men take them up and organize? Will the authorities of *go-salas* and *pinjrapoles* take the cue and reform their old and unprofitable methods? The note on village cattle improvement by W. Smith should attract the attention of our educated young unemployed. The time is propitious when both the Government and the organization about to be started by Mahatmaji for village re-construction are ready, if we err not, to help them in such enterprises. Dairy and agriculture coupled with small cottage industries for the utilization of the by-products as suggested in the

book are sure to turn out to be a fruitful source of income and will go a great way in bringing back and far excelling the old health, wealth and beauty of Indian villages. The book needs large circulation and with that end in view it has been wisely priced.

RAMAKRISHNA-VIVEKANANDA. By Nagendranath Gupta. *Published by Sri Ramakrishna Math, Khar, Bombay 21. vi+80 pp. Price 8 as.*

This pamphlet is a collection of three essays—one on Sri Ramakrishna and two on Swami Vivekananda. As a publicist and literary man, as an impartial observer of facts and events and as a fearless speaker of truth, the author is known throughout India. Coupled with these qualities the author has a special advantage in handling this particular subject, for he came in intimate contact with these two personalities when they had no claim to fame, knowing Swami Vivekananda even from his boyhood and meeting Sri Ramakrishna when he was just coming out of obscurity. The estimate of such a person is likely to be unbiased. The aim of the author in writing this book is, in his own language, "to assign to Ramakrishna Paramahansa and Swami Vivekananda their rightful place in the spiritual, intellectual and national life of India." About Sri Ramakrishna he says "It may be said with absolute truth that he was one of the elects who appear at long intervals in the world for some great purpose." (Italics ours.) "His words held men enthralled by the wealth of spiritual experience, the inexhaustible store of simile and metaphor, the unequalled powers of observation, the bright and subtle humour, the wonderful catholicity of sympathy and the ceaseless flow of wisdom." He gives his estimate of Swami Vivekananda in the following words: "Assimilating all the learning and wisdom of the ancient Aryan sages of India he was still modern with large and quick sympathies, appreciating and reacting to the new forces at work throughout the world. His nature was so finely strung that it was like an Aeolian harp upon which the breath of human thought, East and West, made music. He was utterly unconventional, wholly unorthodox. . . . His fullness impressed as much as his power dominated the minds of men." The author's appreciation of Swami Vivekananda, with whom he mixed more intimately than with his master, is so great and many-sided that one

is to read the book through to understand what he really means, what place he assigns to this strange personality. Written in a perfect style graceful and forceful, and giving a clear, correct idea of two peculiar personalities, the one eluding and the other complex, these 80 pages are a rare achievement.

THE IMMANENCE OF GOD. By Madan Mohan Malaviya. *The Gita Press, Gorakhpur, India. pp. 41. Price 2 as.*

At least one-third of the book is filled with quotations from the Hindu scriptures mostly Purāṇic.

THE MEN BEYOND MANKIND. By Fritz Kunz. *Rider & Co., 34, Paternoster Row, London, E.C. 236 pp. Price 5s.*

The book under review is not written for ordinary run of men. It goes far beyond most of the modern sciences, and as such is a super-science, to understand which requires a special kind of brain, though less rational and scientific, as the author has taken pains to show. The peculiar use of the oriental terms has an additional mystifying effect on its readers.

YOGA FOR THE WEST. By Felix Guyot. *Messrs. Rider & Co., 34, Paternoster Row, London, E.C. 4. 192 pp. Price 3s. 6d.*

The book, we are told by the author, "is the fruit of more than thirty years' personal experience." He has "followed the Eastern method of training . . . adapting it to the special conditions of life in the West in the twentieth century." This adaptation is however a dangerous thing in the domain of Yoga, though, we are aware, there must be some adaptations. Persons who are competent to adapt are very rare. It is not the number of years which give one this competency but real earnestness and capacity, and training under the eyes of one who has himself reached "the other shore" and out of compassion for suffering humanity has undertaken to take others there. We do not know whether our author has acquired this sort of competency. All that we can say is, less the dabblers in this science, the better for the credulous public.

A SHORT BIOGRAPHICAL SKETCH OF S R E E M A D VALLABHACHARYAJEE'S LIFE. By Natvarlal Gokaldas Shah. *Published by Lallubhai Chhaganlal Desai, 110, Richey Road, Ahmedabad. 168 pp. Price Re. 1.*

A BIRD'S EYE-VIEW OF PUSHTI-MARGA. By Natwarlal G. Shah, B.A. Published by Jethalal G. Shah, M.A., Secretary, Pushtimargiya Vaishnav Mahasabha, Ahmedabad. 112 pp. Price As. 8.

These two companion volumes will give the readers a broad but correct idea of the life and philosophy of one of our Achâryas. The Pushtimârgiya Vaishnav Mahâsabhâ's service in bringing out such popular brochures bearing on the sect is really praiseworthy. But the editing, printing and the get-up of these books are extremely bad.

HINDI

SRI CHAITANYA CHARITAVALI.
KHAND III. By Prabhudatt Brahmachary.

The Gita Press, Gorakhpur, India. pp. 368. Price Re. 1.

The Gita Press has now presented to the Hindi-reading public the brightest jewel of Bengal. Every Indian ought to have been acquainted long ago with the wonderful spirituality of Sri Chaitanya. His life is at once an interpretation and extension of the deeper life of Sri Krishna. The Gita Press has indeed laid the people of Hindusthan under a deep debt of gratitude by bringing out this well-written life of this God-man. Greater emphasis has been laid on the human side of the character, which has enhanced the worth of the book.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on Wednesday, the 6th March.

APPRECIATION OF INDIAN CULTURE IN S. AFRICA

The following letter was addressed to Sir Deva Prasad Sarvadhikary, by General Smuts from South Africa. It refers to Swami Adyananda whose activities were published in our issue for December, 1934. The letter speaks for itself.

UNION OF SOUTH AFRICA.
UNIE VAN ZUID-AFRIKA.

*Office of the Minister of Justice
Kantoor van de minister van justitie*

Pretoria

3rd December, 1934.

DEAR SIR DEVA,

I am very much obliged to you for your letter of 24th December, 1933, in which you introduced Swami Adyananda to me. That letter has now been delivered and I have had a most interesting and informative talk with the Swami. I have to thank you for this opportunity to meet one of your fine social workers. I could wish that we in South Africa had more frequent opportunities to meet men of his type and to thus realize some of the noble ideals which underlie your social and philosophical culture. It is this meeting of East and West in common

understanding and appreciation that I look for the solution of some of the gravest perils on the road of civilization.

With all good wishes,
Ever yours sincerely,
(Sd.) SMUTS.

THE LATE MR. V. P. MADHAVA RAO

It is with great sorrow that we record the passing away of Mr. V. P. Madhava Rao on December 1, 1934, at Bangalore at the ripe old age of 85 years. He was Dewan of Travancore, Mysore and Baroda one after another and made a name for himself as a far seeing and courageous statesman who successfully introduced many valuable reforms in these States. After his retirement he worked in the cause of the public as a staunch nationalist in all the progressive movements of the day.

He met Swami Vivekananda in 1892 when the Swami visited Mysore and was the guest of the then Dewan Sir K. Seshadri Aiyar. And ever since that day he became a great admirer of Sri Ramakrishna. While he was Dewan of Mysore he helped the Ramkrishna Mission to establish the Ashrama in Bangalore by granting it a valuable site and getting the Ashrama built by means of subscriptions by himself and his friends. He was a sincere friend of the Ramkrishna Mission and was ever an active sympathiser in the various humanitarian works taken up by the Mission. May his soul rest in peace!

THE RAMKRISHNA MISSION SISU-MANGAL PRATISTHAN, CALCUTTA

"The conception of the work is extremely noble and the spirit in which it is evidently performed by all concerned is magnificent and one can have nothing but admiration for all that is being done. The whole place is spotlessly clean and the arrangements well thought out and executed. This centre may well be regarded as a model for others." So writes Major-General D. P. Gail, M.B., Ch.B., F.R.C.S., I.M.S., Surgeon-General with the Govt. of Bengal, about the Ramkrishna Mission Sisumangal Pratisthan which was started in July, 1932, by Swami Dayananda, who had made a special study of the Child Welfare activities of America during his sojourn on missionary work there. The work being entirely new, the first two months were spent in propaganda work, which was followed by house-to-house canvass by honorary and paid workers of the Pratisthan, searching expectant mothers and explaining to them and to their guardians the value of maternity service and the object of the Institution. Actual registration of mothers began in September, 1932.

The Institution is located in a beautiful two-storeyed house at 104, Bakul Bagan Road, Bhowanipur, Calcutta, in a cosmopolitan locality inhabited by various communities. Its *Outdoor Clinic* is on the ground-floor and consists of visitors' waiting room, mothers' waiting and class room, office and record room, private examination room and laboratory. Another contiguous section of the ground-floor, which is entirely separate from the clinic, accommodates the resident staff, purely women. The *Indoor Hospital* on the first floor consists of a labour room, a utility room for supplies etc., a nursery with individual baby beds isolated by glass partitions, a mothers' ward with bug-proof beds, two cabins with single and double beds, a milk kitchen and a bath room. Altogether there are 10 beds for mothers and 10 for babies. The present maximum capacity of the hospital is to accommodate 40 labour cases per month, allowing every mother to stay here for a week. The main work of the centre is however done through *External Maternity Service* in the homes of the patients themselves. Every registered mother who is not admitted in the indoor is usually confined and looked after for at least 10 days in her own home, and hundreds

of such mothers register themselves every year.

Pre-natal activities of the Institution consist in the imparting of *group instruction*. This provides the contact with other mothers and stimulates discussion which makes the teaching more effective and less costly. Every Tuesday evening talks are given to the mothers assembled in the Pratisthan lecture room by qualified doctors on some important points regarding adequate maternity care or the care of the infant. The subject matter of these lectures has been published in letter form entitled "Letters addressed to an Expectant Mother." These, published in separate sheets, are handed over to the registered mother month by month for her information and guidance. In all 210 mothers received pre-natal care in the first year and 542 in the second year. *Mothers' clinics* are held every Sunday afternoon between 3 and 7 p.m. Two gynaecologists, a pathologist, a lady doctor, a matron and several staff nurses conduct the clinics. The waiting mothers are called in one by one, examined and advised. The first examination is thorough and complete in all details.

EXTENT OF PRE-NATAL ACTIVITY

| | 1st year | 2nd year |
|------------------------------|-----------|----------|
| Home visits made | ... 2,845 | 569 |
| Lectures given | ... 42 | 52 |
| Mothers' clinics conducted | 42 | 52 |
| Mothers registered | ... 210 | 542 |
| Clinic attendance of mothers | 500 | 1,403 |

The natal activities fall under two broad sections viz. *External Maternity Service* and *Hospital Maternity Service*. *External Maternity Service*: As soon as labour starts and word is sent to the Pratisthan with the personal card, the nurse on duty takes out the patient's history sheet, goes through the necessary information noted on it, determines if the case is to be conducted in the home or in the Indoor Hospital, and in the former case sends out a midwife equipped with everything necessary for scientific maternity care. She conducts the case there with proper antiseptic precautions. In case of any difficulty the Pratisthan doctor or matron goes and does the needful. In every case of home confinement the mother and the baby are visited by the Pratisthan doctor or matron shortly after delivery, and afterwards as conditions indicate. The midwife visits the mother and the baby daily for

10 days as a matter of routine. *Hospital Maternity Service*: If the patient's history requires that the case is to be conducted in the Indoor Hospital the midwife brings the mother in a taxi and gets her admitted there, where she receives immediate attention of the doctor and nurses, and up-to-date scientific care and nursing follow, particular attention being given to every little detail of good hospital technique. The mother is usually kept in the hospital for a week and nursed with great care. Plenty of milk is given for her diet. She is generally ready to be discharged on the seventh day. Care for the next three days is given in the home. *Nursery*: One special feature of this maternity hospital is that the new-born babies are kept in a separate attached nursery in individual bug-proof beds isolated by glass partitions. Each bed has its own toilet articles on a tray for the exclusive use of the baby it carries. All these precautions help to check the spread of communicable diseases. Each baby is carried and put to breast by the nurse on duty every three hours punctually, and after twenty minutes of nursing is carried back to the bed, where it goes to sleep almost immediately till the next feeding time. The baby is usually sent home with the mother after a week, care for the next three days being given in the home.

EXTENT OF ACTIVITY OF THIS SECTION

| | 1st year | 2nd year |
|-------------------------------------|----------|----------|
| Deliveries conducted Outdoor | 105 | 252 |
| Deliveries conducted Indoor | ... | 74 |
| Delivered by outside agencies | 30 | 85 |
| Cases referred to outside hospitals | ... | 15 |
| Cases not yet confined | ... | 60 |
| | | 98 |

CHILDREN'S CLINIC AND FOLLOW-UP OF BABIES

The Pratisthan continues the supervision of the child right along till it is of school-going age. The mothers are advised to bring the baby to the clinic at least twice every month during the first year and once a month later. Meanwhile lady health visitors and nurses visit the homes and look

after the care and comfort of the baby and help the mothers in their difficulties, if any. Should complications arise, they are requested to see the physician in charge on clinic days, and if unable to bring the baby the physician sees it at home but exceptionally. Clinic is held on Wednesdays and Saturdays between 3 and 5 p.m. regularly. Once every fortnight lecture and demonstration about the hygiene of the home, care and feeding of the infants, etc. are held. All mothers are welcomed and encouraged to take part in discussion and see the demonstration on feeding, bathing, etc.

EXTENT OF ACTIVITY UNDER THIS HEAD

| | 1st year | 2nd year |
|---|----------|----------|
| No. of children registered | 161 | 460 |
| Children's clinics conducted | 49 | 100 |
| Clinic attendance of mothers and children | ... | 898 |
| Home visits for post-partum care | ... | 1,647 |
| | | 2,798 |

TRAINING OF NURSES

Another kind of important activity of the Pratisthan is the training of midwives and nurses, which is so very essential for the carrying out of the objects of the institution. It intends to admit young educated women, preferably widows from poor but respectable families living in villages, train them, and send them back to the villages fully equipped with the knowledge of rendering first-class maternity care to helpless mothers. The first batch of pupils admitted consists of six young women of respectable middle-class families. The Pratisthan provides for their free board and lodging, besides giving them a stipend. The syllabus is the same as that prescribed for the Junior and Senior Midwifery Courses by the State Medical Faculty, Bengal.

The total receipts amounted to Rs. 81,208-14-6, and total expenditure to Rs. 25,602-0-8. All donations will be thankfully received and acknowledged by: The Secretary, Ramkrishna Mission Sisumangal Pratisthan, 104 Bakul Bagan Road, Bhowanipur, Calcutta.



Sri Ramakrishna in ecstasy

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

America,
October 18, 1899.

At lunch on Friday, Swami talked about Sri Ramakrishna. He abused himself for being filled and poisoned with the Western reaction of those days, so that he was always looking and questioning whether this man was “Holy” or not. After six years he came to understand that he was not “Holy,” because he had become *identified with holiness*. He was full of gaiety and merriment and he had expected the Holy to be so different ! Later he began to talk of the functions of the nations, apropos, I suppose, of the Boer War. And as he passed to the problems of the Sudra, which would first be worked out here, his face took on a new light, as if he were actually seeing into the future, and he told of the mixture of races, and of the great tumults, the terrible tumults, through which the next state of things must be reached. “And these are the signs,” he quoted from old books : “The Kali Yuga is about to thicken, when money comes to be worshipped as God, when might is right, and men oppress the weak.”

At one of the meals, Mrs. B. turned and pointed out how his poetry had been the weak point on which he had been beguiled to the loss of honour. And she said her husband was never sensitive to criticism about his music. That he expected. He knew it was not perfect. But on road engineering he felt deeply, and could be flattered. Then, in our amusement, we all teased Swami for his carelessness about his religious teacherhood and his vanity about his portrait painting, and he suddenly said : “You see there is one thing

called Love, and there is another thing called Union, and Union is greater than Love. I do not love religion, I have become identified with it. It is my life; so no man loves that thing in which his life has been spent, in which he really has accomplished something. That which we love is not yet oneself. Your husband did not love music for which he had always studied; he loved engineering, in which as yet he knew comparatively little. This is the difference between Bhakti and Jnâna; and this is why Jnâna is greater than Bhakti." All morning his talk of the great sweep of the Mughal Hordes under Genghis Khan had been going on. It had begun in his talking about Law, the old Hindu conception of it as the King of kings who never slept and showing that the Hindu had in the Vedas the true notion of it, while other nations only knew it as regulations. On Sunday evening three of us accompanied a guest to her home. We had been reading Schopenhauer on "Women" aloud. Coming back it was wonderful moonlight, and we walked on up the avenue in silence; it seemed as if a sound would have been desecration. About it Swami said, "When a tiger in India is on the trail of prey at night, if its paw or tail makes the least sound in passing, it bites it till the blood comes." And he talked of the need we Western women had to absorb beauty quietly, and turn it over in the mind at another time.

One afternoon so quiet was everything, we might have been in India. I had been feeling quite inferior to the people who wanted Advaitism and the Vedic texts, but oh, what a dose of the other was here.

It began with a song of Râm Prasâd, and I'll try to give you the whole of that early talk.

RAM PRASAD

From the land where there is no night
Has come unto me a man.
And night and day are now nothing to me,
Ritual-worship is become for ever barren.

My sleep is broken. Shall I sleep any more?
Call it what you will, I am awake.
Hush! I have given back sleep to Him whose it was.
Sleep have I put to sleep for ever.

The music has entered the instrument,
And of that mode I have learnt a song
And that music is always playing before me
And concentration is the great teacher thereof.

Prasâd speaks, understand O Mind, these words of science,
The secret of Her whom I call my Mother.
Shall I break the pot before the market?¹
Lo, the six philosophers² could not find out Kâli.

¹ To make public a secret.—Ed.

² The six systems of Hindu philosophy.—Ed.

The world hast thou charmed, Mother,
 Charmer of Siva.
 Thou who playest on the Vinâ,
 Sitting on the huge lotus of Mulâdhâr.³

This body is the great Vinâ,
 And Sushumnâ, Idâ and Pingalâ are the strings thereof
 And thou playest on the three gamuts,
 With the great secret of qualitative differentiation.

Ramakrishna used to see a long white thread proceeding out of himself. At the end would be a mass of light. This mass would open, and within it he would see the Mother with a Vinâ. Then She would begin to play, and as she played, he would see the music turning into birds and animals and worlds and arrange themselves. Then She would stop playing, and they would all disappear. The light would grow less and less distinct till it was just a luminous mass, the string would grow shorter and shorter, and the whole would be absorbed into himself again. And as Swami told this, he said: "Oh, what weird scenes this brings before me, the weirdest scenes of my whole life! Perfect silence, broken only by the cries of the jackals, in the darkness under the great tree at Dakshineswar. Night after night we sat there, the whole night through, and He talked to me, when I was a boy. The Guru was always Siva and was always to be worshipped as Siva, because he sat under the tree to teach and destroyed ignorance. One must offer all one's doings, or even merit would become a bondage and create Karma; so Hindus getting you a cup of water will say: 'To the World' or maybe 'To the Mother.' But there is one soul that can take it all without harm—One who is eternally protected, eternally the same, unspoilt—He who drank the poison of the world and only made Himself the blue-throated. Offer all you do to Siva."

Then he talked of Vairâgya, how much grander to give one's youth, how miserable to have only age to offer. Those who come to it old, attain their own salvation, but they cannot be Gurus, they cannot show mercy. Those who come young shall carry many across without any benefit to themselves.

Then he talked of the school, "Give them all you like, Margot, never mind A, B, C. It matters nothing. Give them as much Râm Prasâd and Ramakrishna and Siva and Kâli as you like. And do not cheat these Western people, do not pretend it is education and A B C you want money for. Say it is the old Indian spirituality that you want and demand help, do not beg it. Remember you are only the servant of Mother, and if She sends you nothing, be thankful that she lets you go free."

³ According to the Yogis there are two nerve currents in the spinal column called Pingalâ and Idâ and a hollow called Sushumnâ running through the spinal cord. At the lower end of the hollow canal is what the Yogis call the Kundalini—the coiled up energy. When that Kundalini awakes, it forces a passage through the hollow canal and as it rises up step by step, as it were, through the various plexuses of the spine or Chakras as the Yogi conceives them, different visions are seen by him. The Kundalini starts from the basic centre, the Mulâdhâra Chakra and when it reaches the brain or the Sahasrâra Chakra, the Yogi is perfectly detached from the body and the mind.—Ed.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

"In that part of the country (meaning Kamarpukur) the boys are given puffed rice for luncheon. This they carry in small wicker baskets, or, if they are too poor, in a corner of their cloth. Then they go out for play on the roads or in the fields. One day, in June or July, when I was six or seven years old, I was walking along a narrow path separating the paddy fields, eating some of the puffed rice which I was carrying in a basket. Looking up at the sky I saw a beautiful sombre thunder-cloud. As it spread rapidly enveloping the whole sky, a flight of snow-white cranes flew overhead in front of it. It presented such a beautiful contrast that my mind wandered to far off regions. Lost to outward sense, I fell down, and the puffed rice was scattered in all directions. Some people found me in that plight and carried me home in their arms. That was the first time I completely lost consciousness in ecstasy."

*

"Even in my boyhood, I felt the presence of God within me. I was then about ten or eleven years old. While I was going through the fields to visit the goddess, Visâlakshi, I saw something and lost all outward consciousness. Everybody said that I had no consciousness at all. From that day forward, I became another man and began to see Somebody else within me."

*

"Oh, what days of suffering I passed through! You can't imagine my agony at separation from Mother. That was only natural. Suppose there is a bag of gold in a room and a thief in the

next, with only a thin partition between. Can he sleep peacefully? Will he not run about and try to force the wall to get at the gold? Such was my state. I knew that the Mother, full of infinite bliss, compared with which all earthly possessions were as nothing, was there, quite close to me. How could I be satisfied with anything else? I had to seek Her. I became mad for Her."

*

"I was then suffering from excruciating pain because I had not been blessed with a vision of the Mother. I felt as if my heart were being squeezed like a wet towel. I was overpowered by a great restlessness, and a fear that it might not be my lot to realize Her in this life. I could not bear the separation any longer: life did not seem worth living. Suddenly my eyes fell on the sword¹ that was kept in the Mother's temple. Determined to put an end to my life, I jumped up like a mad man and seized it, when suddenly the blessed Mother revealed Herself to me, and I fell unconscious on the floor. What happened after that externally, or how that day or the next passed, I do not know, but within me there was a steady flow of undiluted bliss altogether new, and I felt the presence of the Divine Mother!"

On another occasion he gave the following description of the same experience:

"The buildings with their different parts, the temple and all vanished from my sight, leaving no trace whatsoever, and in their stead was a limitless, infinite, effulgent ocean of Consciousness or Spirit. As far as the eye could reach,

its shining billows were madly rushing towards me from all sides with a terrific noise, to swallow me up! In the twinkling of an eye they were on me and engulfed me completely. I was panting for breath. I was caught in the billows and fell down senseless!"

*

"I scarcely realized their (of people who gathered about him) presence, they looked more like shadows or painted pictures than real objects, and I did not feel the least abashed at displaying my feelings before them. But the moment I lost outward consciousness in a paroxysm of pain at separation from the Mother, I would find Her standing before me in Her matchless radiant form, granting boons to Her devotees and bidding them be of good cheer! I used to see Her smiling, talking, consoling, or teaching me in various ways."

*

"I could distinctly hear strange rattling sounds in my joints from the ankle upwards, as if one were locking them

up one by one, so that the body might remain fixed. I remained perforce in that position till the end of the meditation, when the same rattling sounds would again be heard as the joints were unlocked in the reverse order. Not until this was done could I move or stand up. Sometimes I saw specks of light like a swarm of fireflies before my eyes, at other times a veil of luminous mist would envelop me. Again, I would see, with closed as well as open eyes, luminous waves like molten silver pervading everything. Not knowing what these meant, or whether they were helpful or detrimental to my spiritual progress, I would lay open my heart to Mother saying, 'Mother, I don't know what these things are. I am ignorant of Mantras and all other things requisite to realization of Thee. Teach me, Mother, how to realize Thee. Who else can help me? Art thou not my only refuge and guide?' This was my earnest prayer night and day. I used to weep bitterly in the extremity of my grief."

MEN WHO STAND FOR GOD

BY THE EDITOR

I

A modern writer observes: "Why do the Christian saint, Indian Rishi, Buddhist Arhat, Moslem Sufi, all seem to us at bottom men of one race, living under differing sanctions one life, witnessing to one fact?"

If God is great, man is so none the less. Man is great because he has discovered God. There are *men* among men whom we call men of God. It is they who bring the tidings of God in the world of man. It is they who bridge the gulf between man and God. Heaven and earth are knit together,

as it were, by the string of their love. In them, we find a happy blending of the human and the divine. They exhibit in their life and character the greatness of *man*. We do not know how much we are indebted to God-men. They are loftier than any sublime philosophy, for philosophy lags behind their teachings. It fears to tread in the sacred precincts of their life. They are higher than what we can imagine them to be, for our imagination falls below the sphere they soar in. We try in vain to measure their greatness with our intellect. In so doing, we make mere carica-

tures of them. Only God-men can appreciate God-men. We stand in awe and reverence before them. Not because they perform miraculous deeds, but because we are lost in the vastness of their greatness. They appear in society like angels whose visits are few and far between. The world would have been a dreary land but for their advent. Men would have no resting place in the midst of their miseries. It is they who prove the existence of God—not by words but by life. All that is best in the literature of the world owes its origin to the thoughts, words and actions of these extraordinary men. Romance, poetry, music, art and philosophy are replete with the glories of their life and career. The little incidents of their life carry the weight of a thousand sermons. These men to whatever race they might belong are a source of solace and inspiration to humanity at large. It is true to the letter that they form a race by themselves. There is a close kinship among them in spite of the fact that they appear at different periods in history.

They see the same Truth from different angles of vision. The languages they use might differ from one another, the usages and customs they adopt might be contrary, still they all search after the same Truth, struggle for and live It. If we analyse their methods of approach, we find the same spirit and earnestness behind them. Even their utterances have remarkable similarity. Buddha used to say, "Knowledge is not the letter, but the spirit." If we probe deep into the meaning of different scriptures, we find the same spirit underlying them. The word and power of conviction are the two things that permeate all the sayings of God-men. The strong affirmation of Truth is the common factor that we find in the

words of all great men of God. Sincerity, purity and earnestness are the virtues that are equally imprinted on their thoughts and activities. They are all men of selfless motives. They all feel equally for erring humanity. Love of power, name or fame is completely conquered by them. Their love knows no geographical limits. They live and stand for Truth—they ultimately die for It. Such men cannot be the property of a single race or a particular country to which they might happen to belong in their mortal frame. Had it been so, they could not have appealed to all men.

The late Pandit Siva Nāth Sāstri, the minister of the Sādharaṇ Brāhmo Samāj, writing in 1910 about his reminiscences of Sri Ramakrishna says :

"A Christian preacher of Bhowanipur, who was my personal friend, once accompanied me on my visit to Ramakrishna. When I introduced my friend to him, I said, 'Today I bring a Christian preacher to you, who having heard of you from me, was very eager to see you.' Whereupon the saint bowed his head to ground and said, 'I bow again and again at the feet of Jesus.' Then took place the following conversation :

"My Christian friend : How is it, sir, that you bow at the feet of Christ? What do you think of Him?

"Ramakrishna : Why, I look upon Him as an Incarnation of God.

"My friend : Incarnation of God! Will you kindly explain what you mean by it?

"Ramakrishna : An Incarnation like our Rāma or Krishna. Don't you know there is a passage in the Bhāgavata where it is said that the Incarnations of Krishna or the Supreme Being are innumerable?

"My friend : Please explain further; I do not quite understand it."

Bagdad experienced, "I am God." He had to pay a heavy penalty for spreading this message. But even in the midst of horrible persecutions he remained steadfast in the truth. Jesus affirmed : "I and my Father are one." The same truth was realized by the Indian Rishis and they proclaimed : "I am Brahman."

Buddha spoke out after his enlightenment : "Give ear, O recluses. The ambrosia has been won by me. I will teach you. To you I preach the Law."

The goal of our life is the same though told variously by these men of God. . What the Buddhists call Nirvâna is what the Indian Rishis call Mukti. Nirvâna has been described as the Supreme, the Transcendent, the Uncreate, the Tranquil, the State of purity, the Ambrosia and so forth. These are the very epithets which the Rishis apply to Brahman or Knowledge Supreme. The Christian, Moslem and Hindu saints mean the same One, when they address Him : "O Thou most sweet and loving Lord !" or "O Love divine !"

Lastly, we find all these men uniformly compassionate to all beings high and low. Their love spreads among all, regardless of any differences. They live for others and stretch their helping hand to all who take refuge in them. They give solace and relief to those whom people turn out as sinners. How lovingly do they all exhort others to seek after Truth ! How affectionate is their behaviour to the fallen men and women ! Their sublime personality takes away the fear of death and the miseries of life. People unknowingly feel safe and blessed in their company. The greatest of teachers are those who bring about reformation in others without the least effort on the latter's part. Books, lectures and sermons are no doubt effective in their own way. But God-men preach through their

smallest actions. Sometimes they work wonders with fewest possible words. Their glance, touch or even silence is sufficient to move men of hardest heart or of dullest intellect. We preach through words, they teach through the spirit. This is true of all saints whether Hindu, Christian, Buddhist or Moslem.

III

If all God-men have so much in common among them, why do we, their followers quarrel ? The ideas of separation, compulsion and dogmatism have originated from our mutual misunderstanding.

We feel harmony when we are balanced. Balance presupposes right judgment. When our intellect is prejudiced, our judgment is naturally depraved. In spiritual matters, purity of heart is essential for right judgment. Pure souls feel and see things in a right and similar way. Impurity makes us narrow-minded. It is when our heart is narrow that we propound a narrow philosophy. Narrowness begets bigotry. It brings in discord and distorts our vision and we are carried away by a fanatic zeal. Sentiments gets the upper hand of reason. They betray us and we hatch short-sighted doctrines. We fail to see that we are distorting Truth. Truth cannot be the monopoly of any particular person or creed. It can hardly be put in terms of philosophy. How then can we preach It in a dogmatic way ? It is because we do not understand this fact that there is so much rivalry among different religions. We want to combine into groups according to colour, custom or race. This leads to some sort of communal bigotry. We hasten to win a communal victory instead of victory over untruth. We do just the contrary of what God-men teach us. The ideals

they set up for us are lost sight of. We do not really follow what they say though we boast of our loyalty to them in so many words. In their names, we engage ourselves in strifes and bloodshed.

Some hate Christ but adore Krishna. Others love Mohammed but hate Buddha. This sort of bias makes us forget about the unity of God and the greatness of God-men. Men of great intellect satisfy their intellectual vanity by propounding false doctrines. People of light and leading carry the banner of fanaticism. This is why there is so much quarrel among religions. The worse side of it is that people even vilify and dishonour men of God. "No sadder proof can be given," said Carlyle, "by a man of his own littleness than disbelief in great men. There

is no sadder symptom of a generation than such general blindness to the spiritual lightning with faith only in the heap of barren dead fuel. It is the last consummation of unbelief. In all epochs of the world's history, we shall find the Great Man to have been the indispensable saviour of his epoch—the lightning, without which the fuel never would have burnt."

It is idle to expect a genuine love of God without having any reverence for the men of God. A real fellowship may dawn among the adherents of all religions, if we learn to adore and respect all great saints and prophets. We worship the heroes of the world and pay homage to great men in art, literature, science and so forth. Can we not do the same towards all God-men of the world?

PRÉPARATIONS FOR HIGHER LIFE

BY SWAMI PREMANANDA

Nothing real can be achieved in the field of Religion by mere talk. It is a thing to be practised—with all the intensity of life and soul. We can never hope to attain even a bit of religion, if we rest contented by simply making a verbal reproduction of the teachings of our scriptures like a talking machine, and make no further move. He alone has spirituality who has the internal realization of it. To him alone who has the seed of religion comes its gradual unfoldment. Just as a seed of a banian brings forth a mighty tree wherever it falls, so there must be the seed of spirituality in us first; and then we have to rear up the tree—we should attempt to realize it—we must try to get our mind moulded by that one thought. Otherwise, none can become

spiritual by simply stuffing the brain with a mass of stock-phrases, and now and then making a parade of them before others, though thus one can pass for a great scholar. He can never be a spiritual man for all that. Sri Ramakrishna used to say that Pandits are like vultures which soar high up in the air, but whose eyes are all the time fixed on charnel-pits in search of putrid carcasses—on lust and gold.

The first thing needed to be spiritual is *Verity of Purpose*. Never forsake truth, even for all life. God is truth itself and is at the command of one who is devoted to truth. Spirituality is impossible to him who does not cherish truthfulness in thought, word and deed; without these all attempt is in vain. So, first of all, try to be unflinchingly

truthful with all heart and soul. Truth is ever victorious, in all times—past, present, and future.

Many do know theoretically much of what spirituality is; but alas! how few are there who put their knowledge into actual practice. The achievement will be his only who would follow up truth. We hear many say that it is impossible to be truthful in business. But I do not believe it. Where truth reigns there the Lord Himself abides. If the man of business carefully enshrines truth in his house, he will be looked upon as the greatest of all virtuous men and his business too is destined to thrive. Nâg Mahâshaya (a disciple of Sri Rama-krishna) was greatly devoted to truth. Once he went to buy something in the market and the shopkeeper charged four annas for that. As he was truthful, he took the shopkeeper also at his word and did not bargain. A bystander seeing him pay four annas thought within himself, "What sort of man is he, he did not even care to bargain!" But when he came to know that he was Nâg Mahâshaya, the saint, who believed that no one would dupe others, he took the shopkeeper to task for charging four annas for what was worth only two annas. The shopkeeper took this to heart and so the next day when Nâg Mahâshaya came to buy something, he charged only two annas for a thing which was worth five annas, at which Nâg Mahâshaya with folded hands addressed the shopkeeper thus: "Why do you behave like this with me? This is worth more than two annas. Please take from me the proper price." The shopkeeper was deeply moved at this and fell at the feet of the saint. Therefore I say that you will never be a loser if you stick to truth. If you stick to truth, Divine Grace is sure to flow to you through all channels—you

will prosper not only in worldly affairs, but in spirituality as well.

If you have truthfulness, every other virtue is sure to come in its wake—even self-control. But we have lost this truthfulness, and that is why we have come to such a pass—groaning under the crushing weight of misery and degradation. Now all our efforts must be directed first to retrieve it—not by mere empty speech, but by sincere action, pledging all our heart and soul to it. The principal element in spiritual practice is this sincerity of life—making the inner life tally with the outer, thought with speech. At present we are hypocrites, for we think one way and talk in a different strain. We are not sincere. This is delusion, this is ignorance. He who wants to be spiritual must give up talk and take to practice. God's Grace descends upon such a person—he is sure to prosper here and hereafter.

Sri Krishna urges us in the Gita to perform work without attachment, to attain Freedom even in this life. It is not a myth nor a figment of a morbid brain. We have actually seen such lives with our own eyes. We too have to attain this Freedom, in this very life. We must attain it, even if we are to sacrifice everything for it. Otherwise all tall talks of devotion (Bhakti), religion, etc., will ever remain muffled in speech, without being realized in actual life. Unless we attain Freedom we cannot get pure devotion (Bhakti). In whatever station of life we may be, let us all say with all the force of our soul that we must become Jivan-Muktas, the 'living-free'. But then we will have to sacrifice our whole life. Many do like to hear of Bhakti, indeed it is very pleasant to listen to it, but it demands the very life-blood as it were. when one goes to practise it. Once a man wanted to have Prema (intense

love) for God. Just then he saw a vendor passing by the street with a basket on his head, crying: "Ho, here is Prema. Who wants it? Who would buy it?" Hearing this, the boys cried out, "Oh! We, we shall eat Prema;" the grown-up people also called out, "Oh! yes, we want Prema, we shall buy it." At this, the vendor lowered the basket from his head and said, "Come, let me know how much Prema each of you want. I sell Prema by weight. How much do you want, a pound, eh?" And with this he drew out a sharp knife and said, "Look here! cut your head off with this, and I shall give you Prema as much as your head weighs." If you want Prema you will have to give the price—

your head! Verily, never has spirituality been attained by mummery—by empty words! Sacrifice, terrible sacrifice of one's own life is the price for it. Have you not heard of Sri Radha? She gave up everything—everything that one could hold dear in life; and so she got Him. We have also seen such lives ourselves. The sublime lives of Sri Ramakrishna, Swami Vivekananda, Nâg Mahâshaya and others are ever shining brightly before our eyes. If you want spirituality follow such examples. To have wife, children, money, business, and all other felicities of life, and at the same time religion, is an impossibility. You have to give up everything, then alone can you have religion and spirituality.

RAMAKRISHNA-VIVEKANANDA

BY PROF. MAHENDRANATH SIRCAR, M.A., PH.D.

RAMAKRISHNA, THE SILENT MAN OF GOD

One of the most potent forces in the present-day cultural and spiritual life in India is Ramakrishna-Vivekananda. Ramakrishna was the *silent man* of God. He used to live in a sequestered place at Dakshineswar, six miles to the north of Calcutta. Ramakrishna was a child of nature. He was a child of the Divine Mother. His character can be summed up in one word, God-centric. He was God-intoxicated. Nothing in life—the warmest relations, the family ties—could make his being deflected from the quest of his soul—God.

His God-centricity removed him from all touch with life, and he was often supposed to be a *lunatic*. So are the elect of God always supposed to be! Far removed from the noise of civilization, confined within the temple of the Divine Mother, he was often heard to cry out: "Mother, I want Thee, and

nothing else—neither name, nor fame, nor power. Give me the love, the intense devotion which can reveal Thyself to me." The child of God can be anxious for God alone. Such men are so finely attuned and delicately sensitive and responsive that they cannot be satisfied with anything short of direct vision and realization. Their soul always pants after God. It is indeed difficult to understand them intellectually.

Mystics are a unique race. Their language is different. Their approach is different. They blossom like flowers in the hand of God; Ramakrishna was a super-mystic. Hence his message and teachings have a unique importance; for they proceed direct from the divine impress upon his being. Intellectual fineness cannot always reach this level; unless the psychic being is trans-

parent, the spiritual aspect of our being cannot be penetrated and its secrets revealed. Spiritual revelation is a subtle stage of knowledge which comes with pure being. To read a spiritual life requires spiritual sympathy, and spiritual vision, otherwise there is every possibility of false reading and wrongly interpreting its message. Ramakrishna showed many phases of spiritual experience. Without a catholic, free and elastic mind, there is every chance of committing mistakes in our attempt to explain and interpret him. Ramakrishna will appear to some as a clear pathological subject, to some as a man of exuberant feelings, to some as a powerful lover of the Divine Mother, to some as a man always giving the correct judgment in worldly affairs, and to some as a man of wisdom who has attained the highest philosophical truth. This moment, he is a sane man, next moment he is almost insane. This moment, he is absorbed within himself, next moment, he is in ecstatic dance. This moment, he is a sober teacher solving subtleties of life, next moment he is in a fit of righteous indignation giving a slap to the lay proprietress of the holy temple as she was thinking of worldly affairs before the Mother. This moment, he is a sober Vedantist, next moment, he exhibits the Mother's power to Totâ, his Vedantic teacher, who refuses to accept the truth of Sakti, the dynamic divine. He used to exhibit fine shades of religious feelings and sentiments in their infinite varieties. Far removed from human eyes, his life flowed in love, devotion, and divine wisdom.

His being was a veritable spiritual laboratory in which he had experiments with every kind of spiritual experience. He felt them, measured them and judged them. He was born at a time when the Hindu religion was attacked

by the advanced and liberal thought, and it was not a small task for Ramakrishna to revive unconsciously people's faith in the ancient religion. He was not a conscious revivalist, like Swami Dayananda, for he had no conscious purpose, save and except a union with the Divine Mother. A spiritual rose that he was, blossoming under the fond eyes of the Mother, he could not be a conscious founder of any sect. He had indeed the prevision that disciples were hovering round him; yet he showed the least conscious effort to establish a sect or a cult.

Whatever he did it was under the inspiration from the Divine Mother. He had a soft corner for the suffering humanity. So very spiritually sensitive was he, that he could not but be responsive to the spiritual needs of the age, yet in his teachings or preachings there was no conscious effort or any studied art. His heart had its natural outflow in love, like the stream of the Ganges on the bank of which he used to sit.

During the early years of Ramakrishna Brâhmo Samâj had its palmy days; the synthetic intellectual spirit of Ram Mohan together with the æsthetic intuitionism of Devendranath and the living ecstatic faith of Keshab Chandra had made the Brâhmo Samâj movement a very strong and effective movement amongst the cultured people. Orthodox faith was shaken to its foundation. Ramakrishna by his intense spirituality which he had attained by the time-honoured disciplines and methods, showed the dynamism, power and potentiality of the orthodox faith. He had the spiritual genius to establish that Hinduism was not idolatry, that there was a fine scientific discipline in the orthodox cult to evoke spiritual powers and extensive vision.

Though he began with the traditional method of worshipping the Divine Mother, he attained the greatest blessing of wisdom transcendental. Ramakrishna discovered the esoteric path leading to esoteric wisdom.

He practised many forms of Sâdhanâs. Before his time even in the fold of Hinduism differences prevailed between the worship of Vishnu and the worship of Sakti; the adherents of the faiths naturally claimed superiority for their own. The sensitive being of Ramakrishna could not tolerate these differences in the fundamental convictions of human life; and before he could give out any solution he practised these faiths and found their fruition. Nay, he practised even the Islamic and the Christian faiths and personally felt their power and potentiality. After practising all of them, Ramakrishna, with the true spirit and conviction of a spiritual experimentalist gave out his famous declaration: as many doxies, so many paths: all paths lead to the same goal.¹

But what was the goal to Ramakrishna?

It is possible to realize the height of spiritual realization in the oneness of being and ineffable delight when the self loses itself in the oceanic calm. Ramakrishna used to say that the doll of salt when thrown into the sea dissolves into it and no sign of it can be traced. But the case of Sri Ramakrishna was different. His being used to oscillate between spiritual calm and spiritual dynamism; sometimes his being used to be absolutely silent in

the depths of spiritual life and at other times it was vibrant under the impress of spiritual dynamism.

And it is natural with one who aspires to its realization through life. In the course of realization, the spiritual life manifests many phases and they are due to the ingress of the forces of spirit into being. The exhibition of the different shades of transparent delight is due to the impress of the spiritual power upon the psychic and vital dynamism of being. When the spiritual force penetrates into our being, all the finer forces get spiritual colouring and spiritual transfiguration. And the psychic dynamism becomes, as it were, a fit vehicle for the expression of spiritual Ananda, and spiritual powers. The intensity of the spiritual ingress may be so high that sometimes it overcomes the normal consciousness and withdraws the soul from its association with the mental-vital functioning into the realm of luminous consciousness and ineffable delight.

Spiritual life, when it takes the finest turn, exhibits a tendency not only to pass into an ineffable calm, but also a contrary tendency to bring down a genial ray from the height of luminous consciousness and to infuse the whole being with it and to diffuse and scatter its effect all round to help the surrounding humanity.

This indeed is possible in the case of the fit souls who can keep up a continuity between the unfathomable depth of being and the ordinary normal consciousness.

The mystic opening in many of us may be occasional; the flicker of light comes and passes away. There may be alternate opening and closing. But in Ramakrishna it was different. It was all opening; though at times the intensity of the spiritual urge would remove his consciousness from the

¹ The differences in religions follow from the basic philosophic concepts. But with psychic opening and luminosity which early religious realization presupposes, the differences of the creeds almost melt away; the live experiences in spirituality are almost the same.

psychic surrounding and vital expression, still he could have a hold upon the spiritual consciousness even in normal attitudes of life. The spiritual sense was in his case too true to be absent from him.

Ramakrishna had this uniqueness in him that he was not at all anxious for losing himself in the illumined silence. It is difficult to understand him, as it is difficult to understand all spiritual geniuses that want to be centres of dynamic relations between Heaven and earth. Intellectually an association with or absorption in God is welcome as the height of spiritual venture. This is spiritual life understood in intellectual concepts, but spiritual life is not exactly like that. It is at once a life of absorption, illumination and inspired activity. Spiritual life when fully developed does not leave the other parts of the being unaffected. It moulds our vital and psychic being in such a way as to make it a fit medium of spiritual expressions; hence the spiritual genius exhibits different tendencies. A class is there who becomes quite absorbed. They cannot intermediate between the quiet of spiritual life and its masterful expression as formative and moulding influences.

Such a type cannot bring into the world the formative influences of spirit. Ramakrishna was not of this type. His genius could freely move both in the sphere of spiritual silence and expression. In fact, he gave up his choice completely between spiritual calm and spiritual expression. This choice presupposes an intellectual and categorical determination of spirituality. Ramakrishna could not make that. The Divine Mother could withdraw him into silence, she could also instil his being with her spiritual charges.

Ramakrishna's life was a play in the

hands of the Divine Mother. Though Ramakrishna held the height of transcendence as the end of spiritual quest, still his life and psychic being was just like a stringed instrument in the hands of the Divine Mother from which he used to emanate various shades of spiritual melodies.

Ramakrishna used to feel the ingress of dynamic spirituality in his being which used to make him dance in joy and ejaculation and make him a veritable spiritual force. This dynamic spiritualism had its fine exhibition when he used to wake up fine spiritual perceptions, luminous intuitions and radiant feelings by simply touching the physical body of his disciples. One day Hridaya, a nephew of Ramakrishna, when he was touched by him, began to shout, "Ramakrishna, you are the Brahman, I too am the Brahman, there is no difference between us." Once Vivekananda had the same inspiring touch when his doubtful mind was not ready to accept the Divine Master.

The superior spiritual fineness of Ramakrishna had its best expression when he could make the holy spirit descend into his wife, Sârâdâ Devi, and make her realize her Divine Motherhood.

Ramakrishna's art was very simple, because his life-energy was directly connected with the divine-energy. This made Ramakrishna's life unique. The men of God have shown their extraordinariness in every age. They have removed human sufferings and privations. They have instituted divine philosophies on earth and have started cycles of new civilization.

But Ramakrishna withdrew the veil of ignorance directly from many and revealed the potentiality of a life in the divine. He could change life immediately and could throw off the ignorance of centuries. Himself a direct

centre of spiritual dynamism, he could transform initiates easily and make characters immediately changed. Testimonies to such powers have been held by persons who came under the spell of his spiritual influence. The unlettered used to get illumined.

Ramakrishna felt the dynamic identification with the Divine. Apparently he had the mood of the son withdrawn completely into and resting in the Divine Mother; but this outward attitude in the psychic being had its complementary one in the inner, the constant identification with the Divine. Ramakrishna's external attitude was of the devotee, his internal realization was the clear sense of an identification with the Divine. He used to feel this identification and expressed it many times and convinced the doubtful Vivekananda of this during his last illness.

Christ used to feel the identity of the sonship and the fatherhood of God. So did Ramakrishna feel the identity of the divine child and the Divine Mother. This identification was the secret of their powers. The power was not of the son or the child, but of God.

The Son of Man has his being in God, his whole self is introverted. This extreme withdrawnness makes him a fit medium for God-expression. This sense of a unity does never drop and does never fail.

Spiritual life has an ascent and a descent, ascent from the sense of self-division and the limiting influence of matter, and descent in light, love and Ananda. This descent is different from the original descent in self-alienation in creation; it is descent in love and knowledge to reveal the treasures of divine life and to establish it on earth. And this spirit of God takes hold of the elect and scatters its influence on earth. There is this necessity in the Divine, for life has its root in it and occasions arise

when the flow of life needs a replenishing from the divine source. The obstruction of matter is to be set aside to make life free, easy, serene and delightful. The elect are the medium of transmission. In their being there must be some fitness which alone makes them the fit recipients of the divine inspiration and the fit transmitters of the same. The sonship is not confined to one individual. Potentially it is everywhere, but it becomes apparent in some centres because of their finer responsiveness.

There is a law of spiritual insersion in spiritual discipline and realization. Ramakrishna could base the synthesis of faiths upon this law.

There is a constant tendency in man to be God, and a contrary tendency in God to become man. Without these tendencies there can be no spiritual life in the concrete. Indeed the mystery of concrete spiritual life lies in this law of contradiction. Without this constant contradiction life either in the Divine or in the human, cannot grow so rich and so exquisite in beauty.

Spiritual life has its charm because there is a constant seeking of the Divine by the human and a constant yearning for the human in the Divine. This yearning and that seeking make the spiritual life a majesty which cannot always be understood categorically.

This law of inversion really explains away the differences that are found in religions. These differences arise because of a too much categorical understanding of religion. Because Ramakrishna could proceed directly in the path of life, the difficulties which beset the intellectual understanding of the different paths could not obstruct him. During his time as now, there were in Bengal, different sects like Vaishnavism and Saktism.

The Vaishnavas emphasize an approach and a realization different from those of the Sâktas. Their approach is theistic, their realization is a spiritual fellowship with the Divine in love; they insist always upon a difference between the human and the Divine. The Sâktas' initial approach is theistic, but in their realization, they insist more upon an identity than upon difference; their outlook is to overcome the sonship of man and to realise the Siva-hood.

Spiritual life, whatever be the form, has no meaning, unless there is nearness and likeness with God, but the Vaishnavas with all the akinness of spirit emphasize the categorical distinction between the human and the Divine. Their philosophy won't allow a complete merging or dynamic identification. But even the Vaishnavas could not escape the law of spiritual inversion in spiritual life, for they freely recognize the divine inspiration of man, his divine possession; nay, they feel the necessity of God delimiting himself and appearing as man. The finest expression of God according to them is possible in human figure and human form.

However they may characterize it as the Divine in quintessence, they cannot help recognizing the law of contradiction. If the devotee aspires after the Divine, the Divine aspires to realize the intensity of feeling and inspiration of the devotee and so changes His nature into an ideal devotee. The devotee is anxious to be more and more God-like. God is anxious to enjoy the blessedness of the devotional consciousness. Devotion is really centric attraction and is a fine expression of spirituality. To exhibit the finest beauty of God at times assumes the attitude of the Seeker and reveals to humanity the dynamic identification of the lover and the beloved. God is the objective.

God is the path. "I am the light, I am the path." Such is the contradiction involved in spiritual life. Man ascends, God descends.

Saktism also exhibits this *contradiction*. The son in the beginning becomes the Siva or God in the end. The Divine Mother reveals the Siva-hood where the sonship is sincere and complete. The son becomes the Father even as the Father becomes the son through the intervention of the Divine Mother.

Whatever may be fixed as the highest ideal, spiritual life exhibits fulfilment through a contradiction. The Vaishnavas differ from the Sâktas in their ideal but Ramakrishna through his life found out that though the approach and the philosophy may be different because of the stress and emphasis on this or that side of life, yet spiritual life in essence implies a fulfilment through a contradiction.

The Vaishnavas fight shy of a complete inversion, though they see the necessity of inversion for the rich experiences in spiritual life; they see the law but are not bold enough to forgo the joy of a fellowship with the Divine. Inversions to them are states that are experiences in the intensity of love; they represent the rare exceptions in spiritual experiences, but not the law. Sâktas categorically accept them as exhibiting the profounder secrets of spiritual life. The Vaishnavic emphasis on the distinction of the human and the Divine does not allow the satisfactory working of the process of inversion.

Ramakrishna saw the affinities of spiritual existences and felt that such inversions speak for the identity of reality; for inversions can be possible only when there is affinity and identity of nature; spiritual inversions instead of proving the eternal distinctions between the human and the Divine, speak of

their identity in essence; for they dispossess us of the conviction of the eternal distinction of the finite and the infinite and point out to their essential community of being. The dynamic spirituality cannot of course enjoy the finest nature of spiritual consciousness in illumined silence. And, therefore, the identification must be through contradiction, and must be different from the Transcendent illumination beyond all dynamism. Ramakrishna was conscious of this illumination, but he was also alive to the divine play in the cosmos, and the deification of the ardent seeker and his divine movements. Ramakrishna was not all for the Transcendence, but was eager to open into humanity the *chapter* of spirituality sealed in the bosom of the divine, the chapter continuing the story of the divine play side by side with the divine silence. The Transcendence which becomes the all-absorbing concern in Sankara and the play which becomes the all-absorbing concern to the Vaishnavas demanded equal attention from him; for he realized the Transcendence, tested the undying sweetness of the play, and the interference of the Divine in the cosmic affairs of men, and the intense love of the Divinity to save humanity from ignorance.

Ramakrishna pinned his faith to the Transcendence as the best form of spiritual experience, and he could feel that this experience presupposes all other experiences and has in it something which is unique, for it presents an aspect which is nowhere presented, the spiritual life beyond expression either through nature or

through space and time or through history. This unique Transcendence gives us the taste of freedom in spiritual life because here we transcend humanity and divinity and come to feel the supra-mental silence and Ananda. Ramakrishna accepts this to be the finest experience, for it gives the unique experience of self as complete freedom from the blessings of life and pangs of death, a freedom which is its essence and being. And this revelation has a force of wonderful elasticity on us, for it releases us from the thought of self, however fine and glorious, and sees that the life is a projection of self on the canvas of space and time. It is the Eternal Now. "For the *now* wherein God made the first man and the *now* wherein the last man disappears and the *now* I speak in, all are the same in God where there is but the *now* (Meister Eckhart : Sermon and Collections, page 37.)

Gods, angels and men are our creations, Christs and Buddhas are our dreams. This kind of spiritual life beyond the bounds of space and time, modified all the previous experiences of Ramakrishna and he could now see that love and service have no meaning apart from this central thought of an uncovered and unbounded existence. This existence is everywhere. However the soul may appear as wrapped up in ignorance, the soul remains always the same in its purity, simplicity and transcendence. Love is the attraction of the soul after itself. Service is the concern of the soul for itself. Soul is all. This vision of the all-embracing soul modifies the conception of love and service.

(To be concluded)

IMMORTALITY IN THE LIGHT OF EVOLUTION

BY DR. J. T. SUNDERLAND

(Concluded from the last issue)

But we are not yet through. Other and even stronger arguments for immortality still remain, that have not yet been touched. Let us spend the time that remains in a brief consideration of the more important of these.

1. First of all, it seems to be a well-nigh universal *belief* of men—a belief so deep as to be a very part of their nature—that death does not end all, but that there is another existence beyond the present scene. It is doubtful if a single people in the world can be pointed to, savage or civilized, that does not cherish this belief in some form. Even the Buddhists are no exception, as I could easily show if I had time.

Now what does this mean? Is it an accident? Has this belief been wrought into the nations and races of mankind by chance? This cannot be. The universe has wrought this faith into man's soul. May we then believe it a lie? Is there no reality corresponding to it?

Tell me, why has the universe wrought for man eyes? Because there was something to see. Why ears? Because there was something to hear. Why reason? Because he was in a universe that was rational. Why a sense of beauty? Because there was beauty all around him waiting to be recognized. Why love? Because there were beings to be loved, and to love him in return. Why his belief in right and justice? Because there are right and justice in the world. Is man's belief in immortality an exception? While all else in his being is grounded in reality, is this ineradicable faith of his, that he

was not born to die, only a delusion? It cannot be.

Do you say it is simply a superstition, like witchcraft, or faith in signs? Then why does it not show some *marks* of superstition? Why is it not confined to dark ages and uncivilized peoples? Why does it not tend to pass away with enlightenment? Instead of that, it is found nowhere in such strength as in enlightened ages, and among enlightened peoples. Nor is it the worst, but the best persons, that hold it most firmly. The greatest believers in immortality, as a rule, are the greatest and noblest souls of every age.

I think all this means that the belief is rational, and rooted in great realities which men may trust. I think man's instinct that he is greater than the brute beasts, greater than a clod, greater than death, is a voice of the universe, and this means a voice of God, speaking in his soul.

2. Somewhat similar to this, yet different, is another argument, which I think ought to be regarded as having weight. It is the argument of *justice*, based on the fact that man everywhere *wants* immortality, *longs* for it, as for nothing else. There are here and there exceptions—men who say, one life is enough. But they are so rare as to be scarcely visible amid the multitudes of those who long and pray for a life that has no death. Now what has put this desire into men's hearts? Did they create it for themselves? Certainly not. It came to them from the Creator of their being. Did he give it to them in

mockery? Can he of right withhold immortality from men into whose hearts he has himself put such desire for it?

3. Still further, have we not a right to base a faith in immortality on the *greatness of man's nature*? Think of minds that can work out the intricacies of mathematics in all its endless forms; that can create sciences; that can write literatures; that can bridge the ocean with swift steamships, and speak from shore to shore beneath its waters, and harness the lightnings and measure and weigh the worlds of space, and rob surgery of pain, and say to pestilence: Stay thy hand of death, and transform deserts into paradises, and build great cities, and rule vast empires, and connect all sections together by trade, and link every city and town of every civilized land with every other by mail routes, and lift the world up century by century to higher and higher civilization! Can minds that accomplish all this be snuffed out as a candle at the end of a brief three score years and ten?

Is man built on a pattern suited only for a day? Look at these powers of his that are unearthing, restoring, reconstructing the past—actually creating the world's past over again! We are digging up Rome, and opening its buried centuries and its forgotten histories to the light of day. We are excavating Mycenae and Troy, and finding cities hidden beneath cities, and learning more about their history, their art, their civilization and their life, than even Plato or Aristotle knew. The same with Egypt! A little while ago the great Egypt of the past was lost to the world. Men looked on her wonderful monuments with blind eyes that could not see. Not a word of the inscriptions that covered her temples and tombs could they read. The history and civilization of her almost numberless centuries were as if they had not been. The same was

true of Babylonia and Assyria. But within our century man has unlocked the secrets of these lands and is bringing them all to light. So too, he is creating anew the mound-builders and their lives, and the cave-dwellers and theirs, and the still earlier ages when only brute beasts inhabited the earth, and ages yet more remote when there was no life. It seems as if there is no secret of the past that he will not read. Is such a being only a creature of a day?

4. Once more, are there not *prophecies* wrapped up in man which declare that he was not born to die?

Man's nature seems to be full of prophecies of something greater than he has yet attained, or can attain in this world. Such a prophecy is seen in his capacity for growth and progress. The brute animals may advance a little way. Then the end of their tether is reached, they can go no farther.

But man's capacities for development are practically infinite. None may lay down a line beyond which he may not go. None can draw a circle bounding his knowledge or his thought. Only the universe is large enough for his home; only eternity long enough for the realization of the possibilities that sleep in his great nature.

I know not how anything can be more clear than that human life as we see it in this world is a fragment—a thing unfinished, incomplete. Does this incompleteness mean nothing? Look around you. Everywhere you see "great powers and small performances; vast schemes and petty results, 'thoughts that wander through eternity,' and a life that

'Can little more supply
Than just to look about us and to die.'

Who has ever lived to accomplish his utmost aim? What career is so complete as to comprehend all that is want-

ed of this world? We all retire with imperfect victory from the battle of life. The campaign is not finished when we strike tents. . . . The scholar has still unsolved problems at which he is labouring. The philosopher is summoned in the midst of experiments he cannot stay to complete. The philanthropist is overtaken in projects of reform that are to add new value to human life."

Martineau at eighty, though his life had been marvellously full of attainment, exclaimed, "How small a part of my plans have I been able to carry out? Nothing is so plain as that life at its fullest on earth is a fragment."

Sir Isaac Newton at the end of a life that achieved more for science than almost any other of modern times, compared himself to a child who had merely picked up a few pebbles on the beach, while the vast ocean lay beyond unexplored.

Victor Hugo, in his old age declared : "For half a century I have been writing my thoughts in prose and verse : history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all. But I feel I have not said a thousandth part of what is in me."

Now what is the explanation of all this strange, dark riddle of the incompleteness of human life--the fragmentariness of even the fullest earthly career? If man is at the beginning of his existence, all is plain. If he is at the end, all is midnight darkness. I know of no philosophy that gives us a ray of light except that of Hugo, who completed the passage which I have quoted from him by adding : "When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' I shall begin again next morning. The tomb is not a blind alley; it is a thoroughfare. I close on

the twilight to open with the dawn."

With this philosophy of life, all is luminous. Fragments that are parts of larger wholes we can understand. Beginnings that are meant to go on until some worthy end is reached, we can understand. We can understand incompleteness that is on its way to completeness. But fragments that have no meaning, incompleteness that ends with itself, beginnings that were never intended to be anything else but beginnings, throw us into utter intellectual confusion. We are dazed and dumb. We have the sense that all intelligence has gone out of the universe, and that the rational foundation of things has given way.

5. This brings me to a fifth reason why I find myself simply compelled to believe in immortality for man. It is that I may keep my faith in the *rationality of nature*, or, to express it better, in the *reasonableness of God's work*.

Wherever I look in the heavens or in the earth, there are signs of a divine wisdom. Indeed with such wisdom the whole universe is ablaze, from mightiest sun down to tiniest molecule. Order is everywhere; adaptation is everywhere; harmony is everywhere; law is everywhere. All this means that reason is at the heart of things.

But if this be so, then must man be immortal. For it is impossible to believe that rationality holds everywhere else and breaks down when it comes to man. Everything below man has its *raison d'être*; does man have none? Everything else has its clear aim and purpose; was man, the highest of all, made only to be destroyed as soon as completed? Everywhere below man there is progress. The inorganic prepares the way for the organic. The organic rises to the psychic. The psychic culminates in man, a being who can reason, and thus put himself into relations with the Infinite Reason; who can

think God's thoughts after Him; who can know, and admire, and consciously put himself into harmony with God's laws; who can understand justice, righteousness and truth; who can aspire and worship, and meet God's love with an answering love, as a child responds to the affection of a parent. Can we believe that God, having through an evolutionary process of millions of years, and at an expense so vast that we can only call it infinite, brought into existence a being so high, so near in nature to Himself, has nothing for that being but death and extinction as soon as made? Then the rationality of the universe breaks down. God is less intelligent than even a man; for no man would do anything so utterly without reason as that. If a man should plant fruit trees and cut them down as soon as they began to bear fruit, or paint pictures and destroy them as soon as finished, or build ships never intending to send them to sea, we should say he had lost his reason, and call him a fool and not a man. But even such folly would be as nothing compared with that which could bring man into existence as the crown and culmination of nature's infinitely vast and infinitely expensive evolutionary process, only to blot him out as soon as made.

No, I am compelled to believe that man will not be destroyed—that God has made him to partake of His own divine nature and be as immortal as Himself, because I believe in the reasonableness of God's work. Faith in God seems to me necessarily to carry with it

“faith

That, some far day, will be found
Ripeness in things now rathe,
Wrong righted, each chain unbound,
Renewal born out of senethe.

I have faith such end shall be.
From the first, Power was—I knew;
Life has made clear to me

That, strive but for closer view,
Love were as plain to see.

When see? When there dawns a day,
If not on the homely earth,
Then *yonder*, world's away,
Where the strange and new have birth,
And Power comes full in play.”

Here then for one I rest—rest and find great peace. I cannot believe the universe idiotic. I cannot doubt the wisdom or the fidelity of God. That God's work of creation means something great and worthy, I do not even know how to question. Much more easily could I question my own sanity. But if it *does* mean something great and worthy, then man is safe, and safe for all the future.

6. This brings me to my last point. Must we not believe that God has made man and put him in this world, not by accident, and not with indifference, but because He loves him, cares for him, and needs him? Yes, I say, needs him, and will need him forever.

Good men in this world are co-workers with God. Does He not care for that? What has He made us co-workers with Him for—willing and conscious co-workers—if He has no interest in the matter? And if He wants co-workers now, in this world, will He not want the same in the next?

Reverently I say it—I do not see how God could be happy in heaven without men. Has he not created us with a nature like His own, to know, to obey, and to love Him? And could He destroy us, and blot out our love for Him, without a pang? Could you be happy without your children? Could He without His?

Oh, I think God is the most to be pitied of all beings in this universe, if the best life that He has created ends in death.

We weep over the story of Rizpah and her slain sons. Our tears fall for

Niobe and her children dead. Should we not weep more sorely still for the Creator and Father of men, if His children all must die! Alone in his universe! bereft! bereft! No, no! God will not part with His child. Man has cost too much to be allowed to perish. God cannot afford it! The universe cannot afford it!

Do men build splendid palaces, spending on them years of time and millions of treasure, only to burn them as soon as they are completed? Then how can we believe that the Infinite Intelligence has built man's soul at a cost that is simply inconceivably great, only to destroy it as soon as it is finished? What right have we to think of God as less intelligent than we?

Do you say that God suffers *other* things to perish? Yes, but nothing whose cost bears any comparison with

that of man, or whose intrinsic greatness is to be mentioned beside man's.

It is not strange if a sculptor throws away the chips that fall from his chisel as he cuts his statue of beauty. But will he throw away the statue when that is done?

In a world where Evolution was the law, it was inevitable that man's body must die. But what need for his soul to die? The destruction of his body was a slight matter. The death of his soul would be an infinite loss.

Man's soul, dwelling for a little while on this earth in a perishable body, is like a splendid diamond placed for a time in a frail setting. When the setting is broken or worn out, will the jeweller throw the diamond away? Not so; it is too precious for that. Rather will he preserve it from harm, and give it a new, a finer and an enduring setting.

IS THE WORLD AN ILLUSION?

BY BRIJ LAL SHARMA

The problem of reality or unreality of the world depends upon what we mean by the world. Is it a system of ideas constructed by reason, or is it the world out there which is the object of sense perception? In other words, our world is either subjective or objective.

The world understood as a concept is evidently unreal, for concept is always of something which remains outside it. As knowledge grows, concepts are altered. A theory is merely an attempt to understand a thing, it is an interpretation whose truth has to be established. When, therefore, modern science tells us that the ultimate reality is electrical energy, the implication being that the wealth of qualities which we perceive in the world, i.e., shapes,

colours, smells, tastes, sounds and touches, is unreal; when Russell holds up neutral particulars as the foundation of the universe, when Eddington comes out with his mind-stuff and Jeans with his mental relations, when Alexander declares space-time as the truth and Bergson discovers in duration his absolute, we must reserve our judgment. In his Commentary on the Brahma-Sutras Sankara urges that there can be no conflict of men's opinions about perfect knowledge. Strange perfect knowledge this is, which becomes now one thing now another, a spectral woof of implacable abstractions and unearthly ballet of bloodless categories! All these theories merely serve our pragmatic purposes and fail to provide a

key to the understanding of the world.

We thus come to the second alternative. If interpretation is false that which is interpreted cannot be so. The given is given and is an object of perception. By the world then we understand a reality which comes to us through the avenues of senses and provides a theatre for our activities. Is this world real? If we judge it to be unreal then we do so in virtue of our knowledge of some other existence which we regard as real. This knowledge may have two sources, intuition or intellect; it may be a direct vision or an ingenious product of thought. Reality whose nature is thought brings us back to the first alternative which we discarded above. It is as true to say that the concept of the world is false though the world is real as that the world is false though its concept is real. The unreality of the world, therefore, cannot be judged simply by reference to a set of ideas with which it happens to be discrepant. Only intuitive apprehension of truth can determine the nature of the world. This is the view which Sankara maintains in his Advaita philosophy.

Are we quite sure that we have defined the meaning of the world? For the world understood as an object of perception is a complicated affair. On the face of it we have only to open our eyes to see the universe. This is because, as Bergson has pointed out, the simplicity of function is combined with an extreme complexity of processes. What we perceive is a simple thing, but the manner in which it is perceived is so complicated, both physically and psychologically, that it is by no means easy to judge how far what we perceive is an object of sense. True, it is sometimes maintained that what is given is merely a succession or co-existence of sensations or sense-data, but what do

we mean when we make such a statement? Does this sensation or sense-datum possess a character or not? Unless it does, we can know neither succession nor co-existence, for these two relations demand terms, which must be distinct and different; if it does, our sensation or sense-datum has slipped through our hands, for only thought characterizes things. The controversy between Empiricists and Rationalists in Western philosophy arose out of this contradictory nature of sense-experience. Each party attempted to seize the fundamental thing in perception, and each party failed. Those who maintained that the knowledge of a thing depended upon the thing itself failed to explain how this knowledge could be acquired in the absence of categories, like substance and attribute, time, space and cause, which mind seemed to be already furnished with by its own nature, while those who insisted on the reality of *a priori* ideas became equally unintelligible, for how could the knowledge of *a priori* ideas be provoked without a specific instance apprehended through a sense-organ? That it is hard to define the meaning of the world will now be evident. We cannot take an object of sense for pure thought or sensation, for not only they are not discoverable in experience, but even if they were they would fall under the first alternative which we have rejected above. The only course left to us is to take the world as a product of subject and object, thought and things. Is this product real?

The 'world' is a complex of facts and fancies, it is, as Sankara says, an object of Adhyâsa. Neither the subject nor the object in it is clearly outlined, yet they are not altogether confounded with each other, for they can to some degree be distinguished. If we distinguish them they are divided, if we

identify them they are confused. In Brahnavidyâ, which is an intuitive apprehension, this division and discrepancy are transcended; in that experience, at once unique and absolute, there is neither time, nor space nor cause, neither contention nor conflict, neither one nor many. It is an awareness in which the whole of the subject becomes the whole of the object, and the Jiva realizes his identity with Brahman. The Upanishads tell us: "Speech goes not there nor mind." It is a state where, in the words of the Rigveda, "joy beyond joy dwells." When compared with this profound experience, the world is judged to be unreal.

As yet we have only begun the problem. The real difficulty is how far the 'world' is unreal? Can we distinguish the true and false elements in existence? Sankara emphatically replies that we can. The reality we perceive, urge the Buddhists and modern science, is a universal flux in which things take shape and dissolve again in an endless process. An object is not a solid enduring stuff, but a type or a direction of movement. All things come and pass away. This is a great truth, though a partial one. The Vedanta and the Bhagavad Gita, both emphasize the unbroken continuity of creation and dissolution of the world process. What they do not emphasize, however, is that the entire reality, immediate and ultimate, immanent and transcendent, is nothing but change. In our 'world' change is a fact among facts. There is something in it which does not change, namely Sat or existence. Even change to be known, must *exist*. It is beside the point to argue, as the opponents of the philosophy of change do, that if there is change there must be something which changes, for that is reasoning in a circle. There is no difference between a something that changes and change. Indeed to contend that

there must be something that changes is to imply that this something cannot change, since if this something itself is a change what is the good of positing it? Whatever be the nature of the 'world,' that nature, to be true, must exist. The 'world' is thus grounded in existence, which is Brahman. It shares being with the Absolute.

We said above that the 'world' is a mixture of subject and object. Have we grasped the implications of what this means? If the 'world' is a complex of soul and Nature, then we have in it, not only the wealth and movement of what we see, hear, touch and so on, but also the whole colour and quality of the percipient's psychic nature, his thought, actions and feelings, his ideals and achievements. However far we may carry our analysis of the 'world,' whether in the direction of subject or object, the perceived or the perceiver, we discover that the two factors, the knower and the known, are inextricably intertwined. Thus all our thoughts, actions and feelings are about some object and are inconceivable without it. In the same manner the object, as we found above, does not stand by itself, but is grounded in consciousness, for nothing can exist in independence of knowledge. If this is the case, what is the real element in our life? Jnânâ, Anandam, Anantam, Brahma. Brahman is knowledge, joy and freedom. We get a fleeting glimpse of Reality when the heart is touched, when the mind is illumined by truth, when actions find freedom in universal benevolence and disinterested service. Man does not merely think, feel and act. He struggles—if we take a long view of history and if we, each, look within ourselves and study our mental life—to think truly, feel deeply and act nobly. He longs to be a prophet, poet and hero. We never regret wisdom, beauty

and love, we only regret ignorance, ugliness and hatred. Life and experience is like a glass which reveals the reality underneath. Only some parts of the glass are clean enough to let through a ray or two of the true nature of existence: these are truth, goodness and beauty. This is only a simile and is not to be taken too seriously. There is something which lies even beyond truth, goodness and beauty. In Moksha know-

ledge and object coincide, and truth, goodness and beauty melt into something before whose uniqueness the mind grows dumb in wonder. The entire empirical world and experience is not therefore unreal; on the contrary, in the very heart of it opens up a path which leads to the Infinite, in the very nature of it there is an illumination which is the light of Eternal Truth.

SPINOZA ON THE CULTURE OF THE UNDERSTANDING

BY PROF. SHEO NARAYANA LAL SHRIVASTAVA, M.A.

I

All the great souls the world over, who strove to unravel the mystery of life by a personal realization, felt the supreme need of transforming and elevating to a higher plane the ordinary life of man, the life as it is, in Emerson's words, lived merely by "the eating, drinking, sleeping man." The life of baser passions must be put to death, ere the soul begins to live its true divine life. "All who rightly touch Philosophy," says Plato, "study nothing else than to die and to be dead."

To live the true life is an uphill task. It is an endeavour compared by the Upanishadic sages to walking on the edge of a sharp razor. The pilgrim to the city of God must tread along with extreme wariness, for the shoals and ditches in his path are many.

Amongst those who have shed light on this difficult path of spiritual progress, the name of Baruch De Spinoza ranks very high. By all those, with whom Philosophy is a way of life, the God-intoxicated Jew shall ever be

remembered with gratitude for his illuminating discourse on "The Power of the Understanding," the power of reason in the "control and moderation" of emotions.

Like Thomas á Kempis, who declared it vanity "to love that which speedily passeth away," Spinoza defied things that are transient and craved for the Eternal. "Love to that which is eternal and infinite," says he, "feeds the mind only with joy—a joy that is unmingled with any sorrow." Here we have an echo of the voice of our Upanishadic sages: "यो वै भूमा तत्सर्वं नादये मखमस्तीति".

The practical suggestions for the ethical transformation of man are contained in the concluding portion of Spinoza's Ethics, "which is concerned with the way leading to freedom." The way to 'Freedom' or 'Blessedness' lies according to Spinoza in the control of emotions by reason.

Reason expresses the deepest nature of man; to live freely is to live rationally; it is slavery to live in submission to passions. By virtue of reason, man

is highest in the order of creation and is nearest to God, for in thinking man realizes himself in God, whose essential nature in Spinoza's view is thought or intelligence.

Intelligence is the main characteristic of man, distinguishing him from all other creations of Nature; and the highest ethical end of man, according to Spinoza, is realized, when his intelligence or Understanding attains its fullest development, that is, when God thinks in man, or when man becomes conscious of himself and of all things in union with God. To live in union with God, the soul must free itself from the thralldom of passions and attain perfect equipoise.

What gives the soul spiritual equipoise and rest in Freedom or Blessedness is, according to Spinoza, the improvement of the Understanding. The Understanding must gain an insight into the eternal nature of God, an insight which shall reveal that in love of God alone is there blessedness and not in things ephemeral and changeful. Out of this insight alone the realization comes "that spiritual unhealthiness and misfortunes can generally be traced to excessive love for something which is subject to many variations." Then the soul must retreat from "the busy dance of things that pass away." This love of God, born out of such deep insight, is what Spinoza means by the 'intellectual love of God.'

It may be noticed here in passing that the improvement of the Understanding or the awakening and development of its higher intuitional capacity is held to be a Sâdhanâ for God-vision, not only by the system of Spinoza, but by almost all the religious systems of the world. It is the Understanding that ultimately gains the power of spiritual vision and becomes the instrument for

the reception of the revelation of the Highest. In the Upanishads we often come across such texts as "मनसैवेदनामव्ययम्", "धातुः प्रसादादिमन्त्रव्येष चात्मा", "दृश्यते त्वय्या बुद्ध्या" etc. In the Bhagavad-Gita also we have "तद्बुद्ध्यात्मनस्तौन्द्रियम्". So Spinoza is but right when he lays stress on the culture and improvement of the Understanding.

The final triumph of the Understanding, the crowning phase of its development, its top note, is, as has already been said, the intellectual love of God. This intellectual love of God, is in Spinoza's view, the highest ethical goal. It is at once the Alpha and Omega, the consummation and crown, of the ethical life of man. The highest law of living is to be attuned to the key of the Eternal. It is the ruling principle of Spinoza's philosophy that reality in all its infinite variety of forms is governed by the immanent necessity of God, and that things follow from the eternal essence of God with as much necessity, as it follows from the essence of a triangle that its three angles are equal to two right angles. The true source of our emotions is, therefore, not an external something, but God who is immanent in all things. If we would live in tune with God, then, we should detach our emotions from external objects and centre them in Him. The Understanding should be constantly exercised in this.

Wisdom consists in gaining an insight into the eternal nature of God, the *ratio essendi* of all that is. When the Understanding is so cultivated as to acquire the clarified vision which sees all things in God, their cause and support, and unites all things thereto, man shall attain "the true acquiescence of his spirit." "For the ignorant," says Spinoza, "is not only distracted in various ways by external causes with-

out ever gaining the true acquiescence of his spirit, but moreover lives, as it were unwitting of himself, and of things, and as soon as he ceases to suffer, ceases also to be. Whereas the wise man, in so far as he is regarded as such, is scarcely at all disturbed in spirit, but being conscious of himself, and of God, and of things, by a certain eternal necessity, never ceases to be, but always possesses the true acquiescence of his spirit."

Students of the Bhagavad-Gita will recall to their minds many a Sloka delineating the majesty of equipoise of man in union with the Divine. At one place it is thus described: "As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the Yoga of the Self."

II

We shall now try to describe here something of the processes by which the Understanding is to be improved so as to have power and dominion over emotions, for their control and moderation. The question naturally suggests itself: Why does Spinoza insist on the culture of the Understanding as a means for the control of our bodily passions? The answer of Spinoza is that the mind can control the body, for all our bodily modifications have invariably mental modifications as their correlates, and a change in the latter is bound to affect the former. "Even as thoughts and ideas of things are arranged and associated in the mind, so are the modifications of body or the images of things precisely in the same way arranged and associated in the body." (Part V. Prop. 1.) The process is the same in principle, though not precisely the same in form, as the Chitta-vritti-nirodha of Patanjali.

The cardinal process which Spinoza suggests for improving the Understanding is that all our mental modifications, our ideas, feelings and emotions, should be dissociated from external objects as their causes. In the Proposition following the one quoted above Spinoza states, "If we remove a disturbance of the spirit or emotion from the thought of an external cause, and unite it to other thoughts, then will the love or hatred towards that external cause, and also the vacillations of spirit which arise from these emotions, be destroyed." (Part V. Prop. II.)

The meaning of the above Proposition is thus cleared by Spinoza, in the proof he gives of it: "That which constitutes the reality of love or hatred, is pleasure or pain, accompanied by the idea of an external cause; wherefore, when this cause is removed, the reality of love or hatred is removed with it; therefore these emotions and those which arise therefrom are destroyed."

Disjoining all ideas from external objects as their causes and conjoining them to God, their true and eternal cause, is a fundamental principle in Spinoza's plan of elevating the Understanding. The Spinozistic system thus inculcates an inwardness, which is the *sine qua non* of all true spiritual progress.

Another principle which Spinoza lays stress upon is that in order to bring a disturbing emotion under control, we must have adequate knowledge of it. Knowledge is power; the full comprehension of a thing places in our hands the means to control it. To quote Spinoza himself: "An emotion which is a passion, ceases to be a passion, as soon as we form a clear and distinct idea thereof." (Part V. Prop. III.) He further clears the meaning of the above proposition in the Note he affixes

below it : "Seeing that there is nothing which is not followed by an effect, and that we clearly and distinctly understand whatever follows from an idea, which in us is adequate, it follows that everyone has the power of clearly and distinctly understanding himself and his emotions, if not absolutely, at any rate in part, and consequently of bringing it about, that he should become less subject to them. To attain this result, therefore, we must chiefly direct our efforts to acquiring, as far as possible, a clear and distinct knowledge of every emotion, in order that the mind may thus, through emotion, be determined to think of those things which it clearly and distinctly perceives, and wherein it fully acquiesces; and thus that the emotion itself may be separated from the thought of an external cause, and may be associated with true thoughts; whence it will come to pass, not only that love, hatred, etc., will be destroyed, but also that the appetites or desires, which are wont to arise from such emotion, will become incapable of being excessive."

It is due only to our clogged vision, our imperfect knowledge, that we are under the thralldom of morbid emotions.

One point more, and we shall have closed this by no means an exhaustive account of Spinoza's discourse on the

way to mental freedom or blessedness. That is concerning the question : Are we to be perpetually battling with our lusts, engaging in ever new warfares to put them down? Or, can we achieve final and decisive victory over them? The answer of Spinoza is : Until man is established in blessedness and begins to rejoice therein, he has to be engaged in an unresting warfare with his lusts; but when he is established in blessedness, and rejoices therein, he can deal a fatal blow to his lusts. The power, in other words, of finally vanquishing his lusts arises from blessedness itself, and grows in proportion to the intensity of the latter. To quote Spinoza's own words : "In proportion as the mind rejoices more in this divine love or blessedness, so does it the more understand; that is, so much the more power has it over the emotions, and so much the less subject it is to those emotions which are evil; therefore, in proportion as the mind rejoices in this divine love or blessedness, so has it the power of controlling lusts. And, since human power in controlling the emotions consists solely in the Understanding, it follows that no one rejoices in blessedness, because he has controlled his lusts, but, contrariwise, his power of controlling his lusts arises from this blessedness itself."

A GLIMPSE INTO HINDU RELIGIOUS SYMBOLOGY

BY SWAMI YATISWARANANDA

HINDUISM

Hinduism is not a kingdom, but an empire. It is not a personal religion; it is a Cosmic Religion. It is not a particular system of thought, but a commonwealth of systems; not a particular faith, but a fellowship of faiths. In its all-

comprehensive aspect it represents a synthetic culture that includes what may be called Saivism, Vaishnavism, Tāntrikism and other paths aiming to realize more or less a common goal.

It is not the product of the spiritual genius of any single individual, however

great he may be. Under the inspiration of the Divine Cosmic Principle immanent in all, countless prophets, saints and seers have flourished from time to time since the most ancient days up to the present, all helping the eternal stream of spiritual life flowing with its many branches and tributaries towards the Ocean of Existence, Knowledge and Bliss.

The term Hinduism that is used for the Indo-Aryan culture and thought is not a happy one. It is derived from the word Sindhu which was distorted by the ancient Persians who called both the river—the Indus of the geographer—and the people living on its banks by the name Hindu. Thus religion and philosophy of the Hindus have come to be called Hinduism.

But the orthodox Hindu prefers to use the term Sanātana Dharma—the Eternal Dharma—which includes religious and philosophical thought and the practical code of conduct all in one.

We had various systems of thought in the India of the past. But nowadays modern Hinduism is practically synonymous with the Vedānta which includes not only monistic but also qualified non-dualistic and dualistic systems of thought and approaches to the Divine—all based more or less on the same scriptures but having different interpretations in certain matters.

Let us take the synthetic view of some of the greatest of the ancient teachers in India, including the great Sankarāchārya—a view that was taken by our modern prophet Sri Ramakrishna—who realized in this life the fundamental unity of Hindu Thought, nay, even of other systems of thought leading to the realization of the Divine Principle—the common goal of all seekers after Truth.

The Vedānta—which may be translated as the final word of Hindu spiritual culture—looks upon all religious systems

of thought, as different approaches to the one Truth, the Ever-Pure, Infinite, All-Pervading Being who manifests Himself in and through man and nature, and yet remains transcendental without exhausting Himself in His manifestations and expressions.

It recognizes all prophets and Divine Personalities as different embodiments of the same Principle who is at the back of them all and inspires them all.

It believes in the potential divinity of all souls, and encourages them to follow their own paths according to their spiritual capacity and tendencies.

It asks the followers of all religions and philosophical systems of thought to preserve their distinctive features and also assimilate the truths of others as much as possible.

The true Vedānta attempts to combine religion and philosophy, faith and reason, intensity and extensity of outlook and vision. It holds strict ethical discipline, scrupulous performance of duty and earnest spiritual culture to be the means to the realization of God—the Divine Principle in whom we live, move, and have our being.

NEEDED THE RIGHT INSTRUMENT OF VISION

Four blind men wanted to know what the elephant was like. One touched the leg of the animal and said, "The elephant is like a pillar." The second touched the trunk and said, "The elephant is like a thick club." The third touched the belly and said, "The elephant is like a big jar." The fourth touched the ears and said, "The elephant is like a big winnowing basket." Thus they began to quarrel amongst themselves. A passer-by, seeing them thus quarrelling, said, "What is it you are disputing about?" They told him all about the matter and asked him to settle the dispute. The man said,

"None of you has seen the elephant. It is not like a pillar; its legs are like pillars. It is not like a strong club; its trunk is like a club. It is not like a huge jar; its belly is like a jar. It is not like a winnowing basket; its ears are like winnowing baskets. The elephant is a combination of all these—legs, trunk, belly and ears, and is yet something more."

One of the morals of the story is that those who have seen only one aspect of the Divine take the part to be the whole, forgetting the other aspects, and quarrel amongst themselves. While the true seer who has known the Truth in its manifold aspects sees each in its own place in relation to the whole which is something more than the combination of its modes and expressions.

A WARNING

The other moral of the story is that it is not enough if we want to see a thing; we must have the eyes also to see it. It is not enough if we look at the distant invisible stars, we must have the necessary telescope also. Similarly, it is not enough if we want to receive the message broadcast from a distance. We must also know how to attune our radio set to it. It is not enough if we approach the Truth, we must possess the necessary instrument of knowledge without which we can never know the Truth, and even run the risk of forming a distorted idea about its true nature.

It is a pity that sometimes our distorted knowledge of a thing is just enough to lead to some misunderstanding. And this kind of "little" knowledge becomes more dangerous than utter ignorance.

Therefore it is essential for the aspirant to possess the proper qualifications or the means and capacity for knowledge. And without the preliminary moral discipline, and mental preparation there can never be any true spiritual

vision. All our spiritual teachers declare with one voice that the aspirant, in order to attain to the Highest, must possess a keen intelligence and a perfect control of the senses, should abstain from doing injury to others, should ever do good to others, must be perfectly clean and pure in body and mind, must possess a strong faith in himself and in the grace of the Universal Being from whom his existence is inseparable. "Such a person," says the Tantra, "is competent; otherwise he is unfit for spiritual practice."

It has become a fashion with some of us, modern men and women, to dabble in Yoga, sometimes for the satisfaction of idle curiosity, sometimes for the gaining of physical charms or for obtaining psychic powers. For good or for evil the term Kundalini is becoming popular in the West, so much so that some enterprising soap-manufacturers have brought out even what they call "Kundalini" soap. The dead soap-cake cannot do any harm to us. But we should bear in mind that it is dangerous to try to play with the "serpent-power" in us unless, like Siva, we know how to drink the poison that the snake is sure to vomit some time, unless we know how to remain unaffected and to follow steadily the spiritual path with a view to get the nectar which alone can make us immortal and blessed. Any form of sustained and uninterrupted spiritual practice brings a terrible reaction to the neophyte, and even to the advanced soul. And unless one has previously acquired the necessary moral strength and purity, one may not be able to retain one's bearings when some of the latent impressions would come up with all their strength and vehemence. I mean those impressions that lie dormant in the mind. In such cases sometimes there takes place a complete breakdown, physical and moral, ruining altogether

the spiritual career of the individual. And so we must be on our guard.

THE PRE-REQUISITES OF SPIRITUAL PRACTICE

Fortunately for many, the study of Yoga is but one of the various pastimes of life, all followed in a light-hearted superficial manner, and so there is little risk. But those who seriously want to lead the Higher Life should know that, as Patanjali—the great author of the Yoga Aphorisms—declares: “Non-injury, truthfulness, non-acquirement of any possession by unfair means, chastity, etc.” form the first of the eight-fold limbs of Yoga. It is not possible for us to practise fully these virtues all at once. But we should make a sincere beginning and strive our best and march towards the ideal step by step. And to the extent we become pure in thought, word and deed, we become fit for the practice of the “inner” Yoga of concentration and meditation that leads to the realization of the Self. Truly speaking, without these pre-requisites neither postures nor breathing exercises will be of any avail. One may sit down long just like a statue and hold the breath like a football bladder, for hours together, and yet will be far away from the real Yoga that leads one to the superconscious state, to the highest peace and blessedness.

The teacher of the Upanishad also wants the necessary and indispensable moral and mental qualification: “Neither those who have not refrained from wickedness, nor those who have not restrained their senses, nor the unmeditative, nor those with unpacified mind, can attain to the Self—even by knowledge.” It is not possible for a person who is immoral, who has not controlled his senses, to get knowledge,

but even if by a miracle he gets it, he cannot know the Truth.

There exists even among scholars, who should know better, a great misunderstanding about the place of moral culture and discipline in spiritual life. I have known learned people complaining, “Well, the Upanishads do not speak much of moral discipline, so why should it be essential?” One does not know whether to laugh or to cry when such a remark is made! Let me tell you clearly and frankly that this is a very wrong notion, particularly entertained by those who do not know the tradition and actual practice, and form their knowledge only from books.

As I have already said, fortunately for India and probably also for the world, the joint streams of theory and practice have been still flowing to some extent, and it is this that makes the advent of Holy Men like Ramakrishna possible in our modern times.

To those who know, it is a matter of common knowledge that the Upanishads, representing the highest meditations and knowledge, were primarily meant not for beginners, but for advanced souls who passed through the preliminary moral and spiritual disciplines, of which the Dharma Sutras and Dharma Sâstras and other treatises speak in details and probably, as many suppose, even too much. “Self-restraint, self-sacrifice, and merciful benevolence” is the theme of the Upanishads and the means to spiritual illumination. And the seer speaks in no uncertain terms when he says: “He who is devoid of proper understanding, who is thoughtless, and is always impure, never attains the goal. But he who is intelligent and ever pure and with the mind controlled reaches the Highest Goal from which there is no return.”

The reason why I am stressing these pre-requisites and real moral culture is

that I propose to speak to you of Hindu religious symbols not from the theoretical standpoint, but with reference to spiritual practice and evolution. Our spiritual disciplines must further our growth and evolution. And these must imply an inner transformation—a movement towards the Truth—so that, although we may begin our life with simple disciplines, we may take up as we advance the higher forms of practices taking us nearer and nearer to the Truth.

MAN'S SEARCH AFTER THE DIVINE -- A NECESSITY

But why should we care for the Truth or for God, if divine realization is such a troublesome process? The answer is that there are many who cannot help it. The hungry man needs food and he cannot do without it. This has been so throughout the history of mankind. As Sri Krishna says in the Bhagavad-Gita: "Four types of persons worship God—the distressed, the seeker after enjoyment, the seeker for knowledge and the wise." The man of spiritual illumination to whom God is the only reality spontaneously worships Him and speaks of His Glory out of the fullness of his love and devotion. He looks up to God out of his innate goodness. But for others who seek Divine Protection for being saved from the miseries of life, or want Divine aid for the fulfilment of desires, or yearn for Him for the satisfaction of the hunger of their souls, for filling the void in their hearts which nothing in the world can remove—God is a constitutional necessity. And specially with reference to such persons it has been said, "Were there no God, it would have been advisable to invent one." And probably man's necessity is also God's opportunity. For, He—the Soul of our soul, the Life of our life, the Spirit dwelling in us all, is ever anxious to reveal Himself to us.

But how often does He knock at the door of our heart, and out of ignorance and perversity do we send Him away and continue to live a life of bondage, misery and sorrow! And when we want Him, He seems to be mightily pleased to come in touch with us. And having established contact with us, the Divine Alchemist transmutes all the baser metals of our desires and passions into the pure gold of devotion and divine love!

DIFFERENT CONCEPTIONS ABOUT GOD

But what is the nature of the Divine Being, men seek? The conceptions vary with the growth and knowledge of the seeker. Observes Sri Ramakrishna: "The ignorant man thinks God is somewhere beyond the skies. The advanced soul realizes Him in his own heart. The perfected sage sees Him both inside and outside." And the Master says further: "God is formless and God is with form too. And He is that which transcends both form and formlessness. . . God with form and without form are not two different beings. He who is with form is also without form. To the devotee God manifests Himself in various forms. Just think of a shoreless ocean—an infinite expanse of water—no land visible in any direction—only here and there are visible blocks of ice formed by intense cold. Similarly, under the cooling influence, so to say, of the deep devotion of His worshipper, the Infinite reduces Himself to the Finite and appears before him as a Being with form. Again, as on the appearance of the sun, the ice melts away, so on the appearance of knowledge, God with form melts away in the formless."

This was the experience of a comparatively modern man who lived and preached towards the middle and close of the last century, who without the aid of book-learning realized God in His

manifold aspects and spoke of Him to many a world-weary soul turning to him for light and guidance.

In our study of the Hindu Scriptures we come across various conceptions of the Godhead. Some devotees speak of Him as possessing both Divine forms and attributes. They want to establish personal relationship with Him. Others speak of Him as being endowed with infinite power and knowledge and other qualities, and think that though formless He assumes various forms. While they take note of the personal, they stress particularly the Impersonal, of which the former is a manifestation. Sometimes we find the devotees combining all the conceptions more or less. But usually they worship the Divine through particular forms or manifestations which serve as props for supporting their faith and devotion.

During the early stages of their spiritual life, most devotees cannot help associating human forms and sentiments with the Divine, and thinking of Him as outside of themselves. Sometimes we find that, as the result of self-purification brought about by sincere devotion the devotee gets a vision within himself of the same Divine Being he has been worshipping as an outside object. Then he realizes Him as the Indwelling Soul, as the Ear of the ear, the Mind of the mind, the Life of life. Next he finds Him in all things and beings—the One Deity “who is in the fire, who is in the water, who pervades the whole universe,” who has become man and woman, youth and maiden, and is born in manifold forms. God, to him, is the Principle immanent in all beings and things. He is not merely the God of Gods, but is also the true Self of all, the Life Universal. Proceeding further the seer realizes Him as the Transcendental Entity who is “beyond speech and thought,” who is “invisible, devoid

of all connotations, unthinkable, indefinable, essentially of the nature of Divine Consciousness alone, peaceful, of Supreme Bliss—the One without a second.”

SYMBOLS POINTING TO THE TRUTH ARE INDISPENSABLE

Throughout the History of the Hindu Religion, symbols and forms, and Personal Conceptions of the Divinity have played a great part in the path of worship. And this has been so more or less in all religions and in all countries.

Our vision is limited, and all that we see is coloured by its limitations. We say we see light, but what we see is not light as it is, but only a reflection, and that also only within a certain range. Our understanding is also circumscribed. We try to know a thing, but find its real nature hidden from us. And what we know, we know with the coloured glasses of our mind, through the medium of what Sankarâchârya calls Kâla, Desa and Nimitta—the time, space and causation of modern philosophical phraseology. In short, we are bound to the domain of the finite, of symbols, which point to the Truth, but are not able to express It truly and fully.

Again, there are symbols and symbols—the real ones and the false ones. The mirage has got the appearance of water, but it is a delusive phenomenon which has nothing to do with water. If we take it to be a symbol of water, it will prove to be a false one. While the wave may be recognized as a true symbol of the ocean because it rises out of it, is in touch with it, and also gets merged in it. Like the ocean, it is made of the same substance, water.

Further, there are, as we shall see, lower and higher symbols. The alphabet or the image is a symbol of the sound or name, the sound or name a

symbol of thought, and even thought becomes a symbol of the Reality which it tries to express, but can do so only inadequately.

In Hinduism the domain of symbols and worship of Divine Personalities is a vast one, and therefore I shall limit myself only to some of the symbols and Divine Personalities used in worship and meditation, and give you just a glimpse of what may be called the use of symbols and Holy Forms in spiritual life, beginning with the Vedic times and coming down to our present days.

SYMBOLS IN ANCIENT AND LATER HINDUISM

The simple-hearted Vedic Rishis worshipped Indra—the Thunderer and the Giver of rains, Mitra—the God who regulated the course of the sun, Varuna—the God who dwelt in the bright blue sky and released the penitent from sin, Agni—the God of fire—spoken of sometimes as Father, and also as Brother, Kinsman and Friend. Savitâ—the Solar Deity who stimulated life and activity in the world was invoked for guiding the understanding of the devotee. It was a very striking fact that at the very dawn of man's spiritual consciousness some of the Vedic seers, while most of them prayed mainly for their material welfare and happiness, could recognize the presence of an Indwelling Spirit at the back of each and every natural phenomenon. And behind their apparently polytheistic conceptions there lay a deeply engrained monotheism that was clearly expressed, as each god was invoked and worshipped as omnipotent, omniscient, and even omnipresent. Truly speaking, many of the seers, specially the advanced ones, felt that they were worshipping the one and the same Divine Being under different manifestations and names. This is made clear in the well-known hymn that

declares—"To what is one, sages give many a name. They call Him Indra, Mitra, Varuna and Agni." And this wonderful current of applied monotheism has been flowing uninterruptedly even down to the present day.

There has taken place a great revolution in the Hindu Religion, specially with reference to the symbols and names associated with worship and prayers. Names like Vishnu and Rudra that were once of minor importance came to be prominent in later times, while those of Indra and Mitra and others have been practically forgotten and replaced by other names. Besides, the worship of Vishnu and Siva and the Divine Mother in some form or other, and the worship of Incarnations and prophets like Rama and Krishna, have become popular everywhere. But in the midst of all these phenomenal changes the Hindu devotee's conception of the Highest Deity, his highest spiritual hopes and aspirations, his desire to seek Divine aid and guidance, and his yearning for spiritual communion have remained unchanged. With the march of time it has been recognized even more than before that the Impersonal Principle is the background of all holy symbols and Divine Personalities representing it in some form or other. There are religious bigots who speak of the superiority of their particular gods, Incarnations or prophets, but true seers having the synthetic vision regard them all as different expressions of the Impersonal and the Supreme which, like the ocean, may give rise to innumerable waves, but remains infinite and unfathomable as ever. Indeed, men of the highest spiritual illumination have realized that whatever may be the symbol or personality one may begin with, the highest goal of spiritual life lies in the ultimate experience of the Impersonal—the One

without a second, in which the worshipper, nay God, souls and the universe, get merged and become one and infinite.

SYMBOLS AND DIVINE PERSONALITIES IN MODERN TIMES

In Vedanta we have got monistic meditations that negate the non-self and assert the Self.

"I am neither the mind nor the intellect, neither memory nor ego. I am not the senses of hearing or touch, smell or sight. I am not the body, neither ether, nor earth nor fire nor air. I am Absolute Knowledge and Bliss. I am the All-pervading Self. I am the All-pervading Self."

"I am the Self, changeless and formless, all-pervading and omnipresent. I am beyond the touch of sense-attachment. I am beyond all bondage and relative knowledge. I am the All-pervading Self. I am the All-pervading Self."

Such meditations, if practised by one who has made himself perfectly free from desires and attachments through strenuous disciplines, may be said to be the direct path leading to the realization of the Absolute.

This is in a line with the approach to the Reality followed by some of the boldest of the Upanishadic seers who thus meditated on the Immutable—"It is neither gross nor minute, neither short nor long, without eyes or ears, without the vocal organ or mind, without interior or exterior." "This Immutable is never seen, but is the Witness; It is never thought, but is the Thinker; It is never known, but is the Knower."

Besides these conceptions of the Absolute, Transcendent Reality—the One without a second—there are the ideas of the Immanent Divine Principle manifesting itself through finite forms and yet remaining Infinite and Formless

—the One in the many—which appeal even now, as it did in older times, to many aspirants who prefer to worship the Impersonal, as they feel no interest in the Personal aspects of the Divine.

Like the secrets of the Upanishads they meditate—"He is below, He is above, He is at the back, He is in front, He is in the north, He is in the south, He indeed is everywhere and in everything." "He is subtler than the subtlest, vaster than the vastest, the Self seated in the heart of all beings." He exists in and through the earth, air, sun, moon and stars; He dwells in all beings; He inhabits the eye, ear, mind and intellect; He controls everything and every being from within; He is the Internal Ruler, the Immortal Self of the worshipper.

But even this form of impersonal meditation is too difficult for most devotees.

As Sri Krishna has put it in the Bhagavad Gita, "Greater is the difficulty of those whose minds are set on the Absolute. For, the heights of the Absolute are very hard for the embodied being to reach." But often it happens that the symbol or the personal aspect of the Divine does not appeal to the philosophic sense of the devotee, while the Impersonal appears to be an abstraction and is beyond his reach. Hence the worship and meditation of the Impersonal through the personal aspects and symbols has been most popular in higher Hinduism in almost all forms of spiritual practice.

The true devotee sometimes looks upon the Divine form he worships as an embodiment of the Divine attributes that reveal the Supreme Principle in some way or other. In his worship of the same God the undeveloped devotee thinks in a crude way, takes everything more or less in a material sense, while the more evolved soul thinks in terms of the higher aspects. He means by the

symbol or form a divine idea, and this idea again becomes a symbol of the Reality that is at the back of all, is the goal of all. This is the course of progress a devotee follows if he persists in the worship of the "chosen ideal" or the Deity or the aspect of the Divine that appeals to him most.

Siva is one of the gods of popular Hinduism. The gross-minded worshipper may take Him to be the God of Destruction dwelling in the lonely mountains or on the cremation ground. But to the evolved devotee he is the embodiment of renunciation and the destroyer of evil. He is, besides, the personification of contemplation and Divine Consciousness. Thus does the advanced worshipper sing His glory—

"O Lord, Thou art the Universal Being without a second. Thou art everything. Thou art the One Truth, and verily there is nothing but Thee. O Thou Destroyer of Misery, therefore, in Thee—the Great God—do I take refuge."

The materially-minded worshipper of Vishnu sees in Him the God of protection and preservation who, out of His infinite mercy, incarnates Himself for the good of His devotees. But the devotee of the highest type sees in Him the embodiment of the Divine Principle permeating the entire universe, in whom is being enacted the world-play with its creation, preservation and dissolution. And he prays—

"Lord, Thou abidest in all; Thou art all; Thou assumest all forms. Thou art the origin of all. Thou art the Soul of all. Salutations to Thee!"

The worship of the Divine Energy or Mother-Power is prevalent in some form or other in most parts of India. SHE has many forms and symbols. Sometimes SHE is symbolized as the Goddess of Death, playing the dance of destruction. In the form of Kālī, SHE is re-

presented as the Power of creation, protection and destruction, and also as the Power in which all things rest after dissolution. SHE stands on the still, prostrate form of Siva, the representation of the Absolute. This is symbolical of the entire cosmic process having the transcendental Reality as its basis. Again, SHE in one form is the relative, and in another form Siva—the Absolute. And Reality is beyond both life and death, and as such the devotee should cling neither to life, nor be afraid of death. He should rise above both the pleasant and the terrible to the transcendental plane from where he can say, "The shade of death and Immortality—both these. O Mother, are Thy grace." And addressing Her the devotee says, "Thou hast neither name nor lineage; neither birth nor death; neither pain nor pleasure; neither friend nor enemy; neither bondage nor freedom. Thou art the One without a second, known as the Being Supreme."

Râma is one of the Incarnations of Vishnu, and is the embodiment of the devotion to Truth and Duty, for the sake of which He is prepared to make any sacrifice, however great. The ordinary worshipper stresses His lovely form and noble attributes. But the illumined devotee sees Him immanent in all, and prays, "Thou art the embodiment of the highest virtues. Thou art the Indweller, the Supreme Being. Thou art the greatest Refuge and Saviour of mankind. Thou art the stainless, changeless, indestructible, pure and eternal Wisdom and Truth."

The Krishna-ideal in its various forms is very common, but is also most misunderstood by many. Crude-minded critics take His sport in a vulgar sense. But devotees, like Ramakrishna, who never knew what immorality was and were the embodiment of purity and holi-

ness, saw in Him the highest ideal of Love Divine, which can be realized only by those who have become free from all traces of sensuality and crudeness. Realizing His "Universal Form," manifest in every individual, the devotee

(To be continued)

makes obeisance to Him saying, "Salutations to Thee before and to Thee behind. Salutations to Thee on every side. O Lord, Thou art everything. Infinite in power and infinite in prowess, Thou pervadest all; Thou art all."

THE CONCEPT OM

BY PROF. C. C. CHATTERJI, M.A.

I

OM is the beginning of all things. There was no time when it was not; nor will there be any time when it will cease to be; for OM is co-existent with God. The Upanishads say that the one word OM is Brahman, ओमितिकाचरं ब्रह्म। They "sing to one clear harp in diverse tones" that OM is the microcosmic representation of the Universe and its varied aspects. The *Māndukyopanishad* has in its first verse :

"The word OM is all this world : now begins its interpretation. Present, Past and Future—all that is OM : if there is anything beyond Time, even that also is OM." In other words, a clear perception of the concept OM will unveil the mystery that envelopes this phenomenal world and the world of spiritual consciousness.

Not only the Rishis of India, but the philosophers of all ages and climes postulated a similar first cause in their expositions of theological and metaphysical matters. Analogous to the conception of OM is the Greek conception of LOGOS—a word which in its attributes resembles OM. Heraclitus, Zeno, Philo and other Greek philosophers of that school hold that LOGOS exists from all times; it is the dynamic principle underlying the processes of cosmic evolution; it is the divine intelli-

gence regulating the systems of the Universe; it is God.

This LOGOS idea finds expression in the New Testament also; but as LOGOS has no equivalent in any other language, it appears there as "Word." In the Prologue to the Fourth Gospel, St. John, who obviously possessed a knowledge of the LOGOS doctrine, writes, "In the beginning was the Word, and the Word was with God, and the Word was God." So like the Hindus and the Greeks, the Christians too begin the beginning with a word as the cause of creation, and believe in its identity with Christ, which is, therefore, "the way, the truth and the life." The mind of man, it seems, out on a voyage in quest of truth, floating adrift in currents of doubts and surmises, for who knows how long, at last found its sheet-anchor in the WORD, LOGOS, and OM, which in essence are one, being one with God.

II

But the conception of OM staggers the imagination, so wide is it in its comprehensiveness, so deep in its significance, so rich in its beneficence. It is composed of four parts, and even each part, say the Upanishads, is 'pregnant with celestial fire.' In a simple essay like this only a feeble attempt could be made to understand

it a little, and that of one aspect of it. To study it in all its ramifications and to sound its depth, one has to go to the Upanishads. We shall, therefore, confine our attention to one feature of its character, so far as it stands for the different stages in which mind and matter exist.

OM is made up of four components—the three letters, अ, उ, म, and Nâdâ-Bindu. “Nâda,” explains Arthur Avalon in his *Serpent Power*, “is the first produced movement in the ideating cosmic consciousness leading up to the Sound-Brahman (Sabda-brahman), whence all ideas, the language in which they are expressed (Sabda), and the objects (Artha) which they denote, are derived.” Bindu literally means a point, a dot; but into its technical meaning we need not go.

Now, all matter may be said to exist in four conditions. The first one is the *gross*, where matter exists in its crude form; the second is the *fine* state, which brings to light the structure of matter; the third is a *finer* state, which gives an insight into the nature of matter; and the fourth is that which reveals matter in its ultimate reality. As an illustration we may take into consideration what is known in the scientific world as Dalton’s Atomic Theory. When Dalton explained (not for the first time though) that matter was composed of indivisible particles called atoms, he brought our knowledge of things only to the second stage. Recent investigations into the constitution of matter, declaring that even the atoms are made up of a large number of infinitely minute particles called electrons, have advanced our knowledge further to the third stage. The electrons in the final analysis being charges of electricity, the nature of electricity has yet to be ascertained before Reality could be discovered. But it was known to the

ancient Rishis. They did not, of course, carry on scientific researches, but in moments of transcendent illumination they saw visions of the Reality, the Primordial Substance, into which all matter could be resolved. They were not only poets of things that were, but prophets of things that were to be. And to place their experiences within the reach of men, thirsting for divine wisdom, they offered them the apocalyptic OM, of which the four letters are intended to represent the four states of matter.

Likewise the four stages, through which the Mind of man has to pass in its ascent from the lower to the higher regions of spirituality, are telescoped in the four letters of OM. The first letter indicates the first stage of wide wakefulness (जाग्रत) of the senses, when the mind is absorbed in the sensuous enjoyment of objects of sight, touch, taste, smell and sound. The second letter stands for the next stage of a dream-like (सुषुप्ति) condition of the mind. It is not a lower, but a higher condition than the first one; for in it the outward-directed senses are turned inward, and the mind finds its joy in the objects of an inner world and in the ideas and desires aroused by sense-perceptions in the waking stage. The third plane, represented by the third letter, is that of deep sleep (सुषुप्ति) where the sense-organs cease to function and desires lose their existence. There the consciousness of the mind is neither objective nor subjective; and it lives in a world of ineffable joy, which is, to use a biological term, abiogenetic, for it is independent of any object. The fourth letter NADA-BINDU, corresponds to highest Godhood state (तत्त्वज्ञान) which the mind can attain. In this plane the mind rises above even the blissful third state, realizes the supreme consciousness of, “I am,” and along with it,

"I am He,"—and then the wave melts into the Ocean.

III

This last stage in the spiritual development of man marks his final return to the Source, whence started the creative movement; and the four-fold character of OM not only supplies the theoretical basis for understanding this reverse process, but renders practical help to the soul in its lone march through the path of its journey. But of this help few of us are inclined to avail ourselves. We are mad after worldly pursuits, forgetful of our divine nature, forgetful of the immense possibilities which may be worked out in us; for man, to use the words of Shakespeare, "What a piece of work is man! how noble in reason! how infinite in faculty; in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!" But slaving it under the domination of the material senses, man has lost his spiritual heritage. He has bartered his soul for a mess of pottage—waking, he indulges in the gross pleasures of the senses; dreaming, he finds enjoyment in chewing the cud of the wakeful hours; sleeping, he is in a state of dull torpor of the physical and mental faculties brought on by the senses. In consequence, his spirit is constantly ruffled by joys and sorrows; his mind is torn with conflicting passions; his life swings like a pendulum between birth and death for evermore. And yet it need not be so. The sound of OM can call away the mind which, as the Upanishads put it, roves in the pleasure-gardens of the senses. The light of OM can illumine the mind dark with the shades of ignorance. Man can raise himself to the highest pitch of his being where his divinity unfolds. Let him

glean but a few moments from the hours of his daily participation in the rough and tumble of this world and consecrate them to the contemplation of OM, and peace and blessedness will enrich his life. Swami Vivekananda during his stay at Thousand Island Park in America, once gave a talk on this point to his disciples. We may read in his Inspired Talks,—"*Isvara* is the Atman as seen or grasped by the mind. His highest name is OM; so repeat it, meditate on it and think of all its wonderful nature and attributes. Repeating the OM continually is the only true worship. It is not a word, it is God Himself."

Coupling these words of the Swamiji with the following ones of Sri Krishna, we may build up a regular system of worship. In the *Bhagavad-Gita*, we have :

"Sitting on the seat (described in the previous verse), he, who has brought the functions of the mind and senses under control, should concentrate his mind, and practise Yoga for the purification of the soul. The body, the head and the neck should be held straight and motionless; and the sight directed towards the tip of the nose, and not towards this or that side." So far as the posture is concerned, the important point to be noticed is that one has to sit upright with the spinal cord perpendicular to the ground where one has the seat. But with regard to the method of repeating OM, nothing has yet been given in detail. We may profit by the enlightened words of the mystic poet and saint, Kabir. He writes in one of his couplets: "I proclaim it with the beat of drums that the breath is going empty (of the sound of OM), which is worth the price of the three worlds—Heaven, earth and the under-world." What Kabir wants to emphasize warrants serious considera-

tion. We all know that breathing signifies and sustains life; but few of us care to know how we breathe. Kabir says, firstly, that the process of breathing which goes on unconsciously, should be turned into a conscious action; and secondly, every time a man inhales and exhales, he should steadily repeat OM with the mind in it. OM is to be the breath of life.

This in brief is the *modus operandi*—simple yet profound—of a system of Yoga. But whatever theoretical knowledge we may gather, Yoga being a practical science, a teacher, a Guru with knowledge and experience, is necessary to initiate the neophyte into the mysteries of this spiritual practice. It is the Guru who can read his disciple, give him instructions fit to mould him into shape, and point out the course he has to adopt. All this is a very slow process; but the tree bears fruit in time. Under the guidance of the Guru, the aspirant gradually rises from the gross state of म , goes to the subtle state of म , advances to the yet subtler state of म , and finally merges into Nâda-Bindu. The seed sown by the

Guru takes root in the Ajnâ Chakra—a plexus situated in the forehead. The heliotropic sprouts shoot up towards the refulgent sun of Sahasrâra, the thousand petalled lotus; and the geotropic roots move down towards the firm seat of Sakti imbedded in the human system. Then the curtain drops on 'the sick-bed drama of self-consciousness,' and Blake's prayer is realized in all its glory—"O Saviour, Annihilate the Selfhood in me; be Thou all my life." But before this ultimate goal is reached, the initiate enjoys the thrills of novel experiences. In hours of quiet contemplation, when he is in tune with OM, he becomes conscious of a sound vibrating in the body—that ceaseless sound which is immanent in all creation. By and by it becomes audible in the right ear, and abides with him in all seasons.

Then comes Sri Krishna. On the banks of the Pingalâ—Jamuna, he plays upon his flute. The charm of his music lures away the mind—Râdhikâ, into other worlds where it is lost in the light of his Love.

The rest is silence.

THE REALITIES OF MODERN EDUCATION

By DR. A. R. PONUVAL, B.A., M.D.

Nobody would have believed till very recently that education, theoretically meant for the betterment of man's condition, would have produced a problem contrary to its original purposes. The educated unemployed seem to be in a much worse condition than the uneducated, most of whom succeed in finding out an employment. It would seem that education was just the final act of accretion that dislocated man from his normal hopeful outlook on life.

This has no reference to the problem of 'world unemployment' which has quite different causes. The unemployment problem of the 'educated' seems to be peculiar to India, and would probably go on increasing until people begin to perceive, that institutional training need not necessarily and inevitably lead to Government employment.

The largest percentage of jobs in which an opening is possible is not a specialized branch of any profession, but

is made up of clerkships, teachers, and the lesser minions in office. It is rather curious that both the employers, and those who wish to get employed, consider, the ordinary course of School or College training, good enough for the jobs in question. When 75 per cent. of the official service can fit itself to the accomplishments of these 'educated' individuals, one is led to suspect that there is something wrong with the jobs, or the sort of education which gives the passport for the jobs.

At any rate, it has become more or less obvious now, that no Government can afford to employ all the multitudes of students turned out every year from Schools and Colleges. This fact is pressing on the attention of the people more and more today, though they still always hold out a ray of hope, filtering through the despondence of frustration. Even in strictly professional service, the ranks are filled to overflowing. We are told that new recruits into the professions are no more wanted, whether it be Law, Medicine, Engineering, or Agriculture.

On the whole, there is a plethora of production in this world, whether in the form of living and moving commodity or other kinds of manufactured products. The result is poverty and depression. From the original ideas which were pushed forward with the new civilization, one would have thought that things were steadily moving on to a satisfactory end. And now we find all those ideas questioned, all those schemes balked, and all the energy with which civilization started, disrupted and scattered as if it had exploded from its own internal pressure.

The Government job sequel at the finish of a purely academical training has so obsessed all sorts of people, that in our own society, the hereditary trades and tastes of several artisans and handi-

craftsmen have become atrophied. If we take the case of a goldsmith, or a carpenter, or a mason, or a potter, or any such class of artisans, we find that the glamour of a Government job has blinded them also, and instead of teaching their sons improved methods of their original craft, they make hectic efforts to procure for them such jobs as a clerkship, a police-constable, or even a petty peon in office. Within a generation or two, the craft of the artisan would become extinct. There are no Government jobs for the succeeding generations of these handicraftsmen; and having by this time, practically divorced themselves from their hereditary trades, they are let out to float in the world, among the mass of floatage of the unemployed.

The absurdity of the whole thing becomes all the more evident when we begin to recollect that the world cannot get on entirely or even partly with an official population of clerks, police constables and peons. It is entirely dependent on other people for its food, for shelter, and for the minor comforts of life. We want the agriculturists to provide us with grain; carpenters and masons to build houses; and other handicraftsmen to make clothes and utensils. And if all these people, instead of employing themselves in trades, so essential for life, become clerks and peons, they shall have only the jobs, and nothing to feed on or wear or live under. It would seem a great blunder to allow the sons of these hereditary craftsmen to enter into Government jobs, which entirely dissociate them from the calling to which they are most fitted by hereditary tastes and tendencies. We are already beginning to feel the results of such diverting of activities. The excellence of work of the artisan class, as a whole, has considerably deteriorated; an indigenous

industry shows every sign of dwindling into decadence.

Another aspect of the same problem was presented to me the other day by an old agriculturist, whom I have known for several years. In all provinces, the life of a medium agriculturist is beyond all privations. One could say that it is marked by a certain amount of abundance of food, fruits, vegetables and dairy products. The old man had, by hard work, in his own fields, contrived to support his wife and children and keep them in a very good condition. It was obvious from his appearance and his talk that he was a shrewd practical man, who had done hard manual labour, and knew a good deal about soil, seeds and sowing, about cattle, and all those implements and accessories relating to agriculture. But as everybody in the neighbourhood was sending their children to school, he also was induced to put his eldest son and daughter into the local educational institution. The school kept the children busy for some years afterwards, starting with the "Three R's and no nonsense," as educationists are so fond of saying. In fact, the "Three R's and no nonsense" kept them so busy, that there was hardly any time, to mind the real old business of agriculture, which had hitherto kept the family flourishing. As they rose into higher and higher classes, and the expenses of education began to increase, the old man found, that their education had to be met at the sacrifice of the little amenities of life, which the family had hitherto enjoyed. When the boy went from school to college, and the girl became restive under the economical restraint of further education, it was soon found that educational speculation was seriously telling upon the resources of the family, "And now,"

said the old man, as he stood in the field, spade in hand, and pointing towards the house, "There are in that building, two of my children, soft-handed and educated. There is no job for either of them. They are not wanted in any Department. The boy has adopted the usual 'Style' of educated folk, and does not know the difference between a bullock and a buffalo. The girl is a bit costlier in her costumes, and has not learnt the use of a broomstick. In a year or two, I shall be too old to do any work. We are too poor to engage workmen on any scale. And my educated children have learnt to take a distinct dislike to such manual labour, as agriculture demands."

Now, here is a problem for educationists to solve, and it is a serious problem. This is only one instance among hundreds of cases, in which education appears to have produced unhappy results in self-sustaining families. But theoretically, education ought to enhance the possibilities of trades and industries, and the "Three R's" ought not to result in a final "R" spelt out as "Regret." But in practice, that is what it amounts to. It may be objected by the educationists, that they have nothing to do with the agricultural activities of any family, one way or the other; that the "Three R's," and the sequel are meant to furnish the brain with that, which would give to a man the appearance of "Educated." It must be a curious custom in education, that dissociates its activities from the vital issues of life. The apparent simplicity and honesty of this theory would naturally lead us to suppose, that books would tend straight to a knowledge of bullocks and buffaloes, science to seeds and sowing, and history, I suppose, to harvesting. The builder, the bricklayer, the carpenter, the stone-mason, the potter, the cabinet-maker and the

tailor—all of them have a similar story to tell.

Education, further, is a very expensive affair; and even supposing there is any salvation in it, in the present form in which it is given, the chances of this salvation are as dubious as the spiritual salvation in the Bible: "Many are called, but few are chosen." When the educationist points out to a few individuals who have risen to high positions, they are unconsciously or studiously avoiding to mention the cases of the larger percentage who are not able to earn an amount equal to the interest on the sum spent for education. An educational idea, that the students must be taught simplicity in living; that the simple and plain life is in itself an education, has not yet appeared. When I was a student, I lived on two meals a day, and thrived. Tea and coffee came later in the menu, after I had completed the Matriculation. In those days, it was a luxury of exotic origin whose value as food was very much doubted. We had our own indigenous games, often improvised, and the total cost of paraphernalia was ridiculously small. And yet we kept splendid health. We had to do gardening at home, on holidays—digging, planting, manuring and watering, so much so that nearly all the fresh vege-

tables we needed were grown at home. Today we find that an expensive intellectual education is supplemented by an expensive physical education in the form of Sports, all of them foreign, and all requiring foreign-made costly materials. A tennis bat may not be too expensive an implement for a couple of pounds in Europe; but the same thing translated into Indian money, is an enormous amount. I have often wondered whether tossing a ball this side and that of a net is just the panacea for physical culture for all students, rich and poor alike, and, whether for the poor who form the majority, some other less costly and more purposeful exercise, say, gardening, will not prove equally wholesome.

From what I have said, it is obvious that education as administered to youngsters at present, is not exactly the sort of stuff that would tend to organize growth and efficiency, or even to ameliorate the sufferings in our community. On the other hand, paradoxical as it may seem, it has created the atmosphere, that inevitably leads to chagrin and disappointment. It is not of any use, educationists telling us that they mean it in the best of common interests; in medical language, we will say that it is an error in diagnosis, in prognosis and in treatment.

Goodness gracious! What a fuss and fury about graduating, and after a few days all cooled down! . . . At last they cannot keep the wolf from the door! What does it matter whether this higher education remains or goes? It would be better if the people got a little technical education so that they may find work and earn their bread instead of dawdling about and crying for service.

SWAMI VIVEKANANDA.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER I

SECTION I

Topic 1: The inquiry into Brahman and its pre-requisites

अथातो ब्रह्मजिज्ञासा ॥ १ ॥

अथ Now अतः therefore ब्रह्मजिज्ञासा the inquiry (into the real nature) of Brahman.

1. Now (after the attainment of the requisite spiritual qualities) therefore (as the results obtained by sacrifices etc., are ephemeral, whereas the result of the knowledge of Brahman is eternal), the inquiry (into the real nature) of Brahman (which is best with doubts owing to the conflicting views of various schools of philosophy, should be taken up).

At the very beginning the utility of such an inquiry is questioned.

Objection: Such an inquiry is not worth the trouble. An intelligent man generally does not enter into an inquiry about an object which is already known, or the knowledge of which does not serve any useful purpose. He is always guided by utility. Now Brahman is such an object. As Brahman pure and unconditioned, there is no doubt or indefiniteness about It, for we have such definitions as, "Brahman is Truth, Knowledge, Bliss" (Taitt. Up. 2-1-1). As identical with the Self (Atman)—which the Vedānta holds—also, there is no doubt about Brahman; for the Self is nothing but the object of the notion of 'I', the empirical self which is well-known to exist as something different from the body, senses, etc. Moreover, no one doubts his own existence. There is therefore no indefiniteness about Brahman, which would induce one to make an inquiry into It. The objection that this empirical self is a result of superimposition (Adhyâsa) of the non-Self on the Self and *vice versa*, and is therefore not the true Self, cannot be accepted, for such a superimposition between two absolutely contradictory objects is not possible.

Again, the knowledge of this Self or Brahman which, as shown above, everyone possesses, cannot destroy the world phenomena and help one to attain Liberation, for they have been existing together side by side all along from time immemorial. And as there is no other knowledge of the Self besides 'Ego-consciousness', which can be called the true knowledge of the Self, there is no chance of the world phenomena ever ceasing to exist. In other words, the world is a reality, and not something illusory. So the knowledge of Brahman serves no useful purpose such as the attainment of Liberation from relative existence (Samsâra). For these reasons an inquiry into Brahman is not desirable.

Answer: An inquiry into Brahman is desirable, because there is some indefiniteness with respect to It, for we find various conflicting views concerning

Its nature. Different schools of philosophy hold different views. Superimposition would have been an impossibility, and there would have been no indefiniteness about Brahman, if the empirical self had been the real Self. But it is not. The scriptures (Śrutis) say that the Self is free from all limiting adjuncts and is infinite, all-blissful, all-knowledge, One without a second, and so on. This the scriptures repeatedly inculcate, and as such it cannot be interpreted in any secondary or figurative sense. But the empirical self is felt as occupying definite space, as when we say, 'I am in the room,' as involved in manifold miseries, as ignorant, etc. How can this kind of notion be regarded as the true knowledge of the Self? To regard the Self, which is beyond limitation, etc., as being limited, etc., is itself an illusion, and hence superimposition is a self-evident fact. The result of the true knowledge of the Self leads to Liberation and so serves a very, very fruitful purpose. Therefore an inquiry about Brahman through an examination of the Vedānta texts dealing with It is worth while and should be undertaken.

The word *now* in the Sutra is not used to introduce a new subject that is going to be taken up, in which sense it is generally used in other places, as for example, in the beginning of the Yoga Sūtras or the Purva Mīmāṃsā Sūtras. Neither is it used in any other sense, except that of immediate consecution, that is, it implies an antecedent, which existing, the inquiry about Brahman would be possible, and without which it would be impossible. This antecedent is neither the study of the Vedas, for it is a common requisite for the Purva-Mīmāṃsā as well as the Vedānta, nor the knowledge and performance of rituals prescribed by the Karmakāṇḍa, for these in no way help one who aspires after knowledge, but certain spiritual requisites. The spiritual requisites referred to are: (1) discrimination between things permanent and transient, (2) renunciation of the enjoyment of fruits of action in this world and in the next, (3) the six treasures, as they are called, *viz.*, not allowing the mind to externalize and checking the external instruments of the sense organs (Sama and Dama), ideal forbearance (Titikṣhā), not thinking of things of the senses (Uparati), faith (Śraddhā), and constant practice to fix the mind in God (Samādhāna); and (4) the intense desire to be free (Mumukṣutvam).

Topic 2: Definition of Brahman

जन्माद्यस्य यतः ॥ २ ॥

जन्मादि Origin etc., (*i.e.* sustenance and dissolution) यस्य of this (world) यतः from which.

2. (Brahman is that omniscient, omnipotent cause) from which proceed the origin, etc., (*i.e.* sustenance and dissolution) of this (world).

In the previous Sutra it has been established that an inquiry into Brahman should be made as it helps Liberation. Knowledge of Brahman leads to Liberation. Now in order that we may attain this knowledge of Brahman, It must have some characteristics by which It can be known, otherwise it is not possible to have such knowledge. The opponent holds that Brahman has no such characteristics by which It can be defined, and in the absence of a

definition there can be no knowledge of Brahman, and consequently no Freedom.

This Sutra refutes that objection and gives a definition of Brahman : "That which is the cause of the world is Brahman"—where the imagined "cause of the world" is indicative of Brahman. This is called the *Tatastha Lakshana*, or that characteristic of a thing which is distinct from its nature and yet serves to make it known. In the definition given by this Sutra, the origin, sustenance and dissolution are characteristics of the world and as such are in no way related to Brahman, which is eternal and changeless; yet these indicate Brahman, which is imagined to be the cause of the world, just as an imagined snake indicates the rope when we say, "that which is the snake is the rope."

The scriptures give another definition of Brahman which describes Its true nature : "Truth, Knowledge, Infinity is Brahman." This is called the *Svarupa Lakshana*, that which defines Brahman in Its true essence. These words, though they have different meanings in ordinary parlance, yet refer to the one indivisible Brahman, even as the words, father, son, brother, husband, etc., refer to one and the same person according to his relation with different individuals.

It must not however be thought that the First Cause of the universe is arrived at by this Sutra through mere reasoning, inference and other means of right knowledge usually valid in this sense-world. Brahman cannot be so established independently of the scriptures (*Sruti*). Though from the effect, the world, we can infer that it must have a cause, we cannot establish with certainty what exactly is the nature of that cause. We cannot say that Brahman alone is the cause and nothing else, as Brahman is not an object of the senses. The relation of cause and effect can be established where both the objects are perceived. Inference, etc., may give only strong suggestions of Brahman's being the First Cause of the world. A thing established by mere inference, however well thought out, is explained otherwise by greater intellects. Reasoning also is endless according to the intellectual capacity of people and therefore cannot go far in the ascertainment of Truth. So the scriptures ought to be the basis of all reasoning. It is experience that carries weight, and the scriptures are authoritative because they are the records of the experience of master minds that have come face to face with Reality (*Aptavākhyā*). That is why the scriptures are infallible. Hence in ascertaining the First Cause the scriptures alone are authority.

The prime object of this Sutra, therefore, is not to establish Brahman through inference but to discuss scriptural passages which declare that Brahman is the First Cause—texts like : "That from which these beings are born, by which they live after birth and into which they enter at death—try to know That. That is Brahman" (*Taitt. Up. 3-1*). The Sutra collects *Vedānta* texts for the full comprehension of Brahman. Once the scriptures have declared Brahman to be the First Cause, reasoning, etc., may be taken advantage of in so far as they do not contradict the scriptures, but rather supplement them, in ascertaining the sense of the *Vedānta* texts. Such reasoning must be corroborative of the truth inculcated. This kind of reasoning includes the hearing of the texts (*Sravaṇa*), thinking about their meaning (*Manana*) and meditation on them (*Nididhyāsana*). This leads to intuition. By intuition is meant that mental modification (*Vritti*) of the mind (*Chitta*) which destroys

our ignorance about Brahman. When the ignorance is destroyed by this mental modification in the form of Brahman (Brahmākârâ Vritti), Brahman, which is self-luminous, reveals Itself. In ordinary perception when we cognize an object the mind (Chitta) takes the form of the external object, which destroys the ignorance about it, and consciousness reflected in this modification of the mind manifests the object. In the case of Brahman, however, the mental modification destroys the ignorance, but Brahman, which is consciousness pure and simple, manifests Itself, being self-luminous. That is why the scriptures describe Brahman as 'Not this,' 'Not this,' thus removing the ignorance about it. Nowhere is Brahman described positively as 'It is this,' 'It is this'.

There is thus a difference between an inquiry into Brahman and an inquiry into religious duty (Dharma Jijnâsâ). In the latter case, the scriptures alone are authority. The Purva Mimâmsâ says that if you do such and such a thing, you will get such and such results. It is something yet to come and does not exist at the time. So no other proof is available regarding the truth of these statements except faith in them. But the Vedânta speaks about Brahman, which is an already existing entity, and not dependent on human endeavour. Therefore besides faith in the scriptural texts there are other means available to corroborate its statements. That is why there is room for reasoning, etc., in the Vedânta.

NOTES AND COMMENTS

IN THIS NUMBER

Spiritual Experiences of Sri Ramakrishna are culled from various authentic biographies. . . . Swami Premananda was an intimate disciple of Sri Ramakrishna of whom he said 'his very marrow is pure'. The present article *Preparations for Higher Life* is the substance of one of his talks. . . . Prof. Mahendranath Sircar is our old contributor. *Ramakrishna-Vivakananda* is one of the lectures he delivered in Rome under the auspices of the Society for the Middle and Far East which invited him last year to deliver a series of lectures on Indian Philosophy and Modern Hinduism. . . . Mr. Brij Lal Sharma is a new contributor. In his present article *Is the World an Illusion?* he deals with the good old question in a new light. . . . In *Spinoza on the Culture of the*

Understanding Prof. Sheo Narayan Lal Shrivastava discusses how according to the Jewish philosopher the way to Freedom lies in the control of emotions by reason. . . . *A Glimpse into Hindu Religious Symbology* is the substance of a lecture delivered at Ascona, Switzerland, by Swami Yatiswarananda, a monk of the Ramakrishna Mission, who is now in Germany as a preacher of Vedanta. The Swami was for some years the head of the Ramakrishna Math, Madras, before he sailed for the West. . . . Prof. C. C. Chatterji is the senior professor of English, St. Andrew's College, Gorakhpur. In *The Concept Om* he discusses the various ideas involved in this symbol Om. Dr. A. R. Poduval points out the defects of modern education in *The Realities of Modern Education*.

OUR COVER PAGE

The Himalayas, the Father of mountains, the home of ancient Rishis and the abode of philosophy ever reverberate with the one message—renunciation. They stand for renunciation which is the essence of all religions. All quarrel between religion and religion will have to vanish and mankind will have to understand that there is but one eternal religion—the perception of the Divine within. The rest is mere talk. That is the message of the Himalayas and of the *Prabuddha Bharata*.

The sketch of the snow-clad Himalayas on the cover page is from the brush of Mr. Manindra Bhushan Gupta, an artist whose pictures are very much appreciated as expressing the tradition of Indian Art. The artist has achieved wonderful effect with minimum effort by a few touches of his brush and in spite of the defects that were inevitable in putting it in print the work is still perfect in its technic.

The solitary Bhikku under the tree stands in silent amazement and bends down his head to the awe-inspiring Himalayas which are closely associated with the best memories of the race—with everything good and great in Indian culture. The mist is clearing and the Bhikku welcomes the dawn which is once more bringing to the nations of the world the message of the Himalayas—vanity of vanities, everything is vanity except the worship of the Lord and Lord alone.

WHAT ELSE CAN WE DO?

Sir Radhakrishnan, in his speech as the chairman of the Reception Committee at the last Indian Philosophical Congress, pointed out the plague-spot of the modern civilization, when he said, "There is no central purpose in

life which will give us poise and dignity." This he has very beautifully brought out by quoting a short story of Oscar Wilde, which reads thus :

"Christ came to a white plain from a purple city and as he passed through the first street, he heard voices overhead and saw a young man lying drunk on a window sill and said, 'Why do you waste your soul in drunkenness?' He said, 'Lord, I was a leper and you healed me. What else can I do?' A little further through the town he saw a young man following a harlot and said, 'Why do you dissolve your soul in debauchery?' And the young man answered, 'Lord, I was blind and you healed me; what else can I do?' At last in the middle of the city he saw an old man crouching, weeping, upon the ground; and when he asked why he wept, the old man answered, 'Lord, I was dead and you raised me into life, what else can I do but weep?'"

This is exactly the case with us. We do things as a matter of course and do not know why we do them specially when there is something better to do. Carried away by impulses we move our limbs and brains, which take us to scientific discoveries and to the enjoyment of fruits thereof. But impulses do not take any particular course. Fickle as they are, they take men sometimes to good and noble things and sometimes to just their opposites. Sometimes they build with the care of a mother and sometimes they destroy their own creations with a ruthless fanaticism. Herein lies the defect of the modern civilization which is not all bad. There are good points in it and their number is by no means small. But there is no knowing when these strong and unsteady impulses will work the other way about and bring on death and desolation to the world.

This Eur-American civilization, which is modern civilization, does not suffer from want of reason. Rather there is an overdose of it. The nature of reason is that it always works towards

or round a given thing. It must be given some data to start with, some ideal or standard to lead to. Without these it can't profitably work. If a carefully chosen ideal is not set before it, it will seek out some from the sub-conscious regions of the mind. Reason must direct the impulses towards a higher ideal in life. Else, so-called reason will lead us astray.

THE CALCUTTA UNIVERSITY DAY

A nation is built in its schools and colleges, and the builders are its universities. Movements—political, social or economical, come and go. They are freaks of nature, not its laws. They have their merits and demerits. But the universities stand on a unique and glorious footing. They do not make any noise. They speak the language of silence, which is most effective. They teach the culture of the land and conserve its forces. These they can and ought to do. The reverence they get from the people is based on this legitimate expectation. How much we wish that our Indian universities rise to this ideal!

It gives us not a little pleasure to see the University of Calcutta celebrating its Day in a fitting manner. To many it is nothing but a spectacular affair, a waste of money and energy. But to us it gives sure indications that

the University is going to lead Bengal. It has awakened to the imperative necessity of leading its youth.

The Vice-Chancellor says, he wants to unite all college students under the banner of the University. Yes, under the loving, protecting wings of the University. And this union will not stop there but will lead to economic, sanitary and educational regeneration of the country. Under the able guidance of the young Vice-chancellor, we have reasons to hope, the alumni will get an all round training. Universities of advanced countries might have a limited sphere of activity, but the scope of our universities can hardly know any limits. They should be nation-wide in their activities; they should include, mould and guide all sorts of activities that make and ennoble a nation. It is but proper that our universities should be given a free hand not only in the higher education of the land but also in its secondary and even primary education. For one ideal, one policy should run through the whole system from the lowest to the highest. They include the best brains of the land and as such they are entitled to evolve and direct its entire educational system. Even otherwise, with the college students alone our universities are in a position to build the nation, if only they care.

RE VIEWS AND NOTICES

PLANNED ECONOMY FOR INDIA. By Sir M. Viwesvaraya, K.C.I.E., D.Sc., LL.D., M.I.C.E. *Bangalore Press, Mysore Road, Bangalore, 432 pp. Price Rs. 6.*

It is a book which discusses all aspects of India's economic problem. It gives a scheme before the Government and the public as well. The first part of the book deals with the problems of Indian poverty. The second

part proposes a Ten-year Plan and an All-India organization.

The economic situation in India has been closely examined and compared with five or six of the most prosperous countries of the world, and the results are embodied in the earlier chapters in Part I of the book as well as in the Statistical Tables given at the end.

The average income of the Indian and his standard of living are the lowest among nations ruled by a civilized Government. The country suffers from a poverty which has admittedly no parallel in Western countries. Foreign debt is growing. Death rate is the highest. As a result of the low standard of living and malnutrition, the average Indian lives only to about half the age that the people of England and other progressive countries do. The country is growing increasingly rural and over 90 per cent. of the population is illiterate, and these grave deficiencies attract no notice. There are probably more unemployed in India today than in all Europe, but the existence of the unemployment problem is ignored by omitting to keep a count of the unemployed. On whichever side of national development one looks, the conditions are extremely depressing.

The Ten-year Plan provides for very rapid extension of industries, public works, public utilities, increase of production and a substantial check on ruralization. It will also help to extend mass education, bring into the country up-to-date machinery and tools, make their use familiar to the people, spread a knowledge of sound business principles and practices and equip leaders with technical skill and executive ability. Rough estimates of growth anticipated in many of these respects in the ten-year period are given in an all-India schedule of developments. A provincial schedule is also given to illustrate the kind of activities to be initiated and developed in a Province or State. The economic organization will consist of one All-India Economic Council and its Committee, associated with the Development Department of the Central Government and its Committee. Every Provincial Government will have a similar organization consisting of a Development Department and Committee, working in co-operation with a Provincial Economic Council and Committee. There will be a local Economic Council, besides, in every district and city to carry out local improvements, its chief object being to encourage initiative and co-operation as a regular habit in the local population for promoting their common economic advance.

To make this new plan a success, the Indian public will have to improve their capacity for group effort. The local economic councils should be composed of the most competent persons available, and their

internal discipline maintained so effectively that it should be possible to replace any of its members the moment he or she ceases to be active and useful.

"The Plan outlined here," says the author, "has been carefully thought out and prepared after more than one visit to, and years of study of the economic activities in, the progressive countries of the West and Japan."

We recommend the book to our countrymen for its great experience, deep study and practical wisdom.

SELF, THOUGHT AND REALITY.

By A. C. Mukherji, M.A. Reader in Philosophy, Allahabad University. Published by T. C. Chatterji, B.A., Leader Road, Allahabad. 402 pp. Price Rs. 6-4.

The book under review, as the author writes in the Preface is "a study in the ultimate principles of knowledge and existence, and is therefore predominantly epistemological in character." Nine brilliant chapters are devoted to discussions on the ultimate epistemological implicates of the relation of thought and reality and in the remaining four chapters a transition is made to the problem of the Self, which, as the author rightly observes, "is undoubtedly the most ultimate of the transcendental conditions of knowledge." The author brings us ultimately to a theory of Self "through a consideration of the morphology of knowledge" (p. 2). It is rightly contended that it is only on a correct analysis of the knowledge situation that a true theory of the Self can be founded. The author frankly disavows any claim to originality nor does he profess any claim to finality. "Finality in a philosophical enquiry," he tells us, "is bound to remain a mere ideal."

The author's observations on such controversial topics as idealism *versus* realism, coherence theory *versus* correspondence theory, etc., are balanced and instructive. All that idealism contends is, in the author's view, that "thought is the medium of the self-expression of Reality; or, to put it from the other side, Reality is such as must necessarily express itself through the ideal or ideals that are organic to the knower's intellectual equipment which may be called thought or reason." (p. 45). The independent existence of the world is not denied. Knowledge presupposes a thing which antedates and post-dates the event of knowing it. That the world must always exist for

some mind finite or Infinite, is an assumption which is subjected by the author to a searching and crushing criticism. The author's defence of the ultimate validity of the categories leaves nothing to be desired.

The concluding chapters devoted to the problem of the Self are very interesting. The author's theory of Self, as summed up in his own words, is that the Self is the "inexpugnable basis of Reality ; it is the ground or the presupposition without which Reality cannot manifest itself." (p. 229). This is the old, old Indian view.

One thing we may note here in passing. The author, so far as it appears to us from the general tenor of his book, strictly confines himself to the rational interpretation and does not seem to lend support to any super-rational or mystical approach. The mystical tenor of Sankara's philosophy, is no doubt mentioned ; but whether it meets the author's own approval is hard to make out. As the author's view of the Self is an indication of a reality which is beyond all logical categories, we have a right to ask him how the logical understanding is finally competent to grasp the ultimate truth of existence.

The book is on the whole highly illuminating and amply repays perusal. It is a welcome addition to the existing idealistic literature and can safely be ranked with the standard works in that line. The printing is clear and the get-up, quite nice.

S. N. L. SHRIVASTAVA, M.A.

SONGS OF MIRABAI. Translated by R. C. Tandan. *Hindi Mandir. Allahabad.* 172 pp. Price Re. 1.

Mirabai's songs are known and sung with ecstasy throughout Hindusthan. But there are numerous variants in almost all of them. And the Belvedere Press of Allahabad had to experience some difficulty in presenting a faultless (so far as it is possible) edition of these songs. The present English translation of the songs is mainly, if not wholly, based on this edition.

Some fifty songs of this saint-songstress have been presented to the English-reading public with a few notes and a short but reliable biography of the saint. The love for the Divinity has been couched in a language which is not easily understandable by those who are not acquainted with the peculiar anthropomorphic conception of Vaishnavism. But those who have some knowledge of it and of some of the brightest jewels of Christian mysticism will have a passionate love for these songs.

Mr. Tandan deserves our thanks for this little but much-valued publication.

THUS SPOKE GURU NANAK. Compiled by Sir Jogendra Singh. *Oxford University Press, Post Box 31, Bombay.* 113 pp. Price Rs. 2.

The book is a collection of the beautiful and inspiring sayings of Guru Nanak presented in simple English in an attractive handy volume. Devout souls were feeling the want of such a handy volume which could bring to all doors the rare gems of high wisdom and true devotion, which transcend all distinctions of caste or creed. Sir Jogendra, in bringing out this timely volume, has done a great service to India, if not to the whole world. The arrangement of the sayings under different heads is commendable. It will not be surprising at all if the book gains a popularity somewhat similar to that of *The Imitation of Christ*.

The writer of the foreword has raised a problem: "How the sayings of Nanak, the gentlest and most peaceable of prophets, should have formed the basis of scripture for a race like the Jats of the Punjab, one of the bravest and most manly peasantries of the East?" According to him the sayings of the Guru supply "much" of the answer. We doubt. The first Guru has appealed to the nobility of the race and the tenth Guru to its fire and zeal. If Nanak forms the basis of the scripture, Guru Govindji is the entire superstructure—the two together have given to the world a race of finest and noblest soldiers.

NEWS AND REPORTS

THE RAMAKRISHNA MATH AND THE MISSION CHARITABLE DISPENSARY, BHUBANESWAR

REPORT FOR 1932-33

The main object of the Ramakrishna Math at Bhubaneswar is to give facilities for spiritual practice to the aspirants in a conducive atmosphere. A Chatuspáthi has been recently opened with the object of imparting scriptural knowledge to the inmates, collateral with their daily spiritual practices. In addition to these regular religious classes are held and Bhajans are sung.

There are public activities too. (i) Its Missionary work comprises lectures and discourses with or without the help of lantern slides; and publications in Oriya of "The Words of the Master" by Swami Brahmananda and of "The Rāmanāma." This year the Swamis of the Math were invited by the devotees of Balikuda, Bahugram, Cuttack, etc., to deliver lectures.

(ii) Its philanthropic activities are relief works, medical help, occasional feeding of the poor and spreading of education. During the heavy floods of 1933 the Mission worked from six relief centres. Regular doles were given for four months and then test work was undertaken in Malud and Balikuda centres for removing the scarcity of water in those places. The relief work had to be discontinued for want of funds and also because workers were more urgently required in Bihar Earthquake Relief Work.

The Ramkrishna Mission Charitable Dispensary, supervised by the Ramakrishna Math, Bhubaneswar, treated 15,946 in 1932, and 31,880 in 1933. In addition to medical aid, help of various kinds is rendered to the patients, such as, diet, warm clothing and pecuniary assistance according to their needs.

(iii) On the occasions of the anniversary and other celebrations the poor are fed sumptuously. For the dissemination of education among the masses, the Math has opened a free primary school and helps many poor students in prosecuting their studies in the local M. E. School. It has also kept at its disposal a "magic lantern

with the object of propagating culture and knowledge through its medium.

Any contribution to any of the philanthropic activities connected with the centre will be thankfully received and acknowledged by:—Swami Nirvanananda, President, Ramakrishna Math, Bhubaneswar P.O., Puri District.

SRI RAMKRISHNA MISSION SEVASAMITI, HABIGANJ

ANNUAL REPORT FOR 1932 & 1933

The missionary activities of the Ashrama consisted of the holding of religious classes and discourses, arranging for lectures with magic lantern shows, and birthday celebrations of Sri Ramakrishna and Swami Vivekananda. There were altogether 53 classes, 21 lectures and 4 celebrations.

The Ashrama conducted three primary schools, all for the Harijans, the average numerical strength of them being 19. Its library (containing 834 vols.) and reading room (furnished with a number of periodicals) were fairly used by the reading public.

Its charitable dispensary treated in two years 3,163 cases, old and new. The activities of the Nursing Brotherhood organized by the Ashrama with a number of enthusiastic youths of the locality were quite promising. The local doctors also took keen interest in the matter. 628 pieces of cloth, shirts, etc., and 7 mds. 27 srs. of rice were distributed to needy families.

But what should deserve the attention of the generous public more than anything else is the establishment and good working of the two leather factories among the shoemaking class of the locality. To back up the industry two Co-operative Credit Societies have been formed, which have proved a great help not only to those who were directly concerned with the industry but to all the villagers alike.

The total income of the Ashrama in the two years under review was Rs. 1,089-1-7 and total expenditure, Rs. 763-3-8. Contributions, however small, will be thankfully received and acknowledged by: The Assistant Secretary, Ramkrishna Mission Sevasamiti, Habiganj, Sylhet, Bengal.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*Calcutta,
May 8, 1899.*

How beautiful those lines are, “Thy place in life is seeking after Thee. Therefore be thou at rest from seeking after it.” After all, that is the whole truth. The things after which one may and must seek are so very different.

I have seen Swami today. He told me how, as a child of thirteen, he came across a copy of Thomas à Kempis which contained in the preface an account of the Author's monastery and its organization. And *that* was the abiding fascination of the book to him. Never thinking that he would have to work out something of the sort one day. “I love Thomas à Kempis, you know, and know it almost off by heart. If only they had told what Jesus ate and drank, where he lived and slept, and how he passed the day, instead of all rushing to put down what he said ! Those long lectures ! Why, all that can be said in religion can be counted on a few fingers. That does not matter, it is the man that results that grows out of it. You take a lump of mist in your hand, and gradually, gradually, it develops into a man. Salvation is nothing in itself, it is only a *motive*. All those things are nothing, except as motives. It is the man they form, that is everything !” And now I remember he began this by saying, “It was not the words of Sri Ramakrishna but the life he lived that was wanted, and that is yet to be written. After all this world is a series of pictures, and man-making is the great interest running through. We were all watching the making of men, and that alone.

Sri Ramakrishna was always weeding out and rejecting the old, he always chose the young for his disciples."

*Coasting Ceylon, :
June 28, 1899.*

It was quite exciting at Madras. Crowds of people had an appeal to the Governor to let Swami land. But plague considerations prevailed, and we were kept on board, to my great relief, for the sea-voyage is doing him a world of good, and one day of crowds and lectures would be enough to cause him utter exhaustion. It was sufficiently tiring to have to look down and be polite to the constant succession of boat-loads who came to the ship's side with presents and addresses all day. . . .

. . . Swami had just been here for an hour, and somehow the talk drifted on to the question of Love. Amongst other things he talked about the devotion of the English wife and the Bengali wife, of the suffering they would go through without a word. Then of the little gleam of sunshine and poetry, to which all human love must wade through oceans of tears. Then the tears of sorrow alone bring spiritual vision, never tears of joy. That dependence is fraught with misery, in independence alone is happiness. That almost all human love, save sometimes a mother's, is full of dependence. It is for oneself, not for the happiness of the one loved, that it is sought. That the love on which he could most surely count, if he became a drunkard tomorrow, was not that of his disciples, they would kick him out in horror, but that of a few (not all) of his Gurubhâis. To them he would be still the same. "And mind this, Margot," he said, "It is when half-a-dozen people learn to love like this that a new religion begins. Not till then. I always remember the woman who went to the sepulchre early in the morning, and as she stood there she heard a voice and she thought it was the gardener, and then Jesus touched her, and she turned round, and all she said was 'My Lord and my God!'. That was all, 'My Lord and my God'. The person had gone. Love begins by being brutal, the faith, the body. Then it becomes intellectual, and last of all it reaches the spiritual. Only at the last, 'My Lord and my God'. Give me half-a-dozen disciples like that, and I will conquer the world."

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

Formerly Sri Ramakrishna regarded the stone image of Kâli as possessed of consciousness; now the image disappeared and he saw the Living Mother Herself, smiling and blessing him :

"I actually felt Her breath on my hand. At night when the room was

lighted, I never saw Her divine form cast any shadow on the walls, even though I looked closely. From my own room I could hear Her going to the upper storey of the temple with the delight of a girl, Her anklets jingling. To see if I were not mistaken, I would

follow and find Her standing with flowing hair on the balcony of the first floor, looking either at Calcutta or out over the Ganges."

*

"At the time of worship I tried to think according to the directions of the Śāstras that the sinner in me was burnt, and that I was pure and perfect. Who knew that in everyone there actually lies hidden a personification of evil that can be destroyed? I began to feel a burning sensation in my body from the beginning of my Sādhana period. What might this be? —I thought. Medicines were administered, but all proved futile. One day I was practising in the Panchavati grove, when a red-eyed man of black colour came out of this body, reeling as if drunk and began to walk about in front of me. Shortly after there emerged from my body another human figure of a placid mien, wearing the ochre robe and holding a trident in his hand. He attacked the former and killed him. A few days after that vision, I was relieved of the burning sensation which had tormented me for six months."

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"By constant meditation on the glorious character of Hanumān I totally forgot my own identity. My daily life and style of food came to resemble those of Hanumān. I did not feign them, they came naturally to me. I tied my cloth round the waist, letting a portion of it hang down in the form of a tail, and jumped from place to place instead of walking. I lived on fruits and roots only, and these I preferred to eat without peeling. I passed most of the time on trees, calling out in a solemn voice, 'Raghuvir!' My eyes looked restless like those of a

monkey, and most wonderful of all, my coccyx enlarged by about an inch. It gradually resumed its former size after that phase of the mind had passed on the completion of that course of discipline. In short, everything about me was more like a monkey than a human being."

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"One day I was seated in the place now known as Panchavati in quite a normal state of mind—not at all entranced when all of a sudden a luminous female figure of exquisite grace appeared before me. The place was illumined with her lustre. I perceived not her alone, but also the trees, the Ganges and everything. I observed that it was a human figure, being without such divine characteristics as three eyes and so on. But such a sublime countenance, expressive of love, sorrow, compassion and fortitude, is not commonly met with even in goddesses. Slowly she advanced from the north towards me, looking graciously on me all the while. I was amazed and was wondering who she might be, when a monkey with a cry suddenly jumped and sat by her. Then the idea flashed within me that this must be Sitā, whose whole life had been centred in Rāma and who had misery only as her lot! In an excess of emotion I was about to fall at her feet crying, 'Mother,' when she entered into my body, with the significant remark that the smile on her lips bequeathed unto me! I fell unconscious on the ground, overpowered with emotion. This was the first vision I had with eyes wide open, without meditation on anything. Is it because my first vision of Sitā was of her grief-stricken aspect, that my subsequent life contained so much suffering? Who knows!"

MAN BETWEEN GOD AND THE WORLD

BY THE EDITOR

Man seeks while God hides. Does it imply that man has to seek for a God who will hide Himself for ever? If so, what is the use of man's search after God? Why should man seek for a God who is beyond his reach? Men who sincerely seek after God pass through one ordeal after another. The more they seek, the more God seems to hide Himself. Their sufferings increase and sorrows multiply. Does then God mock at them dashing the Tantalus cup of joy?

Those who want God try to find Him out. To them, God is not a mystery but the fact of all facts. This is why they are never tired of seeking after Him. How can the all-pervading God hide Himself? It is man who hides himself from God and not God from man. If we keep our eyes shut, how can we see the light of day? Between man and God stands the world which attracts him and he is blind to God.

Two forces are always working in the life of every man. It is a struggle between matter and spirit. One tries to get the upper hand of the other. Both act and react on each other in the life of man. The demand of the world is one and that of the spirit is another. Man tries to unfold his life under circumstances so alien to each other. In this fierce tug-of-war, it is uncertain which one will get the better of the other and *how*. Every life is a constant battle the result of which is uncertain.

When Muhammad was pursued by the Qoreish, he and Abu Bekr took shelter in a cave some miles off from Mecca. The Prophet and his companion could hear the noise of the pursuers who were

in large numbers. Abu Bekr became restless, and said, "Well, sir, we are only two, but the number of the enemies is great. How shall we save ourselves?" The Prophet replied, "We are not two but three with God who will save us both." Muhammad depended on God at a very critical period in his life. God stood by him in a miraculous way. It was a victory, both material and spiritual combined. The life of Muhammad was saved from the hands of the Qoreish. He won it for Islam and its followers. The victory had a message for the world.

Jesus was betrayed by one of his own disciples and it ultimately led to his crucifixion. He used to pray: "Thy Kingdom come. Thy will be done on earth, as it is in heaven." God answered his prayer and Jesus won a spiritual victory through a most tragic death. Here was a complete triumph of the spirit over matter. People remarked scornfully when he was put on the cross: "He saved others, himself he cannot save." Jesus was then silent amid the chorus of infamy. When he died, the centurion who was in command of the Roman soldiers exclaimed, "This man was in truth righteous—this man was a Son of God." The multitude who were furious with excitement realised what they had done only when it was too late.

We find the victory of Jesus quite unlike that of Muhammad yet the results are not much different. Inscrutable are the ways of God. It is beyond human understanding how God accomplishes His purpose in this world. We commit mistakes when we go to judge His ways by our own standards or limited knowl-

of God would come, he answers, "The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, lo there ! for, behold the kingdom of God is within you." The Vedic seers also declare that the kingdom of God lies in the heart of man. Krishna says to Arjuna, "O Arjuna, God dwells in the hearts of all beings." The way to the kingdom of God is described by the Rishis to be like the edge of a sharp razor hard to tread. Jesus also says : "For straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." The Rishis hold that he who does not desist from evil conduct, who is not tranquil, whose mind is not pacified, cannot attain the Self even by knowledge. Jesus says in the same strain : "Except a man be born anew, he cannot see the kingdom of God. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The Rishis proclaim that the Self cannot be attained by the weak. Jesus says, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." The Rishis teach us, "The Self can never be reached by speech, nor even by mind, nor by eyes. How can It be realized otherwise than from those who say It exists?" Jesus declares in the same way, "No one cometh unto the Father but by me." The need of help from a perfected soul for a seeker after Truth can hardly be over-estimated. Sri Ramakrishna used to say : "The gas light illumines different parts of the city with varying intensity. But the life of the light, namely, gas, comes from one common reservoir. So the true religious teachers of all climes and ages are like so many lamps through which is emitted the life of the spirit, flowing constantly from one source—the Lord Almighty." Books, however good and holy, can never play the rôle of a teacher who alone can

kindle the fire in a soul and lead it on in its pilgrimage to God. Again, men, however good and noble, can never be good guides unless they have attained perfection themselves.

Even if a man hears the word of God from a perfected soul, he is not safe at all in the slippery path of the world. Jesus interprets to his disciples the parable of the sower and the seed : "The seed is the word of God. Those by the way side are they that hear the word, and understand it not; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns are they, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Constant vigilance is indispensable for any progress in spiritual life. Every aspirant has to face more or less temporary set-backs which are unavoidable in the very nature of things. Earnestness and faith in the word of God can alone make one optimistic in spite of failures. Krishna holds out the last word of hope to mankind : "Relinquishing all actions, righteous or unrighteous, take refuge in Me alone; I will liberate thee from all sins; grieve not." Jesus speaks in the same strain, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Complete surrender, however, is not very easy. That requires a thorough cleansing of one's heart and there should be no trace of self-seeking

in it. So long as God does not become the centre of our thoughts and activities, there is no escape from worldly bondage. The nearer we approach God, the farther we recede from the world, till at last we attain Him. Then we see the world no longer but God who pervades everything.

III

We have not, however, to shirk the duties and responsibilities of life simply because we are in quest of God. Rather it is more incumbent on us to look first to our duties. There is no way to escape the demands of the world. Sri Ramakrishna used to say: "It is said that when a Tāntrika tries to invoke the Deity through the medium of the spirit of the dead, he sits on a fresh human corpse and keeps near him food and wine. During the course of the invocation, if at any time the corpse is vivified temporarily, the intrepid invoker must pour the wine and thrust the food into its gaping mouth, to appease the elemental that has, for the time being, taken possession of it. If this be not done, the elemental will not only interrupt the invocation but cause danger to his life. So dwelling on the bosom of the carcass of the world, if you desire to attain beatitude, then first provide yourself with all things necessary to pacify the clamour of worldly demands on you; otherwise your devotions will be broken and interrupted, by the cares and anxieties of life." Those who neglect their duties and take a short cut find themselves in difficulties in the long run.

The world is a moral gymnasium wherein we have all to take exercise and become stronger spiritually by performing our duties in life. Even those great souls whom we worship were no exceptions to this rule, they too had their duties to fulfil. The

world has been rightly compared to a stage and life, a drama in which each one of us plays his own part. Henry P. Van Dusen describes it nicely as follows: "He (God) is the author of the play. And, because this is a living drama with its plot ever changing and developing as characters shift and the story advances, at each moment, He alone knows the course which the play as a whole and each character would best follow. He proposes to the players their parts. But He leaves them free to play them poorly or well. It may be that those who too seriously threaten the freedom of the others and the outcome of the play are forcibly removed. For the most part, they are allowed much latitude. And there is much desparately cheap and unworthy acting. It may be that from time to time He speaks a word of direct warning or challenge or correction to those who are heedless—a voice sounding to them like the bay of the Hound of Heaven at their heels. It is certain that to those who have ears to hear He is *ever* speaking, advising, suggesting, heartening, commending. They may call on Him for guidance, for encouragement, for inspiration, and they will not be disappointed. It is His play. He alone knows fully all that it might be. He alone feels fully the failures and mistakes, the agony of careless execution."

Krishna teaches us that a man devoted to his own duty can attain the highest perfection. "From whom is the evolution of all beings," says he, "by whom all this is pervaded, worshipping Him with his own duty a man attains perfection." So, a man can advance towards God from any position in society. In the eyes of man one may look an inferior being, but he may rank very high in the eyes of God. We often judge men by the standards of

our society and thereby make serious mistakes. The world will be far more benefited by a handful of dutiful men than by the so-called leaders of society who simply dictate to others unmindful of their own duties. In these days, the lure for wealth is great, so people are guided more by their greed than by a genuine sense of duty. As a conse-

quence, the present-day society is more or less influenced by men of evil genius. We find shrewd and cunning people looming large before the masses. Silent and dutiful men naturally appear to be dull and foolish and are even pitied by the multitude. But these people are blessed, for theirs is the kingdom of God.

THE WORSHIPPER AND THE WORSHIPPED

BY SWAMI TURIYANANDA

No worshipper worships matter. The Satchidānanda form of the Divine is the one object of worship of all devotees. The enjoyment of heaven and such other objects, only those who are full of desires pray for. "Having enjoyed the vast Swarga-world they enter the mortal world, on the exhaustion of their merit. Thus, abiding by the injunctions of the Vedas, desiring desires, they constantly come and go." (Gita 9.21). This is for those who are devoted to rituals. The attainment of heaven, etc., is not the goal of the true worshippers (Upāsakas). To them the question is about the Atman, which is Existence-Knowledge-Bliss—which is of the nature of intelligence. The worshippers according to their Samskāras (inherent tendencies) look upon this one Atman or Brahman as different objects of worship. Some see Him as the whole and themselves as parts of Him. Some again see Him as non-different from themselves. Some others again see Him as the Great Lord different from themselves. But even they do not think of themselves as inert matter, but as spirit. Therefore we find the question of inertness with respect to the worshipper never arises at all. The worshipper and worshipped both are

spirit, but only according to differences in the Samskāras of the worshipper their relation also differs. Once Sri Rāma seeing Hanumân amongst the sages that had assembled before him, in order to satisfy all his devotees, asked him, "Well, how do you look upon me?" Hanumân, the best of the Jnānis, seeing some great purpose behind this question, replied, "When I think of myself as the body, then I am Thy servant, when I think of myself as the Jivātman (the individual soul), I am Thy part, and when I think of myself as the Atman, I am Thyself—this is my conclusive opinion." Thus Hanumân happened to express the attitude of all the devotees. This is the essence of Vedānta. None has been disappointed in this. On the other hand each has been given his proper place. None need despair. In whatever stage they may be, all of them worship the one Lord and establish relationship with Him. "I am centred in the hearts of all; memory and perception, as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the Author of the Vedānta, and the Knower of the Vedas am I." (Gita 15.15). That one intelligent principle,

the Supreme Purusha pervades everything, like the warp and woof. He is the one to be known in all the Vedas, the Creator of Vedānta, as well as the Knower of the Vedas. If this is known you have attained the goal of Vedānta. If this is not known, even if you should make a solution of the Vedas and take it, you will not know the Truth of Vedānta. I have understood it only in this sense. The Master's words, "I and my Mother, we two exist,"—even this is to be understood in this way; he does not talk of matter and spirit. He has talked only of spirit. "The worshipped as well as the worshipper, both are spirit. The attitude of a child towards its mother. The child knows none else but its mother—steadfast devotion." He is everything. "Or what avails thee to know all this diversity, O Arjuna? (Know thou this, that) I exist, supporting this whole world by a portion of Myself" (Gita 10.42). He pervades the whole world with but a fourth part of His and the rest three-fourths is beyond everything, ever free. Even the Vedas sing His glory thus: "All the creatures are but a fourth part of Him, the rest three-fourths is in heaven and free" (Reg. Veda 10.1.90.3).

This much about Brahman. As regards the individual soul if it has the body idea, then He is the Lord and it is the servant. If it has the Jiva consciousness, then He is the whole and it is the part and when it gets the knowledge that it is the Atman, then there is no idea of differentiation. Then it identifies itself with the Paramātman and says, "I am Thyself." That is the goal of the individual soul. This is Vedānta Knowledge accepted on all hands. He is everything—the knower, knowledge and known, all these are but He. Atman, the individual soul and Nature—all these are He. There is nothing else than He. He who says

there is something else besides Him, is still under delusion. He talks in sleep—he does not realise what he is talking. Due to superimposition and contrary knowledge, the Brahman in which there is not the least tinge of this duality appears as this manifold universe. It is only in this wise that scriptures say, "From this Atman, ether is born, etc." (Taitt. Up. 2.1), but not in reality. "There is neither destruction nor creation, neither the bound nor the worshipper, neither the aspirant nor the liberated, from the absolute standpoint" (Mand. Kar. 2.32). This is the conclusion. Study, Japa, meditation, concentration, Samādhi—these, no one says, are the highest goal. "Knowing Him alone they transcend death. There is no other way to freedom" (Svet. Up. 3.8). This is the teaching of Vedānta. The Lord also says in the Gita, "All these worlds, O Arjuna, including the realm of Brahmā, are subject to return; but after attaining Me, O son of Kunti, there is no rebirth." (Gita 8.19); "I am the Self, O Gudakesha existent in the hearts of all beings; I am the beginning, the middle and also the end of all beings" (Ibid. 10.20); "The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Store-house, the Seed immutable." (Ibid. 9.18). There is no need to say further that to the Jiva He is everything. As already said, it is not a thing for mere reasoning. It has to be realized. Having come to taste mangoes, it is better to taste them. What is the use of other vain talk. Those whom the Lord selects as Teachers, they alone have to think of others—as to whether a particular faith would do good or harm to people. For us it is enough if we can but taste the mangoes.

RAMAKRISHNA-VIVEKANANDA

BY PROF. MAHENDRA NATH SIRCAR, M.A., PH.D.

(Continued from the last issue)

VIVEKANANDA—THE DYNAMIC COUNTERPART

Ramakrishna realized the Truth and handed it over to Vivekananda to give a practical shape to it so that humanity can realize the great truth of Vedânta through life—make it a living faith in family, social and national life.

Ramakrishna left the inspiration which was made into a living faith by his disciples. Vivekananda had the advantage of getting his inspiration not from the dead pages of philosophy, but from a master who was living the Truth. Originally an intellectual agnostic with a heart endowed with true seeking and love, Vivekananda saw the living image of Wisdom and Love in Ramakrishna. Vivekananda got his illumination direct from his master who stirred up spiritual dynamism in the disciples and made them realize the truth of the Divine in the self and the self in the Divine.

Vivekananda saw the road to true individuality and freedom. He was not irresponsive to religious love and religious emotionalism, though personally he found in inspiration and volition, the finest fulfilment of life. Vivekananda in his writings has acknowledged the values of Jnâna, Karma, Bhakti, and Yoga as so many paths to spiritual fulfilment, and as such he has not rubbed them aside but has recognized their place in a spiritual life. "Jnâna, Karma, Bhakti, and Yoga—these are the four paths which lead to salvation. One must follow the path for which one is best suited." Again he felt that the different commentators on the Vedânta really fulfilled a need and a necessity considering the progressive aspects of spiritual life. He did not at once brush

them aside, but accepted them as meeting the needs of the unfolding self. The philosophical positions of Dvaita, Visishtâdvaita or Advaita were to him not absolute logical systems, but stages in spiritual expression and growth. "In these three systems we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Advaita system. Therefore these three are not contradictory, they all necessitate each other, all fulfil each other, and one, as it were, is the stepping stone to the other, until the goal, the Advaita, 'Thou art That' is reached." Logic has fixed these experiences into systems and thereby has invited conflicts into them. But if life can be released from the thralldom of logic, it exhibits these kinds of experiences culminating in the experience of beatific freedom.

Vivekananda approached religion and philosophy through an analysis of life and psychic experiences and he welcomed that as the highest which gave the *finest* idea of freedom. In the unique perception of the Self in the quietus of Its being beyond time and space he found such a realization before which the finest of spiritual visions paled into insignificance. The finest God realization through love and devotion may give the cherished blessings of the heart—the finest luminous experiences of the soul, but this still keeps us within the bounds of experience, however glorious.

Vivekananda evaluated all spiritual experiences, as vouchsafed unto him

through the grace of his master, and finally came to realize the sublimity, the truth, and the majesty of the Self as superior to all experiences and as the most potent of all facts. Atman is the Truth of truths. Vivekananda did not lay much emphasis upon the metaphysics of the Vedânta nor upon the speculative thinking which can only give us systems but not that spirit and insight which can make us stand the face of silence. His teachings have, therefore, an appeal for life. He was a prophet of life, and philosophy to him had a value in life as it helped the finest living and the greatest realization. Even the higher functions of the soul in Yoga and devotion were to him bondages, for he had no charm for a Personal God. In the conflicts and misadjustments of life, he was not able to see the rational justification for a Personal God. He was all for freedom. The idea of a soft and kind God with the gifts of grace and redemption had no charm for him. He was anxious to work out his own salvation through struggle, knowledge and wisdom.

Gods, angels, and helpers had no fascination for him, for he felt that the bondage was self-created, and should be broken by self-possession. He maintained the heroic attitude in all concerns of life—even in spiritual life. His acceptance of Ramakrishna as master was characterized by a free spirit and at times revolts were freely made. The surrender on the one side and the acceptance on the other were both free. Ramakrishna was not an ordinary teacher. He could understand Vivekananda's strong questioning and agnostic spirit and instead of vouchsafing unto him the path of devotion and love, he, in response to Vivekananda's psychic nature and constitution, accepted all his challenges and gave him experi-

mental verification of God, not in His immanental unity but in His transcendental freedom.

Between Ramakrishna and Vivekananda there was no distance of the master and the disciple. The two were united in the spirit of Vedânta. Vivekananda's soul had the intense yearning for freedom from the partialities of life, its conflicts, and clash of interests; he was seeking the touch with something which could for ever dispel the ignorance and all intellectual and practical conflicts arising therefrom. His heart was eager for a direct realization of the Reality, the vision of which could dispel the sense of separateness that lies at the root of all troubles in life. He was panting for that.

Vivekananda saw the Atman within and without, his self in all, all in him—a vision that could originate selflessness in love and service. Vivekananda was the spirit of selflessness incarnated in flesh. He could feel that true knowledge originated from it. It was not an ideal for him. It was his being. He could see that a selfless living was better than mere speculative philosophy and he accentuated it. This self-giving and self-opening were to him the ways to wisdom. Vedântism in his mind becomes the gospel of life and not mere philosophy. Sankara Vedânta passes into scholasticism in the writings of the Sankarites. The intellectual understanding of Mâyâ with its nice logical disquisition kept the Vedântic scholars engaged. The more serious amongst them in their retirement used to reflect on the axiom of identity. But Vivekananda realized the fruitlessness of this philosophical scholasticism. He wanted his brother disciples to realize the illusions of life through selfless service to the down-trodden and suffering humanity.

sees in it the Mother's call to withdraw the whole within Herself. The child of the Mother welcomes it; but the child of flesh is horrified at it.

Vivekananda saw in the Divine Mother the divine energy and thrill, and he felt that divine love is a phase of the divine expression inferior to the divine will. Will creates, will destroys, love preserves. Love comes to play its part after the creative will, and when will again re-asserts itself to show its aspect of negation, it transcends and overcomes love. To be human is necessarily to see the loving God, but to be superhuman, is required the touch of the terrific will which can create and destroy with composure of being. Vivekananda felt this very strongly and said that he alone becomes immortal, who can really with a smile welcome death, suffering and miseries.

Vivekananda saw an inner affinity of his being with Sri Krishna as Arjuna's charioteer on the battle-field of Kurukshetra. He had the finest admiration for Buddha, for his wisdom and love; but Buddha lacked in force and power. Vivekananda saw in Sri Krishna the embodiment of the supra-mental wisdom, love and power. True to the realistic instinct of a Hindu, he could feel that power should not be shut out from us, for the organization of life's forces is impossible without it, and in the regulation of the cosmic affairs, will and power are the finest assets. Buddha in negating the conception of power and installing life in love forgets that love is a delicate plant that cannot foster on the soil of earth without the constant protection of power. The *finer* side of our nature can exhibit itself and make proper manifestation only when there is the will and the power behind to protect it. The finest organization of humanity may be inspired by love but love is helpless unless

it is backed by will. Love may not always bring proper results, for it is very delicate and cannot grow unless the conditions are favourable.

Power is the needed element which can give practical shape to the forces of love. "Even forgiveness if weak and passive is not good : to fight is better. *Forgive* when you can bring legions of angels to an easy victory. . . . The world is a battle-field, fight your way out." Vivekananda's realistic instinct could not forget that where Tamas (inertness) dominated, life could hardly make an appeal, for Tamas was the shadow of death. Power becomes there a necessity to wake up the finer feelings and to cause better adjustments. In the economy of divine nature, power has its proper place. The Divinity is not all love. It is also stern will and threatening power. The forces help each other in the complexity of life and its adjustments.

In Krishna the Swami found terrific will which threatened empires based on unrighteousness. Krishna inculcates the gospel of life based on power, mellowed and re-inforced by knowledge and wisdom. In Pârthasârathi the Swami found the ideal and the fulfilment of India in the making. Krishna, a Kshatriya, was brought up among cowherds and milkmaids; he had his best love for them. The divine child, in his free movements not sanctioned by customs and authorities, used to captivate all hearts by the sweet melodies of his flute—a lover and a player with the hearts of men and women! The young damsels used to be outwitted by the melodies of his flute, the old mother by his boyish pranks, the associates by the flashes of his eyes. The veterans in culture and wisdom were silenced by the depth of his wisdom, the adepts in diplomacy were carried by his foresight, adaptability and divine powers. Such was the character that

attracted Vivekananda's heart and demanded complete obedience from him. Vivekananda found in Sri Krishna and his gospel, the hope for India's future.

In Sri Krishna he could find the blessed union of the *finest* forces of Brahminism with the wide catholicity of Buddhism, the *finer* adjustment of the realistic forces of life with the ever free and spontaneous movement of life. Life and society have two sides, a structural side and a dynamical side. The structural side has its values inasmuch as it is a *great conserving force* of the creative ideals of the race; but unless life can draw freely from its dynamism, it cannot remain elastic. This elasticity in Buddha could make social life elastic and absorb finer values and ideals in its catholic outlook.

Vivekananda saw that Sri Krishna was such a great power that he could attract the greatest homage from the votaries of culture and at the same time embrace the fallen and the down-trodden. Humanity to Krishna was the shadow of divinity and he could with his divine vision embrace at once the repositories of culture as well as the naked children of Nature. Sri Krishna was the lover of life; the untutored life has its beauties, just as the tutored life has its dignity; and both must have a place in life, because both serve a purpose. Sri Krishna could see this, and therefore did not shrink from recognizing their values in the organization of life. Vivekananda took this inspiration from the life of Krishna and did his best to carry love and light to the down-trodden and the neglected.

Coming to his master, Vivekananda found in Ramakrishna the happy combination of the brilliant intellect of Sankara and the infinite heart of Chaitanya. Ramakrishna saw the same spirit working, the same God in every sect. He saw God in every human

being and his heart would weep for the poor, the weak, the down-trodden—for everyone in this world. At the same time his brilliant intellect could conceive of such noble thoughts as could harmonise all conflicting sects of the world and bring a marvellous harmony, the universal religion of head and heart, into existence. Vivekananda was inspired by this universal spirit in religion and this sympathy for the poor and the down-trodden. He spent the last drop of his blood for the weak and the trodden, and emphasized service to them. To serve them was to serve Nārāyana. He felt for the teeming masses of India and this idea is materialized today in the hundreds of humanitarian and educational works established all over India. His church does not observe caste-rigidities but at the same time it does not invite social convulsion by liberal social propaganda. Vivekananda's feeling was to bring in social reformation by the propagation of liberal and humanistic culture than by positive frontal attacks. He was anxious to reach the touch of love and life to everybody, but was equally anxious to see the spirit of self-reformation coming from within. True reformation was reformation by self-education. He concentrated his forces there. His church, however, invites people of all castes. The fitness is of character, and not of birth.

Vivekananda organized a church on the lofty principles of Vedānta which he found embodied in the life and teachings of his master. His conception of a monastery was that it must be a centre of education in religion and philosophy, practical and speculative, so that ultimately it could send forth to the world an army of soldiers of peace, refinement, knowledge and love. His monastery is an order of service, an order of culture and an order of realization. In this all-

embracing aspect it has an affinity with the Buddhistic and the Christian monasteries. The monasteries of Sankara have concentrated themselves on Vedāntic scholasticism ignoring the humanistic inspirations. The monasteries of Chaitanya are centres of culture in love and devotion. Vivekananda has made his monastery a centre of knowledge and service. Knowledge inspires service. Vivekananda felt the evil effect of an enforced or a self-imposed isolation for long, for the real test of true culture is not possible in complete social isolation. Isolation may have a value in the beginning, but a too-long isolation has the baneful effect of a spiritual slumber. A spiritual fellowship is much better than a spiritual isolation. Life cannot grow in isolation, it is true of life in all its concerns. His church, therefore, retains all the phases and the expressions of life, because the master felt that with the fullness of life, the fineness of vision and realization comes.

Ramakrishna's ideal was spiritual synthesis, and so the church of Vivekananda extends its embrace to all men of all forms of religious denomination. Nay, it accepts the potentiality of all forms of spiritual approach and religious worship. Hence even today an elasticity can be found amongst the members of the Rama-

krishna Mission. The best form of Tāntricism, the finest form of Vaishnavism, and beneficent humanism prevail within the church. Ramakrishna is worshipped as the symbol of spiritual synthesis and the disciples are inspired by the ideal. They accept Buddha, Christ, Sankara and Ramanuja, and all the gods and goddesses and harmonize them after the universal and catholic spirit of Vedānta.

The uniqueness of Vivekananda's church is that it has accepted the worship of the Divine Mother in Sarada Devi, Ramakrishna's wife. She is the mother of the fold. The old monasteries of Sankara accepted the worship of gods and goddesses. Vivekananda introduced the divinity of Ramakrishna and Sarada Devi and instituted them as the inspiring, invisible, divine forces symbolized in human forms. The hundreds of the sons of Ramakrishna walk today with the spirit of catholicity anxious to serve humanity as the Divine. The divinity of man is their outlook—they teach it, they practise it, they live and die for it. They carry the practical Vedāntism as reflected in Ramakrishna and Vivekananda to all corners of the world.

Ramakrishna was the spirit of wisdom in ineffable love and Vivekananda was the spirit of action in sovereign calm!

(Concluded)

THE MIND OF THE JAPANESE STUDENT

BY PROF. E. E. SPEIGHT

When I was lecturing in the Imperial University of Japan, in the position previously occupied by Lafcadio Hearn, Tokyo was honoured by a visit from the Prince of Wales.

The authorities of the University asked me what I considered would be

the most interesting things to show His Royal Highness. I suggested two special exhibits—one of volcanic and seismic relics and illustrations, another of deep-sea fish. They adopted my suggestion, and the result was unique. For there my friend Prof. Omori, in

We caught a great *tai*¹ and two other fish, and then we returned to the shore and rested on the sands, smoking.

A big cat came and picked up the *tai* from the ship. She would have eaten it all, but she knew the fisherman and left him the head.

S. TAKAI

THE BUTTERFLY

The verdure has changed into deep green, and the breeze brings the perfume of pine woods. A little white butterfly is flying to and fro, thinking whether she will lodge on the soft green grassy bed or on the fragile, smelling flower.

Suddenly a summer shower comes, and the butterfly is very puzzled and perches on the stone image of Buddha which stands by the wayside.

C. TAKAHASHI

A DREAM

One summer night when I was sleeping alone there came a dream so strange.

I stood on the deck of a great ship with my uncle. He told me many things about a seaman's life, and at last he told me that he would go far away and would not come back again. When I asked to go in company with him, he smiled upon me and suddenly disappeared from the deck.

I waked that moment, and it was only a dream. But that very night my brother received a telegram from the N.Y.K. that my uncle's ship had gone down.

Since that time my uncle never came again, and often I recalled his last smiling face.

H. TAKAGI

THE WOUNDED SNAKE

It was a hot summer afternoon.

A snake was lying in the path. I stopped and looked at it.

I noticed on the ground about it dark dots of blood. The wheel ruts of a country coach ran deep aslant the body. The snake was trying to grovel, but it was helpless. Again it tried, but in vain. Reluctantly it raised its head and looked around. Its eyes were half shut. The opened mouth was bleeding. The forked tongue was smeared with mud. The sun cast unmerciful rays upon it.

It glared at the frowning, burning sun complainingly. It wriggled, and moved no longer... with its russet eyes still to the sun.

T. OCHI

ON THE BATTLEFIELD

It was a calm and rather melancholy day such as we seldom have in this sunny cheerful spring time. I made an excursion to Katayamaz, an old battlefield, to mourn for my dead hero.

I made my way along an old path from Komatsu. On reaching there I found that nothing I had known could be compared with the calmness of that picturesque spot. Moreover it is a place endeared to us by stories and poetical associations. I recollected the story, and saw in imagination the battle of former days as I strolled on humming the poem.

The flowers on the ground were coloured as it were with blood-stains of the dead; the breeze blowing through the pine-trees sounded like a battle-cry, and the rustling of the bushes was like trumpet sounds. In a while I found myself by the Kubiara Pond (the head-washing pond) which is the pride and theme of poets and historians. Somehow such places make one realize anew all that happened there. My mind was engrossed, unconsciously, with the image of the tender, the gallant, but aged general Sanemori.

¹ A roundish fish called the *bream* in English.

"Perhaps it may be Sanemori's head, but I cannot help suspecting it, for the hair is too black to prove that it is old Sanemori's. As Higuchi was his old comrade, he will be familiar with his face. Let him inspect." Thus Lord Yoshinaka spoke to his men. Just then the bell of a distant temple was faintly heard through the silence; its sound, chiming in with my melancholy fancies, seemed to me like an exhortation to remember more of the story. I continued to call to mind the poem.

Then Higuchi came and glanced at it; his tears fell in streams and he cried, "Alas! this head is that of dear Sanemori . . . there is no mistake."

He kept his eyes on the pale, bloody head. "Then why is the hair so black? If it were Sanemori's it would be grey for he is seventy years old," said Lord Yoshinaka.

"Yes, it would be," Higuchi answered with tears, "I think he blackened his hair to avoid the disdain he might receive as a grey dotard from his enemy. Let me wash it."

He washed it at this pond. At once that black hair became grey.

Oh! many years have gone, about six hundred; we shall not see again in actuality such a record of battle as this, beautiful as a picture or a poem.

In this mood of poetic susceptibility, I visited Sanemori's tomb. I stepped cautiously and softly about, fearful of disturbing the hallowed silence of the grave. It stands in a copse.

I leaned against the tombstone a good while, and my tears ran before I knew it.

In the midst of this musing I was suddenly roused by the sound of a Buddhist temple-bell near at hand. I left the spot reluctantly. On the way back I could hear now and then the distant voice of a priest intoning the evening service.

When I turned my head back the tomb had already been covered by the evening mist.

THE PEDLAR

Pwee! Pwee! Pwee!

The pedlar's pipe is narrow.

"Where do you come from?"

The children swarm around him.

The pedlar does not answer,

But looks at the children dear.

Only his pipe sounds

"Pwee! Pwee! Pwee!"

In the broad day in summer

The pedlar comes and goes.

The children ask him:

"Where are you going?"

He answers: "Pwee! Pwee! Pwee!"

S. BANDO

A GLIMPSE INTO HINDU RELIGIOUS SYMBOLOGY

BY SWAMI YATISWARANANDA

(Concluded from the last issue)

USE OF SYMBOLS—LOWER AND HIGHER

God is one, but His aspects are many. As we find it impossible for us to worship Him in all His fullness and glory, we take up some aspect or other. But even in order to approach Him through

any of His personal aspects, as Siva or Vishnu or the Divine Power—we need the help of different symbols—material, verbal or mental—which may be taken up either singly or jointly. The Eternal Being is the ideal of our

worship, but in order to worship Him, to come nearer to Him, we "join the mind with devotion to that which is not the Universal Being, taking it to be the Universal Being." The symbol is not the Reality. It is only a means for remembering the Lord through association of ideas. Some helps are indispensable for almost all people in some form or other.

"Worship of the image" or the use of the image symbolizing the Ideal, is the first step; then come repetition of the Holy Name and singing of Divine Glory. The next step is mental worship or meditation, and the final step is to feel and realize—"I am He!"

The neophyte takes the help of material symbols in the form of the image or Chakras or geometrical figures representing the Ideal. As he advances, he may dispense with material worship, make use of the sound-symbol to call up the Divine Idea. Proceeding further, he may do away with both the material and sound symbols, and proceed with purely mental worship on the plane of thought, silently and quietly. And even this he gives up when at the very thought of the Divine—the Universal Principle dwelling in him and in all beings and things—he is able to lose his little self like a salt-doll in the Infinite Ocean of Existence in which all ideas of the worshipper and the worshipped disappear completely. Thus the seeker after Truth comes to take up higher and higher forms of spiritual practice in his march towards the highest illumination that is his ultimate goal.

SYMBOLS AND THE EVOLUTION OF THE IDEA OF GOD

Constituted as most of us are at present, we have to take the help of images and imaginations of the right sort. In our actual life we dwell more in the land of dreams than in the world of reality.

And so long as we cannot rise to the transcendental plane of Pure Consciousness, we have to dwell in the domain of thought which is not always of a healthy kind. When we cannot help making use of images and imagination, let us have those that are pure and elevating instead of those that are vile and degrading. Therefore does Swami Vivekananda say :

"Be bold, and face

The Truth. Be one with It.

Let visions cease.

Or, if you cannot, dream then truer dreams

Which are Eternal Love and Service free."

The beginner, very much conscious of his embodied existence, looks upon God as separate from him, and worships Him as Master, Father, Mother, Friend or Beloved. As the result of dreaming truer dreams which implies purer thoughts and holier activities, he evolves inwardly, and comes to have a new attitude towards himself and the Divine—the object of his adoration. He comes to feel within himself an all-pervading Divine Presence of which his own soul is a fragment or a part. He may even look upon himself as atomic and God as infinite. As he advances further in the course of his spiritual evolution, he realizes that it is the One Infinite Divine Principle that appears as the many - Divine Personalities, souls and universe—and finally, during the highest flights of his soul he feels he is one with the Real and the Absolute.

"O Lord," says a great devotee, addressing his God, Rama, "when I think that I am inseparable from the body, I regard myself as Thy servant and Thyself as my Divine Master. When I consider myself an individual soul separate from the body, I think I am a part of Thee and Thou art the

Whole. When I look upon myself as the Pure Spirit beyond body and thought, I am no other than Thyself—the Eternal and the Infinite.”

I should like to explain these ideas with the help of an analogy. God is like the infinite ocean. And we, ordinary beings, who are preoccupied with the body-idea are like bubbles. And Divine Personalities, great prophets and seers are like waves, big or small.

The bubble finds it an impossible task to think of the infinite ocean. In order to rise above its limited outlook, it first attaches itself to a mighty wave that is conscious of its unity with the ocean. Through its worship of the wave-form and meditation on the inner content of wave-consciousness, it comes to possess a broader notion about itself and gets a glimpse into the wave's relation to the ocean. It realizes then that the same ocean exists at its own back also and at the back of all bubbles and waves without any exception. It further comes to know that it is the ocean that manifests itself as the waves and bubbles. And when the wave—and bubble-forms subside—it is all one ocean, nay, it is all one water that is the substance of all oceans without any exception. And very aptly does Sankarāchārya say in one of his wonderful prayers :

“Lord, it is the waves that get merged in the ocean, and not the ocean in the waves. So, when all limitations are removed from me, it is I who become merged in Thee, and not Thou in me.”

THE NECESSITY OF DIFFERENT SYMBOLS

Swami Brahmananda—one of the greatest of the disciples of Sri Ramakrishna—observes in his “Spiritual Teachings” :

“There is so much difference between one man and another in their inclina-

tions and their temperaments that no one method can be assigned to all for their spiritual advancement. Different temperaments require different forms of spiritual practice and different ways of worship. To meet these varying demands, the scriptures have prescribed four principal means :—

(1) The best kind of worship is Samādhi or the direct worship—the actual vision of the Omnipresent Reality.

(2) The second in importance is meditation, where two things exist—“Himself” (God) and “myself” (the devotee). Repetition of the Lord's name and glory and prayer and the like have no place here. When the meditation deepens, one perceives the Holy Form of one's “Chosen Deity.”

(3) The next step is repetition of the Lord's name and glory and prayer, in which one sings the glory of the Lord, praying, chanting, or repeating the hallowed name of one's chosen Ideal, simultaneously meditating upon the blessed form behind the Holy Name.

(4) The last is external worship. This consists in worshipping the Supreme Being in images. These different forms of worship, and different gods and goddesses, incarnations and prophets—all these are but creations of the human mind. They mark different degrees of progress of the mind, its evolutionary stages on its onward march to God.

A man desires to perform spiritual practice. Now, what should he do? Can he begin from any point? No! He must start exactly from where his mind stands, and proceed stage after stage till the Goal is reached.

Take the case of an ordinary man; if you ask him to meditate upon the Supreme Being who is without name or form, or if you ask him to practise Samādhi—or union with the Supreme—

all at once, he will not comprehend it, nor will he be well-disposed towards the task. The result will be that he will give up spiritual practice altogether. On the other hand, if he worships the Supreme in an image, he will think that he has done something. For some time at least, his mind will be free from distractions, into which every moment it is liable to fall. He will be unperturbed and will rejoice in his worship. By and by he will outgrow that stage."

IDOLATRY, TRUE AND FALSE

I won't be surprised if I hear some critics remarking sneeringly—"Oh, Vedānta speaks of idolatry too!" Well, Vedānta, in its all-comprehensive aspect, has got to find a place for the use of idols and symbols in worship, so long as most of us remain in a state of childhood in spiritual matters. And this is true of other religions too.

I really wonder why many of us are afraid of using images or other symbols, when we ourselves are idolatrous to a degree and follow the cult of body-worship—the idol of flesh and bone—making its enjoyment the be-all and end-all of our life. The Vedānta holds that those who are in the idolatrous stage must outgrow it by taking up better idols in the form of incarnations and prophets, or symbolic representations of other Divine manifestations. If these forms of worship do not appeal to you, I am going to suggest yet another practical form of symbolic worship.

We have got too much of body-consciousness in us. Let us regard the body as a temple of God—of the Divine Principle—the Soul of our soul. "This body of ours is a temple of the Divine"—so says one of the Minor Upanishads. The Katha-Upanishad—one of the most important of the Upanishads—expresses this idea by means of a charming simile.

"Know the Self within you to be the master of the chariot, and the body to be the chariot. Consider the intellect to be the charioteer, and the mind the reins. The senses are the horses, and the sense-objects are the roads.

"To one who is always of untrained mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of the chariot. But one who is always of restrained mind and has right understanding—his senses are controlled like the good horses of a charioteer.

"The man who has intelligence for his charioteer, and his mind as the well-controlled rein, attains the end of the journey—the Supreme State of the All-pervading Being."

Instead of worshipping God in the image of clay or stones, we may worship Him in the image of the human body, regarding it as a temple or a chariot or a house of the Divine, which dwells and shines in the hearts of us all. Through the worship of the All-pervading in the microcosm we come to realize Him also in the macrocosm, of which the former stands as a miniature symbol, and finally, we are blessed with the vision of the Infinite that is not limited by its manifestations and transcends all relativity and limitations.

This is one of the most practical forms of worship through symbol, which we have found very helpful in our own lives and in the lives of many. Those of you who would like to try it, would, I believe, find it equally useful.

But here I must strike a note of caution, lest one make a blunder and come to grief.

If God is brought down to the level of the image, if, instead of the Divine Principle, the form or the personality becomes more important, then the worship loses all its spiritual value. On the other hand, if the image is looked

upon as only a symbol or manifestation of the Divine, and the Divine is worshipped, having the image only as a symbol or suggestion, it becomes worship of the right type that lifts the worshipper to the heights of the Divine. This form of worship, in the words of Swami Vivekananda, "is absolutely necessary for all mankind, until they have all got behind the primary or preparatory state of mind with regard to worship."

During our spiritual childhood let us by all means make use of symbols and idols in the kindergarten of spiritual life. We need not be ashamed of our childhood and of the holy symbols that we use, so long as we really want to grow. Let us follow the training and the culture that will enable us to outgrow our child-mentality and make it impossible for us to remain for ever "old babies" with grown-up bodies but undeveloped minds.

WORSHIP THE DIVINE BY RISING TO THE PLANE OF THE DIVINE

I have told you much about the topic I have taken up, but yet much remains to be told. I must mention at least one more important point, without which our worship and meditation will not be of much avail.

There is a most useful instruction as to spiritual practice. "Worship the Divine by rising to the plane of the Divine." And again a great disciple of Sri Ramakrishna has said—"An anchored boat does not move onward even if you spend all your energy in rowing it." So, it is necessary that, in order to profit by our worship and prayer, we must have the right mood and attitude, without which spiritual progress is not possible at all. But how to create the right mood?

We are familiar with the term Kundalini, although few of us clearly

know what it means. Every one of us need not worry about the details, but we are all concerned more or less with the centres of Kundalini as representing planes of consciousness, closely connected with our moods.

Our spinal cord with its different centres may be likened to a staircase with different stages connected with the different stories of the building. The centres are like points of contact between ourselves and the planes of thought.

Let me quote a few lines from the Gospel of Sri Ramakrishna that throw much light on the subject.

"There are seven planes where the mind dwells. When the mind broods over the worldly ways, sex and wealth, it dwells in the three lowest centres of the spinal column. In that state it loses its higher visions and remains engrossed in sensual enjoyments and pleasures.

"The fourth plane is the heart. When the mind rises to this plane, then comes the first awakening to the soul. Man sees a kind of Divine light everywhere. At this stage the mind never stoops low to run after the pleasures of the senses.

"The region of the throat is the fifth plane of the mind. When it rises there, all ignorance or nescience disappears. Then one does not like to hear or speak of anything but God.

"The sixth is the forehead. When the mind reaches this plane, one witnesses Divine Manifestations all day and night. Even then there remains a slight consciousness of "I". Having seen the unique manifestation man becomes, as it were, mad with joy and rushes to be one with the All-pervading Divine, but cannot do so. It is like the light of a lamp inside a glass case. One feels as if one can touch the light, but no, the glass intervenes and prevents it.

"The head is the seventh plane, attaining which man attains Samādhi and realizes the Absolute."

This path of spiritual practice in which the mind is made to rise from one centre to another up to the highest plane of spiritual consciousness is a most difficult one. But every aspirant who wants to follow the path of meditation should try to raise the "focus of the will" or the centre of consciousness at least to the centre in the region near the heart. By this is meant a plane of consciousness of which the heart is a point or centre. This may be likened also to an "inner space." Some find it easier to make the "heart," and some the "forehead" the centre of their consciousness.

Visualization or calling up the mental image of the object of worship and meditation is one of the essential practices at the beginning of our spiritual life. Should this be done inside or outside? We should attempt it in the "inner space." What we at first thought of as outside of ourselves, we should now imagine as inside of ourselves as it were, and that in some one or other of the higher centres. And the image is to be visualized as living and luminous.

Those who are not drawn towards any particular symbol or image, may meditate in some higher centre or plane of consciousness on the Divine Light that permeates not only one's own being, but the whole universe of men and things.

While to the aspirant who cannot do without a form, meditation on the luminous form will ultimately lead to the meditation on the Formless Luminosity—the Light of the Soul that illumines all things.

Really speaking, all these meditations come under the mental drill which is essential for our spiritual growth.

Now, for all of us, this much is essential. We should shift the "focus of our will" or the centre of our consciousness to the higher planes, should scrupulously follow the path of duty and ethical culture and also lead a life of worship, prayer and meditation. Let us bear in mind that we would be able really to worship the Divine only when we rise to the plane of the Divine. Then alone our worship through symbols and other helps will lead us to the realization of the Truth, to the highest peace and blessedness.

WORSHIP THROUGH SYMBOLS—ITS UTILITY TO THE WESTERNER

Here a question may be asked—Will these Indian symbols be of any use to the Western peoples with their Western mentality?

To this I reply—There is no such thing as a single Indian type or a single European type. In the course of my study of the psychology of the truly spiritually-minded amongst modern men and women in India and in Europe I have found what I believe to be a fact that, leaving aside the details, there is no clear-cut division into Eastern and Western psychological types amongst them. There are many types, and the types I came across in India, I find also in the West. Everywhere I have met many an aspirant after Truth amongst the intellectuals, who show a great dissatisfaction with the current theological beliefs. The vast majority of the so-called religious do not think and do not find any great conflict with the ideas prevalent in the institutional religions. But amongst the thoughtful people in India and particularly in the West I find a great revolt against the great stress laid on the worship of the Personality and the anthropomorphic and anthropopathic presentation of God. In India we had all along the advantage

of hearing of the Impersonal that lies at the back of the Personal God, and one can always find a rational and philosophical explanation of one's faith and religion, of course, if one wants to. This may be the cause why the revolt is less marked in India, but it is there.

To many modern men and women the idea of God has become associated with a bearded grand old man—an autocratic emperor exercising His Divine fiat in any way He pleases. And with such a conception they want to have nothing to do. But many of them who hanker after spiritual life, find it an impossible task to think of the Infinite Being, the One Reality behind the universe—however much they may like to do so. They always stand in need of some symbology that lies within their grasp and yet satisfies their rational and philosophic sense. In the West those who want, may approach the Universal through the Christ, Madonna and even through some holy Saint. A person to whom these do not appeal may take up the Buddha or some such form, or some one from among the non-anthropomorphic symbols I am going to mention presently.

SOME NON-ANTHROPOMORPHIC SYMBOLS

In all forms of Yoga and spiritual striving, the individual soul wants to be in union with the Universal. And with a view to attaining this end, the seeker, as I have already said, has got to undergo along with the strict disciplines of duties and morals, some forms of spiritual practice by way of visualization and easy meditation and contemplation. These prepare him for the higher forms of meditation that take him nearer and nearer to the Truth.

Besides the symbolic representations and meditations I have already mentioned, there are many others of which

I have little time to speak to you today. I shall just mention a few of them.

(1) The Upanishad speaks of a beautiful allegory. Two birds of beautiful plumage are sitting on the same tree, one on the top and the other down below. The lower bird, standing for the bound individual soul, is eating the fruits of the tree, sweet and bitter, while the other, representing the Universal Self sits as the silent witness of all this without itself taking any fruits at all. It is always established in its own glory and is satisfied and blissful. The lower bird thinks itself to be bound and weak, and, naturally, feels miserable. But when it looks up to the higher and sees its greatness and glory, it gets rid of its misery and feels happy. Finally, as it hops up and approaches the higher bird, it realizes that it is a reflection of the higher—the All-pervading, the Effulgent Lord of all—and gets merged into it and attains perfect unity with it.

(2) The beginner in meditation who does not care for anthropomorphic conceptions of God, sometimes thinks of Him as the Infinite Ocean in which he swims unobstructed like a fish, and realizes in course of time His vast infinite nature.

(3) He may again liken himself to a pot immersed in the ocean of God. On all sides there lies the same infinite waters of Life, and he comes to know of Its infinite glory by meditating on It.

(4) The aspirant may consider himself to be an empty pot immersed in the ocean of ether that permeates everything. He wants to give up the false ego—the pot that separates him from the Infinite—and thus establish his union with it.

(5) The devotee sometimes looks upon God as the Infinite Space in which like a bird, he wants to fly without any obstruction, and realize His infinite nature and glory.

(6) He may even consider himself as a ray of light reflected on a particle of sand standing for the body with which, owing to ignorance, he identifies himself. In truth the ray is inseparable from the Infinite Light that shines everywhere. By meditating on the Infinite, the aspirant becomes one with the Infinite.

I have mentioned a number of symbolic representations speaking of the union of the soul with the Over-Soul. If any of you would find some help from these suggestions, I would consider my labours more than repaid.

What is the use of all these?—these are mere imaginations—some of you may still pertinently ask.

To this the reply is that morbid imagination is to be counteracted by healthy imagination, and healthy imaginations take us nearer to the Truth. This is a fact recognized by many a thinker and poet, both in the East and the West.

“As feathers to the arrow’s flight
A surer course impart,
So Truth when winged with
Fancy’s light
May surer reach the heart.”

But there are fancies and fancies, imaginations and imaginations. By thinking constantly of the castle in the air, one does not find a real castle. By running after the mirage, one can never get the water to quench one’s thirst. By taking the mother-of-pearl for silver, one can never get the real silver. These are false imaginations that have no objective counterpart and take us away from the Truth.

As distinct from these, there are imaginations that are based on reality and take us to reality. The self-conscious bubble by meditating on the ocean realizes its true relation with the ocean and becomes one with it. The

living ray of light reflected on a particle of sand, by dwelling on the nature of the Infinite Light, becomes one with it. By thinking of the Infinite Ether, and by rising above its body-consciousness, the ether in the pot realizes its unity with the All-pervading Ether. The tiger that thinks itself to be a sheep, by constantly thinking that it is a tiger, becomes the tiger.

Similarly, the finite individual soul has got to realize its union with the Universal Principle by removing its false notion by means of correct notions or imaginations. It is, as Sri Ramakrishna puts it, like the removal of a thorn that has got into our flesh by means of another thorn that is picked up from the tree. And when the first thorn has been taken out, both the thorns can be thrown away.

THE PATH AND THE GOAL

The course of our progress is this:—

With the help of the form we have to reach the Formless, with the aid of the holy names and attributes we have to attain that which is beyond all names and attributes. For stimulating our souls, we may even visit holy places where the Divine presence may be felt more than at others. But our goal is to attain to that which is beyond all bounds and limitations.

We are like children and need props and supports. Let us have them by all means. But let us outgrow our spiritual childhood, and attain to the full glory of our being, so that we may pray with the devotee, saying :

“O Lord, in my meditations I have attributed forms to Thee Who art formless. O Thou Teacher of the world, by singing of Thy glory I have, as it were, contradicted the truth that Thou art beyond description. By going on pilgrimage I have, as it were, denied

Thy omnipresence. O Lord of the From the unreal lead us to the Real;
 Universe, pray, forgive these threefold From darkness lead us to Light;
 fault committed by me." From death lead us to Eternal Life!

THE DIVINE HELMSMAN

By KSHITINDRA NATH TAGORE

The day is done and all toil o'er;
 The sun has sunk to rest
 On ocean's boistrous breast
 'Midst rising storm and thunder-rum.

Lo! how does yonder pilgrim-brood
 Sail o'er the heaving wave!
 The Divine Helmsman brood
 Knows how to keep His barque afloat.

Pilgrims bold fear not froth and foam—
 Trust they in Helmsman's skill
 And bend to His their will—
 He'll steer them safe in storm and gloom.

How rides the vessel on the tide
 And holds its steadfast course
 Against the windy force
 While Heaven does in darkness hide!

Lo! shoreward, like an arrow sped
 Along the comby foam,
 With pilgrims bound for God,
 The lonely boat with full sail sped!

Now gleams the shore upon the sight—
 The pilgrims for each end
 Pay to the Helmsman toll—
 Each to his means, ere they alight.

More than gold, gems or silver given
 Is to the Helmsman dear
 A grateful shell or tear,
 Or else a contrite heart, I deem.

PEACE UNTO THE WHOLE WORLD

BY PROF. NICHOLAS DE ROERICH

"Have salt in yourselves and have peace one with another."

Mark IX, 50.

Would it not appear that to pray "for Peace of the Whole World" is the greatest Utopia? This seems evident. But the heart and the real being continues to reiterate these sacred words, as a possible reality. If one listens to the voice of superficial obviousness, then even all the Commandments will seem a Utopia, impossible to carry out in life. Where is "thou shalt not kill"? Where is "thou shalt not steal"? Where is "thou shalt not commit adultery"? Where is the fulfilment and carrying out of all simple and clear commandments of Life? Perhaps some wiseacres will say: "Why reiterate these commands, if anyhow they are not carried out?"

Everyone of us has often heard various complaints and warnings against Utopia. From childhood and youth one has heard the "experienced advisers" not to be carried away by "empty idealism," but to keep closer to "practical life." Some young hearts did not agree with the "practical life," to which the wiseacres tried to persuade them. Some youths heard the voice of their hearts whispering that the path to idealism, against which the elder ones were warning, is the most vital and pre-ordained. On this ground of idealism this "conventional wisdom" many family tragedies took place. Who knows what was the cause of many suicides—of these most foolish solutions of life's problems. For the wiseacres did not warn the youth in time of the terrible distortion, which even led to suicide. And when these gradually doomed young men asked the elders

whether during the alleged "practical" life, the Commandments will be carried out, the elder ones, sometimes with a cynical gesture, sacrilegiously murmured: "Everything will be forgiven." And between this "everything will be forgiven" and the Commandments of Life there arose some insoluble contradiction. The wiseacres were ready to promise everything, if only to prevent the youth from idealism. And when the youth submerged into conventional mechanical life, then even the Scribes and Pharisees threw up their hands. But the question arises: Who took the youth to boxing matches, to races and to obscene films? And did not the "wise councillors" themselves constantly repeat with a sigh "without cheating one cannot sell" and did they not themselves zealously thus create these degrading conditions of life? It was once said: "Today a small compromise, tomorrow another small compromise, and the following day—a great scandal!"

Precisely in this way, in smallest compromises against radiant idealism, lies the imagination and consciousness began polluted. The dark consciousness began to whisper of the inapplicability of the Commandments to life. And precisely this rider of doubt began to assure, in the darkness of the night, that the Peace of the whole world is a mere Utopia.

But this prayer was already, ages ago, laid down not as an abstractness, but just as an imperative call for a possible reality! The Great Masters knew that

the Peace of the whole world is not only possible, but also that Peace is that great salutary magnet, to which sooner or later the ships of all travellers will be attracted. In different languages, at various ends of the world, this sacred prayer is and shall be reiterated. Inscrutable are the ways and it is not for man to prejudge, how, where and when idealism will become a reality. Verily, the ways cannot be foretold. But the final goal remains one! And to this goal will lead all manifestations of that idealism, which is so often persecuted by wisacres. There will also come the day, when so-called idealism will be understood not only as something most practical, but even as the sole path for the solution of all other problems of life. The same idealism will also create a striving to honest unlimited knowledge, as one of the most salutary harbours. Idealism will disperse superstition and prejudices which so fatally deaden the vital strivings of mankind. If someone would collect an encyclopedia of superstitions and prejudices, this would disclose the strange truth that many of the vipers up to now live even amidst

that humanity which considers itself enlightened.

But above all confusions the Angels sing of Peace and Goodwill. No guns, no explosives can silence these choirs of heaven. And despite all the earthly pseudo-wisdom, idealism as the Teaching of Good will still remain the quickest reaching and most renovating principle in life. It has been said: "O generation of vipers, how can ye, being evil, speak good things?" Precisely evil-heartedness will whisper that every goodwill is impractical and untimely. But let us know firmly, that even the Peace unto the whole world is not an abstraction, but depends only on the desire and goodwill of humanity. Thus every admonition to safeguard the Highest and the Best is exactly most timely and alleviates the shortest path.

May the beneficial symbols, may the Banner of Goodwill be unfurled over everything, by which the human spirit exists.

"Glory to God in the highest and on earth Peace, goodwill toward men!"

THE SIKH RELIGION

BY PROF. TEJA SINGH, M.A.

The aim of life, according to the Sikh Gurus, is not to get salvation or a heavenly abode called Paradise, but to develop the best in us which is God.

"If a man loves to see God, what cares he for Salvation or Paradise!" (Guru Nanak's *Asa*).

"Everybody hanker after Salvation, Paradise or Elysium, setting their hopes on them every day of their lives. But those who live to see God do not ask for Salva-

tion: The sight itself satisfies their minds completely" (Guru Ram Das in *Kalyan*).

How to see God and to love Him? The question is taken up by Guru Nanak in his *Japji*:

"What shall we offer to Him that we may behold His council-chamber?

What shall we utter with our lips, which may move Him to give us His love?—

In the ambrosial hours of the morn meditate on the grace of the True Name;

For, your good actions may procure for you a better birth, but emancipation is from Grace alone."

"We should worship the Name, believe in the Name, which is ever and ever the same and true" (*Sri Rag* of Guru Nanak).

The practice of the Name is emphasized again and again in the Sikh Scriptures, and requires a little explanation.

THE NATURE OF GOD OR THE NAME

God is described both as *Nirgun*, or absolute, and *Sagun*, or personal. Before there was any creation God lived absolutely in Himself, but when He thought of making Himself manifest in creation He became related. In the former case, 'when God was Himself self-created, there was none else; He took counsel and advice with Himself; what He did, came to pass. Then there was no heaven or hell or the three-regioned world. There was only the Formless One Himself; creation was not then' (*Gujri-ki-Var* of Guru Amar Das). There was then no sin, no virtue, no Veda or any other religious book, no caste, no sex (Guru Nanak's *Maru Solhe*, xv. and Guru Arjan's *Sukhmani*, xxi). When God became *Sagun* or manifest, He became what is called the *Name*, and in order to realize Himself He made Nature wherein He has His seat and 'is diffused everywhere and in all directions in the form of Love' (Guru Govind Singh's *Jap*, 80).

In presenting this double phase of the Supreme Being, the Gurus have avoided the pitfalls into which some people have fallen. With them God is not an abstract idea or a moral force, but a personal Being capable of being loved and honoured, and yet He is conceived of as a Being whose presence is diffused all over His creation. He is the common Father of all, fashioning

worlds and supporting them from inside, but He does not take birth. He has no incarnations. He Himself stands for the creative agencies, like *Mâyâ*, the Word and Brahman; He Himself is Truth, Beauty and the eternal yearning of the heart after Goodness (*Japji*). In a word, the Gurus have combined the Aryan idea of immanence with the Semetic idea of transcendence, without taking away anything from the unity and the personal character of God.

"O! give me, give me some intelligence of my Beloved.

I am bewildered at the different accounts I have of Him.

O happy wives, my companions, say something of Him.

Some say that He is altogether outside the world;

Others that He is altogether contained in it. His colour is not seen; His features cannot be made out;

O happy wives, tell me truly—

'He lives in everything; He dwells in every heart;

Yet He is not blended with anything; He is separate.' * *

"Why dost thou go to the forest in search of God?

He lives in all, is yet ever distinct: He abides with thee too.

As fragrance dwells in a flower, or reflection in a mirror,

So does God dwell inside everything; seek Him therefore in the heart."†

People who come with preconceived notions to study Sikhism often blunder in offering its interpretation. Those who are conversant with the eastern thought fix upon those passages which refer to the thoughts of immanence and conclude that Sikhism is nothing but an echo of Hinduism, while those who are imbued with the Mohammedan or Christian thought take hold of transcendental passages and identify Sikhism with Islam or Christianity. Others who know both will see here no system,

* *Jaitari* of Guru Arjan.

† *Dhanasri* of Guru Teg Bahadur.

nothing particular, nothing but confusion.

If, however, we were to study Sikhism as a new organic growth evolved from the existing systems of thought to meet the needs of a newly evolving humanity, we would find no difficulty in recognizing Sikhism as a distinct system of thought.

Take, for instance, Guru Nanak's *Asa-di-Var*, which in its preliminary stanzas lays down the fundamentals of Sikh belief about God. It is a trenchant clear-cut monotheism. God is called 'the in-dweller of Nature,' and is described as filling all things 'by an art that is artless' (xii. 1-2). He is not an impotent mechanic fashioning pre-existing matter into the universe. He does not exclude matter, but includes and transcends it. The universe too is not an illusion. Being rooted in God who is real, it is reality; not a reality final and abiding, but a reality on account of God's presence in it (ii. 1). His Will is above nature as well as working within it, and in spite of its immanence it acts not as an arbitrary force but as a personal presence working 'most intelligently' (iii-2). The first thing about God is that He is indivisibly One, above every other being, however highly conceived, such as Vishnu, Brahmā, or Siva (i), or as Rama and Krishna (iv. 2). The second thing is that He is the highest moral being (ii. 2), who has inscribed all men with His Name or moral presence (ii). He is not a God belonging to any particular people, Muslim or Hindu, but is 'the dispenser of life universal' (vi). The ways to realize Him are not many, but only one (xii. 3), and that way is not knowledge, formalism (xiv. 2, xv. 1-4), or what are received as meritorious actions which establish a claim to reward (viii. 2), but love (xiii. 2) and faith (xiv. 2), the aim being to

obtain the grace of God (iv. 2, v. 2, viii. 2, xiii. 1). The only way of worshipping Him is to sing His praises (vi. 1, vii., ix., xii. 2, xix 2, xxii. 3) and to meditate on His name *(ii, viii. 1, ix. 2, xvi. i).

UPLIFT OF MAN BASED ON CHARACTER

This life of praise is not to be of idle mysticism, but of active service done in the midst of worldly relations. "There can be no worship without good actions."† These actions, however, are not to be formal deeds of so-called merit, but should be inspired by an intense desire to please God and to serve fellow-men.

"Without pleasing God all actions are worthless.

Repetition of mantras, austerities, set ways of living, or deeds of merit leave us destitute even before our journey ends.

You won't get even half a copper for your fasts and special programmes of life.

These things, O brother, won't do there: for, the requirements of that way are quite different.

You won't get a place there for all your bathing and wandering in different places.

These means are useless: they cannot satisfy the conditions of that world.

Are you a reciter of all the four Vedas?

There is no room for you there.

With all your correct reading, if you don't understand one thing that matters, you only bother yourself:

I say, Nanak, if you exert yourself in action, you will be saved.

Serve your God and remember Him, leaving all your pride of self."‡

* 'Name' is a term, like *logos* in Greek, bearing various meanings. Sometimes it is used for God Himself, as in *Sukhmani*, xvi. 5: "The Name sustains the animal life; the Name supports the parts and the whole of the universe." It is described as being 'immortal,' 'immaculate,' 'in-dweller of all creation,' and is to be sung, uttered, thought upon, served and worshipped. In most cases it means the revelation of God as found in the sacred Word.

† Japji.

‡ *Gauri Mala* of Guru Arjan.

The Gurus laid the foundation of man's uplift, not on such short-cuts as Mantras, miracles or mysteries, but on man's own humanity, his own character; as it is character alone—the character already formed—which helps us in moral crises. Life is like a cavalry march. The officer of a cavalry on march has to decide very quickly when to turn his men to the right or left. He cannot wait until his men are actually on the brink of a *nulla* or *khud*. He must decide long before that. In the same way, when face to face with an evil, we have to decide quickly. Temptations allow us no time to think. They always come suddenly. When offered a bribe or an insult, we have to decide at once what course of action we are going to take. We cannot *then* consult a religious book or a moral guide. We must decide on the impulse. And this can be done only if virtue has so entered into our disposition that we are habitually drawn towards it, and evil has got no attraction for us. Without securing virtue sufficiently in character, even some of the so-called great men have been known to fall an easy prey to temptation. It was for this reason that for the formation of character the Gurus did not think it sufficient to lay down rules of conduct in a book: they also thought it necessary to take in hand a whole people for a continuous course of schooling in wisdom and experience, spread over many generations, before they could be sure that the people thus trained had acquired a character of their own. This is the reason why in Sikhism there have been ten founders, instead of only one.

Before the Sikh Gurus, the leaders of thought had fixed certain grades of salvation, according to the different capacities of men, whom they divided into high and low castes. The develop-

ment of character resulting from this was one-sided. Certain people, belonging to the favoured classes, got developed in them a few good qualities to a very high degree, while others left to themselves got degenerate. It was as if a gardener, neglecting to look after all the different kinds of plants entrusted to him were to bestow all his care on a few chosen ones, which were in bloom, so that he might be able to supply a few flowers every day for his master's table. The Gurus did not want to have such a lop-sided growth. They wanted to give opportunities of highest development to all the classes of people.

"There are lowest men among the low castes.

Nanak, I shall go with them. What have I got to do with the great?

God's eye of mercy falls on those who take care of the lowly." *

"It is mere nonsense to observe caste and feel proud over grand names." †

Some work had already been done in this line. The Bhagats or reformers in the Middle Ages had tried to abolish the distinction between the high class Hindus and the so-called untouchables by taking into their fold such men as barbers, weavers, shoemakers, etc. But the snake of untouchability still remained unscotched; because the privilege of equality was not extended to men as men, but to those individuals only who had washed off their untouchability with the love of God. Kabir, a weaver, and Ravidas, a shoemaker, were honoured by kings and high-caste men, but the same privilege was not extended to other weavers and shoemakers who are still held as untouchables. Ravidas took pride in the fact that the love of God had so

* *Sri Rag* of Guru Nanak. See also *Guru Arjan's Jaisri-ki-Var*, vii., and *Guru Amar Das's Bhaura*.

† Ravidas in *Rag Malar*.

lifted him out of his caste that even "the superior sort of Brâhmîns came to bow before him," while the other members of his caste, who were working as shoemakers in the suburbs of Benares, were not so honoured.*

The Sikh Gurus made this improvement on the previous idea that they declared the whole humanity to be one, and that a man was to be honoured, not because he belonged to this or that caste or creed, but because he was a man, an emanation from God, whom God had given the same senses and the same soul as to other men :—

"Recognize all human nature as one."

"All men are the same, although they appear different under different influences.

The bright and the dark, the ugly and the beautiful, the Hindus and the Muslims, have developed themselves according to the fashions of different countries.

All have the same eyes, the same ears, the same body and the same build—a compound of the same four elements."*

Such a teaching could not tolerate any idea of caste or untouchability. Man rose in the estimation of man. Even those who had been considering themselves as the dregs of society, and whose whole generations had lived as grovelling slaves of the so-called higher classes, came to be fired with a new hope and courage to lift themselves as the equals of the best of humanity.

Women too received their due. "How can they be called inferior," says Guru Nanak, "when they give birth to kings and prophets?"† Women as well as men share in the grace of God and are equally responsible for their actions to Him.† Guru Hargovind called woman 'the conscience of man.' Sati was condemned by the Sikh Gurus long before any notice was taken of it by Akbar.‡

* *Akal Ustat of Guru Govind Singh*

† *Asa-di-Var*, xix.

‡ See Guru Amar Das's *Var Suhi*, vi.

The spirit of man was raised with a belief that he was not a helpless creature in the hands of a Being of an arbitrary will, but was a responsible being endowed with a will of his own, with which he could do much to mould his destiny. Man does not start his life with a blank character. He has already existed before he is born. He inherits his own past as well as that of his family and race. All this goes to the making of his being and has a share in the moulding of his nature. But this is not all. He is given a will with which he can modify the inherited and acquired tendencies of his past and determine his coming conduct. If this were not so, he would not be responsible for his actions. This will, again, is not left helpless or isolated; but if through the Guru's Word it be attuned to the Supreme Will, it acquires a force with which he can transcend all his past and acquire a new character.

This question of human will as related to the Divine Will is an intricate one and requires a little elucidation.

According to Sikhism, the ultimate source of all that is in us is God alone. Without Him there is no strength in us. Nobody, not even the evil man, can say that he can do anything independent of God. Everything moves within the Providential domain.

"Thou art a river in which all beings move : There is none but Thee around them. All living things are playing within Thee."*

The fish may run against the current of the river or along with it, just as it likes, but it cannot escape the river itself. Similarly man may run counter to what is received as good or moral, but he can never escape from the pale of God's Will.†

* Guru Ram Das in *Asa*.

† *Japji*, ii.

Then who is responsible for his actions? Man himself. We learn from the first Shlok of *Asa-di-Var's* 7th *pauri* that man is given free will, which leads him to do good or evil actions, to think good or evil thoughts, and to go in consequence to heaven or hell.

"Governed by his free will he laughs or weeps;
Of his free will he begrimes or washes himself;
Of his free will he degrades himself from the order of human beings;
Of his free will he befools himself or becomes wise."

In the next Shlok we read :

"Self-assertion gives man his individuality and leads him to action;
It also ties him down to the world and sends him on a round of births and deaths.
Wherefrom comes this assertion of self?
How shall it leave us?
It comes to man from the Will of God and determines his conduct according to his antecedents.
It is a great disease; but its remedy also lies within itself.
When God sends grace to man, he begins to obey the call of the *Guru*.
Nanak says: Hear ye all, this is the way to cure the disease."

The source of evil is not Satan or Ahriman, or any other external agency. It is our own sense of Ego placed by God in us. It may prove a boon or a curse to us, according as we subject ourselves to God's Will or not. It is the overweening sense of self that grows as a barrier between God and man and keeps him wandering from sin to sin—

"The bride and the bridegroom live together, with a partition of Ego between them."*

The infinite is within us, 'engraved in our being,' like a cypher which is gradually unfolding its meaning as we listen to the voice of the Teacher. It is like the light of the sun ever present,

but shut out of our sight by the cloud of ignorance and selfishness. We sin as long as this light remains unmanifested and we believe in our self as everything to us.

Regeneration comes when, at the call of Grace, we begin to subject our tiny self to the highest Self, that is God, and our own will is gradually attuned to His Supreme Will, until we feel and move just as He wishes us to feel and move.

Really the problem of good and evil is the problem of Union and Disunion† with God. All things are strung on God's Will, and man among them. As long as man is conscious of this, he lives and moves in union with Him. But gradually led away by the overweening sense of self he cuts himself from that unity and begins to wander in moral isolation. It is, however, so designed in the case of man that whenever he wishes he can come back to the bosom of his Father and God and resume his position there. Guru Nanak says in *Maru* :

"By the force of Union we meet God and enjoy Him even with this body;
And by the force of Disunion we break away from Him;
But, Nanak, it is possible to be united again."

When we come into this world, we begin our life with a certain capital. We inherit our body from our parents, and there are divine things in us, as 'the spirit and the progressive tendencies,' which serve as the forces of Union and keep us united with God. But there are also evil tendencies in us inherited from our past lives which serve as the forces of Disunion and draw us away from Him towards moral death. Guru Nanak says in *Maru* :

* Guru Ram Das in *Malar*.

† *Japji*, xxix.

"Man earns his body from the union of his mother and father ;

And the Creator inscribes his being with the gifts of the spirit and the progressive tendencies.

But led away by Delusion he forgets himself."

This teaching about the freedom of will and 'the progressive tendencies' raises the spirit of man and gives him a new hope and courage. But that is not enough to enable him to resist evil and to persist in positive virtue. The temptation of evil is so strong and the human powers for resisting it—in spite of the inherent progressive tendencies,—are so weak that it is practically impossible for him to fulfil that standard of virtue which is expected of him. It was this consciousness of human weakness which made Farid say :

"The Bride is so weak in herself, the Master so stern in His commands."

That is, man is endowed with such weak faculties that he stumbles at each step, and yet it is expected of him that—

"He should always speak the truth, and never tell lies."*

"He should beware even of an unconscious sin."†

* Farid.

† Guru Teg Bahadur.

"He should not step on the bed of another's wife even in dream."‡

These commands cannot be fulfilled simply with the strength of knowledge and inherited tendencies. They will not go far even in resisting evil. The higher ideal of leading a life of positive virtue and sacrifice is absolutely impossible with such a weak equipment. Then what is to be done?

The prophets of the world have given many solutions of this problem. Some get round the difficulty by supposing that there is no evil. It is only a whim or false scare produced by our ignorance. They believe in the efficacy of Knowledge. Others believe in the efficacy of Austerities; still others in Alms given in profusion to overwhelm the enormity of sin. There are, again, a higher sort of teachers who inculcate the love of some great man as a saviour. What was the solution offered by the Sikh Gurus?

They saw that, although it was difficult for a man to resist evil and to do good with his own powers, yet if he were primed with another personality possessing dynamic powers, he could acquire a transcendental capacity for the purpose. This personality was to be the Guru's.

‡ Guru Gobind Singh.

(To be continued)

HOW A DISSIPATED SOUL BECAME A DEVOTEE OF GOD

BY SWAMI ATULANANDA

Bilwamangal was a young man of Bengal, born of rich parents. As he enjoyed good health and was possessed of an abundance of energy, he made the best of life, according to his own conception of that term. He enjoyed life

thoroughly in a worldly way. And being quite wealthy, he could satisfy most of his desires. He was good-looking, of a cheerful disposition and liberal with his money. So it is not strange that he had many friends.

Neither need it surprise us that he kept as his mistress, one of the most beautiful dancing girls of the place. The girl's name was Chintâmani,—a beautiful name, for it means, the gem possessing which, one desires nothing else. So this name is also applied to God, for He indeed is the most desirable treasure. Possessing Him, man is freed from all other desires.

Now, Bilwamangal was passionately in love with this girl. And she also was fond of him though her love was very shallow. One day a quarrel arose between them. Bilwamangal had promised to meet Chintâmani at a certain hour, but when the time came, he did not appear. Chintâmani waited and waited, but in vain.

Then, much vexed and in order to teach him a lesson, she locked her door and decided not to open it, should Bilwamangal make his appearance.

And so it happened, that, when Bilwamangal came at last, he found the door locked. He apologized and explained that the delay had been unavoidable. But Chintâmani, still vexed, did not unlock the door, nor did she deign to speak to him.

Now, Bilwamangal in his turn became annoyed with Chintâmani's unreasonable conduct and left the house, vowing never to go to her again. But on his way home, he is attracted by the song of a street-beggar. It was a love-song: "Heart is drawn by heart; man, *there* lies thy greatest happiness." Bilwamangal hearing the song, forgets his anger. He wants to go back to Chintâmani but how can he go? Her door will remain locked! So he tells the beggar to go near Chintâmani's window and sing the love-song, so that she can hear it. The beggar goes and sings, and Chintâmani attracted by the song listens attentively. The beggar returns and tells Bilwamangal that Chintâmani had

listened and that she seemed much pleased. Bilwamangal rewards the beggar and decides to go to Chintâmani and make up their quarrel. But first he had to go home, as he had to perform some rites in memory of his departed father.

His home was on the other side of a wide river. So he crossed it in one of the little boats which take passengers across. But when evening came and he wanted to cross again to go to Chintâmani, a terrible storm had begun to rage and no boatman dared to cross the river.

Bilwamangal goes to the different landing-places for a boat, but in vain. What can be done? He *must* see Chintâmani. Rain and thunder had driven all men under shelter. Farther and farther he wanders along the river bank in search of a boat. But to no avail. Then he hears a voice in the distance. Some one is singing. Who can it be? In such weather! He listens and hears the words of the song: "O Mother, who can understand Thee? I am calling on Thee, but Thine heart does not melt. I shall call Thee Father. Will that move Thee? Art Thou so heartless, not to mind Thine children?"

Bilwamangal goes nearer. Who can it be? Singing in this tempest! He sees a woman. Her hair hangs loose; the rags she wears are soaking wet. Who are you? Are you mad? The woman answers: "My name is Pâgalini, the mad woman. And I am wedded to a mad man. My father is mad, and so is my mother. And I am their mad daughter. My mother's name is Shyâmâ, the dark one, and my father's name is Siva. My father dances and the world trembles. My mother also dances. Hers is the dance of death."

Now we must understand that Pâgalini is not mad in the ordinary sense of

the word. She is really a free-soul, mad after God. And she it is, who will lead Bilwamangal on the right path, as we shall see later on. Her madness is of the nature described by Sankarâchârya, when he speaks of the free soul as "sometimes naked, sometimes like mad, now a scholar, and again like a fool. Thus they appear on the earth, the Paramahamsas." That is the class of souls Pâgalini belongs to.

Bilwamangal does not listen to Pâgalini. He has no ears for her song. He wants his Chintâmani. "Tell me, woman, how can I cross the river, where can I find a boat? My heart burns for Chintâmani. I must see her."

But Pâgalini answers him only with another song. And she sings of her own Chintâmani, her beloved Lord. "Where is my Chintâmani," she sings, "I search for him everywhere. Where is he gone? Having lost the jewel of my heart, I am become mad. See! See! I have come to the cremation-ground, but I find him not. In mountain-caves, in the forest, seeking for him, I spent my days in sorrow. I have smeared my body with ashes, but the burning anguish of my heart is not laid. Where is he? I find him not. He is the moon of my heart. I must see him. What keeps him away? Where, where, is my Chintâmani?"

Bilwamangal startles, as he hears the name of Chintâmani. Why does *she* call on Chintâmani? Is she really mad?

And then he addresses Pâgalini: "Tell me, good woman, what is Chintâmani to you?" And Pâgalini answers: "He is mine for ever. Sometimes he appears so beautiful, at other times so terrible. Sometimes most loving, and again so stern. Sometimes he appears as Krishna, playing on the flute, and again I see him as Siva with serpents on his body. I have seen him as Sri Râdhâ, the beloved of the Lord Krishna. Now

he is man, then again he comes as a woman. And then he becomes the Formless Spirit."

Bilwamangal listens. "Yes, yes," he says, "such is my Chintâmani. But how shall I go to her? I cannot live without her. O thunder, O lightning, O waves of the river, I fear you not. You cannot hold me back. I must see my Chintâmani." Saying this he jumps into the river.

In the meantime Chintâmani in her home, is talking to her maid-servant about Bilwamangal. "He cannot possibly come," she said. "No one can cross the river in such weather." But scarcely has she uttered the words, when she is startled by a noise, as if a heavy object falls on the ground. She takes a light and goes in the yard to see what has happened. Then, she hears a man groaning. And coming near, she finds Bilwamangal lying on the ground, near the wall of the compound. Assisted by her servant, she takes him in the house. And soon he recovers his consciousness; and tells her of his adventure. How, after crossing the river he came to the house, but found the doors locked. How going around the compound he had climbed up the wall by a rope which he thought Chintâmani had put there for him. Then, jumping down from the wall, being exhausted, he was knocked unconscious by the fall.

Chintâmani does not understand what he is talking about. She had not put any rope there. And curious to see how he had managed to climb that high wall, she goes out, followed by Bilwamangal. Yes, indeed, something is hanging there. What is it? She comes nearer. And to her horror she discovers that it is a cobra, a poisonous snake. Its head was caught in a hole in the wall, and so it could not escape. Chintâmani is dumbfounded. "Tell me, Bilwamangal, did

you scale the wall taking hold of the cobra? Why don't you answer? Why are you looking at me?" But Bilwamangal does not seem to hear. He mutters to himself: "How beautiful, how beautiful you are!"

"But tell me, Bilwamangal, how did you cross the river? You are soaking wet. What is the offensive odour that I smell? What has happened, tell me?" Then Bilwamangal tells her that he jumped into the river, there being no boat to take him across. How after swimming for some time, he became exhausted. How, just when he was about to be swept away by the current, he took hold of a floating log. And how supported by the log, he somehow reached the shore.

"But Bilwamangal, what is that bad odour about you? Don't you smell it?"

"I do not know, Chintâmani. But if you knew what love is, you would know that love makes all things alike, -- life or death, rope or snake, bad odour or good odour, it matters not. Oh, you do not love, therefore you cannot understand!"

"But Bilwamangal, why are you looking at me in that vacant way?"

"Chintâmani, don't you understand? I am mad with love. Day and night I think of you. When you smile, the world is steeped in sunshine. When you sigh, I see emptiness everywhere. For you I am spending my fortune. People blame me, but I do not care. Love has made me mad. The snake I mistook for a rope. Am I not mad? You ask, why I stare at you. You do not love, therefore you do not understand me. I worship you. But your heart remains cold."

"Oh, Bilwamangal, you talk nonsense. Come, let us see where the log is that helped you cross the river."

It was dawn. Storm and rain had subsided. And as they walked towards

the river they met a party of minstrels that go around in the early morning, in the villages singing the praise of God. They were singing: "Why do you cling to the dream? Life and pleasures will not last for ever. Time passes, never to return. Desires will never be satisfied. Renounce all idle thoughts and think of God. Nothing, here below, is our own. Understand it and sing the praise of Hari. Call on the Lord, call on the Lord."

Bilwamangal listens. "Ah, it is true. All is Mâyâ. Nothing really belongs to us. She for whom I have risked my life, even she is not mine."

They approach the river. The water sweeps by. The current is strong and swift. "Bilwamangal, how could you cross the river, how could you risk your life like that! Show me the log that carried you across. Oh, here it is! But no! what is it! A rotting corpse! Bilwamangal, have you crossed with that? Certainly you must be mad. A stinking corpse, you took to be a piece of wood? Is that the result of being in love? Strange indeed! You know, once I heard a song. I remember it now. It was about the love of a devotee for his God. Me, you love so much! Me, a fickle dancing girl. If you had loved God like that, what a wonderful devotee you would have been. You crossed the roaring river to see me! It makes me shudder to think of it."

But Bilwamangal does not hear. He is thinking of the song of the minstrels: Nothing is lasting, we cannot call anything our own. The corpse floats on the water and vultures tear off the flesh. Or dogs and jackals devour its rotting flesh. Or the fire consumes it. Such is the end of all life. Such will be the end of Chintâmani, of myself, of all beings. Whom have I loved? For whom did I risk my life? I have been

running after a shadow that today is and tomorrow it is gone. O mockery, O deceit! All is vanity. Whom can I call my own? Whom shall I love? Everything will vanish. I am bewildered. Is there no way out?

In the midst of his despair, Pāgalini approaches from the distance. She sings :

"He leads me by the hand, where'er I go;
As my companion, wanders to and fro,
No need to beg that one, who loves me so!
Right tenderly he wipes my weary brow,
He looks into my face. His love I know.
And if I smile, He smiles ; and if I grieve,
He grieves.

O tender care, that all my want relieves!
And thus, it is, that He is known.
Who says there's none to call his own?
Seek, seek Him out, for true is He,—
Still His sweet words are soothing me."

"Bilwamangal, do you hear that sweet song?"

"Yes, Chintāmani, I hear it. But who is there that I can call my own? Oh, there must be some one, somewhere. If only I knew where! There must be someone. There must be one who loves me. Who kept me from drowning! Who protected me from the deadly serpent sting! Who tells me that all is vain in this world! It is as if I hear a voice 'I am thine.' Oh, who art thou? Speak still voice. Soothe my burning soul. Where art thou? Thou art near, I feel it. But I cannot see thee! It is dark all around. Who can give me light?"

Bilwamangal walks away, as if in a dream. And Chintāmani is left alone. "Where is he going? Is he going to leave me? Is he going to renounce the world? I have heard of such cases. Bilwamangal, have I lost you? Oh, I did not understand your love. Will he not come again? Oh, I know he will never return. He has left me, in search for another to love. He gave me

everything, and I have turned him away. His love was true. I did not know that such love was possible. Now, it is too late. I could have been his queen. Now, I am a common dancing girl. Bilwamangal will renounce the world. He will give his love to God. They say, God belongs to all. Does He belong to me, too? But how can He love me? I cannot love, I do not know what love is. Yes, once I was different. But now my heart is frozen. Bilwamangal gave all he had to me. In return I stung him like an adder. He knows how to love. God will accept him. But my heart is empty and cold."

Bilwamangal is gone. He wanders about. He does not know where he is going, he does not care. A hermit sees him. And noticing his vacant look and distracted state of mind, speaks to him and invites him to take rest in his hut. He talks to him. And at last Bilwamangal tells him of his sorrow, of his love wasted on a fickle girl. How he had thought that Chintāmani loved him, and how she had disappointed him. How he had hoped that she would one day be his own, that he might bestow on her his intense love. But that now he realized that no human love could satisfy the craving of his heart. "Oh, holy man," so he speaks to the hermit, "tell me, is there one whom we may really call our own? One, whom we shall not lose again?"

The hermit answers : "Brother, do not call me holy. There is but One who is holy, and He is our Father, who loves all His children. Pray to Him and He will console you. Brother, you are fortunate indeed, for you have learned the secret of love. Through suffering, your heart is being purified. Pray to God, and He will show you the way. Your sincere search for love, will lead you to Him who is love itself. Now, you are sad, you despair, you are dis-

appointed, you find yourself alone in an empty world. But your thirst for love will lead you to the right path. Your Beloved will surely come to you. Despair not. Love is true, love is infinite, love leads man to the highest goal. Tell me, brother, have you ever heard of the love of Sri Râdhâ, how she loved Sri Krishna, the Lord of the universe? Love as Râdhâ loved. Try to understand her love. Meditate on that love. And pray to Sri Krishna that he may purify your own love, that it may become as pure and holy as the love of Râdhâ. She loved Sri Krishna. And in all her suffering she glorified only her Lord."

Bilwamangal remains silent. He is immersed in thought. At last he looks up and speaks to the hermit. "Yes, father, I seem to understand a little

now. I did not know it before. But Râdhâ's love—love for God—is the only true love. Oh, how to get that love, the love of Râdhâ for Sri Krishna."

"Brother, with Him all things are possible. Call on him with sincerity and singleness of heart. Call on him day and night. And He will reveal Himself to you. Fear not. Everything will be clear to you. Have faith in God. And the Lord will hear you and He will guide and protect you."

Bilwamangal is now hopeful. He takes leave of the hermit and wanders from place to place, always in search of the Beloved. He seeks no longer for human love. He cries out to God to be his Beloved. He prays for the love that was in Râdhâ, the pure unselfish, divine love of Râdhâ for Sri Krishna.

(To be continued)

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER I

SECTION I

Topic 3: Brahman cognisable only through the scriptures

शास्त्रयोनित्वात् ॥ ३ ॥

शास्त्र The scripture योनित्वात् being the means of right knowledge.

3. The scriptures (alone) being the means of right knowledge (with regard to Brahman, the proposition laid in Sutra 2 becomes corroborated).

This Sutra makes the idea expressed in Sutra 2 clearer. If any doubt has been left regarding the fact that Brahman as the origin, etc. of the world is established by scriptural authority and not by inference, etc. independently of it, this Sutra makes it clear that Srutis alone are proof about Brahman.

Objection: Brahman is an already existing thing like a pot, and so It can be known by other means of right knowledge independently of the scriptures.

Answer: Brahman has no form, etc., and so cannot be cognized by direct perception. Again in the absence of inseparable characteristics, as smoke is of

fire, It cannot be established by inference or analogy (Upamāna). Therefore It can be known only through the scriptures. The scriptures themselves say, "One who is ignorant of the scriptures cannot know that Brahman." No doubt, as already referred to in the previous Sutra, these means of right knowledge also have a scope, but it is only after Brahman is established by the scriptures—as supplementary to them and not independent of them¹.

Topic 4: Brahman the uniform topic of all Vedānta texts

तत्तु समन्वयात् ॥ ४ ॥

तत् That तु but समन्वयात् because It is the main purport.

4. But that (Brahman is to be known only from the scriptures and not independently by any other means is established) because It is the main purport (of all Vedānta texts).

Objection by Purva Mimāṃsakas: The Vedānta texts do not refer to Brahman. The Vedas cannot possibly aim at giving information regarding such self-established, already existing objects like Brahman, which can be known through other sources. They generally give information only about objects that cannot be known through other means of right knowledge, and about the means to attain such objects. Again Brahman, which is our own Self, can neither be desired nor shunned and as such cannot be an object of human effort. So a mere statement of fact about an existing object like Brahman, incapable of being desired or shunned and therefore useless, would make the scriptures purposeless.

Vedic passages have a meaning only in so far as they are related to some action. So the Vedānta texts, to have a meaning, must be so construed as to be connected with action (rituals), as supplementing them with some necessary information. The texts dealing with the individual soul in the Vedānta, therefore, refer to the agent; those dealing with Brahman refer to the Deities; and those dealing with creation refer to spiritual practices (Sādhanaś). In that case, being supplementary to action, the Vedānta texts will have a purpose. But if they are taken to refer to Brahman only, they will be meaningless, inasmuch as they will not be helpful to any action.

Answer: The word *but* in the Sutra refutes all these objections. The Vedānta texts refer to Brahman only, for all of them have Brahman for their main topic. The main purport of a treatise is gathered from the following characteristics: (1) Beginning and conclusion, (2) repetition, (3) uniqueness of subject-matter, (4) fruit or result, (5) praise and (6) reasoning. These six help to arrive at the real aim or purport of any work. In chapter six of the

¹ This Sutra can also be interpreted in another way. It has been said in Sutra 2 that Brahman, which is the cause of this manifold universe, must naturally be omniscient. This Sutra corroborates it. In that case it would read: "(The omniscience and omnipotence of Brahman follow from Its) being the source of the scriptures." The scriptures declare that the Lord Himself breathed forth the Vedas. So He who has produced these scriptures containing such stupendous knowledge cannot but be omniscient and omnipotent.

Chhândogya Upanishad, for example, Brahman is the main purport of all the paragraphs; for all these six characteristics point to Brahman. It begins, "This universe, my boy, was but the Real (Sat), in the beginning" (Chh. Up. 6-2-1), and concludes by saying, "In it all that exists has its self. It is true. It is the Self" (Ibid. 6-16-2)—which also refers to the Sat or Brahman. In the frequent repetition of "Thou art That, O Svetaketu," the same Brahman is referred to. The uniqueness of Brahman is quite apparent, as It cannot be realized either by direct perception or inference in the absence of form, etc. and characteristics respectively. Reasoning also has been adopted by the scriptures here by citing the example of clay to elucidate their point. As different objects are made out of clay, so are all things created from this Brahman. The description of the origin of the universe from Brahman, and of its sustenance by and reabsorption in It is by way of praise (Arthavâda). The result or fruit (Phala) is also mentioned, viz. that through the knowledge of Brahman everything else is known. When we realize Brahman the universal Reality, we know all the particulars involved in It. So all these six characteristics go to show that the main topic of the Vedânta texts, as cited above, is Brahman.

Again, these texts cannot be made to refer to the agent, etc., for they are treated in quite a different section from the Karmakânda. Neither are the texts useless, for from the comprehension of these texts results Liberation, without any reference to action on the part of the person, even as a mere statement that it is a rope and not a snake helps to destroy one's illusion. A mere intellectual grasp of the texts, however, will not help the person to attain Liberation; actual realization is what is meant here.

Objection: The scriptures have a purpose in so far as they lay down injunctions for man. They either induce him to or prohibit him from some action. The very meaning of the word 'Sâstra' is this. Even the Vedânta texts are related to injunctions and thus have a purpose. For though they have Brahman for their main purport, yet they do not end there, but after describing the nature of Brahman they enjoin on man to realize Brahman through intuition. "The Self is to be realized—to be heard of, thought about, and meditated upon"—in passages like this the scriptures, after enjoining on man to be conversant first with the nature of Brahman, further enjoin thinking and meditation on the meaning of those passages for the attainment of direct experience. Thus they formulate injunctions with regard to the knowledge of Brahman.

Answer: "The knower of Supreme Brahman becomes Brahman" (Mund. Up. 8-2-9)—texts like this show that to know Brahman is to become Brahman. But since Brahman is an already existing entity, we cannot say that to know Brahman involves an act, like a ritualistic act, having for its result Brahman. When ignorance is removed Brahman manifests Itself, even as when the illusion of the snake is removed the rope manifests itself. Here the rope is not the creation of any act. The identity of the individual soul and Brahman set forth in texts like, "I am Brahman" (Brih. Up. 1-4-10), is not a fancy or imagination, but an actuality, and therefore differs from meditation and devout worships as prescribed by the scriptures in texts like, "One should meditate on the mind as Brahman," and "The Sun is Brahman" (Chh. Up. 8-18-1;

8-19-1). The knowledge of Brahman, therefore, does not depend on human endeavour, and hence it is impossible to connect Brahman or the knowledge of It with any action. Neither can Brahman be said to be the object of the act of knowing; for there are texts like, "It is different from the known, again It is beyond the Unknown" (Ken. Up. 1-8), and "By what, O Maitreyi, can the knower be known?" (Brih. Up. 2-4-18). In the same way Brahman is denied as an object of devout worship (Upâsana)—"Know that alone to be Brahman, not that which people adore here" (Ken. Up. 1-5). The scriptures, therefore, never describe Brahman as this or that, but only negate manifoldness which is false, in texts like, "There is no manifoldness in It" (Kath. Up. 2-4-11), and "He who sees manifoldness in It goes from death to death" (Kath. Up. 2-4-10).

Moreover, the result of action is either creation, modification, purification or attainment. None of these is applicable to the knowledge of Brahman, which is the same thing as Liberation. If Liberation were created or modified, it would not be permanent, and no school of philosophers is prepared to accept such a contingency. Since Brahman is our inner Self, we cannot attain It by any action, as a village is attained by our act of going. Nor is there any room for a purificatory ceremony in the eternally pure Self.

Knowledge itself, again, cannot be said to be an activity of the mind. An action depends upon human endeavour and is not bound up with the nature of things. It can either be done, or not done or modified by the agent. Knowledge, on the other hand, does not depend upon human notions, but on the thing itself. It is the result of the right means, having for its objects existing things. Knowledge can therefore neither be made, nor not made, nor modified. Although mental, it differs from such meditations as "Man is fire, O Gautama", "Woman is fire", etc. (Chh. Up. 7-1; 8-1).

Thus Brahman or the knowledge of Brahman being in no way connected with action, injunctions have no place with regard to It. Therefore texts like, "The Atman is to be realized," etc., though imperative in character, do not lay down any injunction, but are intended to turn the mind of the aspirant from things external, which keep one bound to this relative existence, and direct it inwards. Further it is not true that the scriptures can have a purpose if only they enjoin or prohibit some action, for even by describing existing things they serve a useful purpose, if thereby they conduce to the well-being of man, and what can do this better than the knowledge of Brahman, which results in Liberation? The comprehension of Brahman includes hearing, reasoning and meditation. Mere hearing does not result in full comprehension or realization of Brahman. Reasoning and meditation are also subservient to that full comprehension. Hence it cannot be said that they are enjoined. If after full comprehension Brahman was found to be related to some injunction, then only it could be said to be supplementary to action.

So Brahman is in no way connected with action. All the Vedânta texts deal with an independent topic, which is Brahman, and these texts are the only proof of this Brahman, as it is not possible to know It through any other source.

QUESTIONS AND ANSWERS

In the January issue of the *Prabuddha Bharata* we published an article *Arise, Awake* by Swami Suddhananda. In it he writes in one place, "The Eternal Existence-Consciousness-Bliss has involved Itself in Its own veil of ignorance." This has brought us the following question from one of our readers :

Question : How could Sachchidānanda ever involve Itself in Its own veil of ignorance? How could the veil of ignorance ever be woven out of the threads of our Lord who is Knowledge alone? How could darkness keep out the sun? How could knowledge indulge in ignorance? How could bliss take a leap into the valley of misery? In case Sachchidānanda does get Itself involved in ignorance *why* should It suffer these miseries? What makes It accept the state of relative existence leaving Its Eternal Existence-Knowledge-Bliss state? Is the latter so very untempting that It prefers to accept the former and come under bondage?

Answer : Bhagavān Sri Ramakrishna used to say : "The Vedas, the Tantras and the Purānas and all the sacred scriptures of the world have become as if defiled (as food thrown out of the mouth becomes polluted), because they have been constantly repeated by and have come out of human mouths. But Brahman or the Absolute has never been defiled, for no one as yet has been able to express It by human speech." The question raised reminds us of this teaching of the Master. In trying to describe the Indescribable human speech fails to achieve its purpose. The Sruti also says, "There goes neither the eye, nor speech, nor mind; we know It not; nor do we see

how to teach one about It. Different It is from all that is known and is beyond the unknown as well—this we have heard from the ancient seers who explained That to us."

What the Swami meant was that the Eternal Existence-Knowledge-Bliss *appears to be* involved in its own ignorance and not that It is actually involved in ignorance. We say *appears to be* involved because what veils It is ignorance which is not a reality. Vedānta says that this ignorance or Avidyā is Anirvachaniya, unspeakable. We can neither say it is a reality or that it is not a reality. It is something indescribable. This ignorance or Mâyā is identical with Brahman. When the Supreme Being is thought of as inactive He is styled God the Absolute and when He is thought of as active—creating, sustaining and destroying—He is styled Sakti. It is Mâyā Sakti that is responsible for the creation of this diversity where there is only One.

Scriptures teach that Brahman is the First Cause. It is the cause of the origination, sustenance and dissolution of the universe. It is both the efficient and material cause of this world. In the same breath the scriptures also say that Brahman is unchangeable, eternal, without parts, immutable and so on. These statements seem to contradict each other. How can the Brahman which is eternal, immutable, without parts, etc. be the material cause of this world? Scriptures are the only authority in things transcendental and so when they say that the immutable eternal Brahman has become this world we have to accept it as true. Such a contradictory statement can be true only on the basis of Vivarta and not Parināma, the theory

of apparent and not actual modification of Brahman into the world order.

Ignorance is described in Vedānta as something positive though intangible, which cannot be described either as being or non-being and is antagonistic to Knowledge. It has two powers, viz., the power of concealment and the power of projection. As the sun appears covered by a small patch of cloud to a person whose vision is obscured by the cloud, so also Brahman which to the unenlightened appears to be in bondage due to the veil of Mâyâ is really the Eternal Existence-Knowledge-Bliss. We may think ourselves as bound but in fact we are not. We have only forgotten our nature and this is due to Mâyâ. The Self covered by Mâyâ becomes subject to Samsâra. Again, even as a rope is taken for a snake due to our ignorance of the rope, so also ignorance by its own power creates in the Self covered

by it the world phenomena which is as illusory as the snake. Vedānta accepts the theory of Vivarta which means the transformation of the cause into the effect without the former losing its own characteristics. As the snake is the Vivarta of the rope, so is the world the Vivarta of Brahman.

This is the fundamental point in Sankara's philosophy which can be grasped intellectually to some extent by this snake and rope example. Ultimately, however, it is a thing for Anubhuti or experience, and this realization comes only to those who are earnest and sincere in their struggle.*

* For more information we refer our readers to *Is the World an Illusion?* which appeared in the March issue of the *Prabuddha Bharata* and also to the Introduction to the *Brahma-Sutras* that appeared in the January and February issues of the same.

NOTES AND COMMENTS

IN THIS NUMBER

Swami Turiyananda was a direct disciple of Sri Ramakrishna. The present article *The Worshipper and the Worshipped* is an abstract of a letter he wrote in reply to a query from one of his correspondents about the nature of Divine worship. . . . Prof. E. E. Speight belongs to the Osmania University, Hyderabad. In *the Mind of the Japanese Student* he dwells on his experiences while he was a lecturer in the Imperial University of Japan. . . . Prof. Nicholas de Roerich in his *Peace unto the Whole World* shows how imperative the call of Peace is to the present distracted world of ours. . . . Prof. Teja Singh is our old contributor. He gives a detailed account of *The Sikh Religion*. . . . In this issue we have

opened our new section *Questions and Answers* as announced in our Foreword in the last January Number.

THE SUPERIORITY COMPLEX

There are but a few seekers after truth. Most of us suffer from either superiority or inferiority complex, both of which hamper revelation of truth. The civilized man thinks that he is by nature superior to the primitive man, that it is a mere waste of energy and money to try to educate and enlighten the latter, and that, born with superior qualities, he is meant for the enjoyment of the best things of the world. Mr. R. U. Sayce, in an interesting article in a recent issue of *Scientia*, controverts this complacent view of the civilized man.

His contention is : The civilized man has no inherent superiority over the primitive man. The superiority that is seen is solely due to favourable environments and contact with other, comparatively more civilized peoples. The urge to civilization is but a commonplace thing. Man is goaded to it in his search for food and to protect himself against enemies. The flora and fauna and the soil of the land are the determining factors of civilizations. Man's sole attempt is to establish an equilibrium with these. And when this is once done, he does not move further, unless they change or contact with other peoples is effected. "Important adaptations, however, almost inevitably follow if a hunting people learns to rely largely on a new animal of the chase, if a pastoral group acquires a new kind of domesticated animal, or if an agricultural community adopts a food plant that requires new methods of cultivation. . . . Still more important consequences ensue if a hunting or agricultural community adopts domesticated herds, or if a group of pastoralists begins to practise agriculture. In such cases people may be forced to complicate their activities and to widen their interests and experiences."

Thus grow civilizations blindly under the pressure of necessity, until they reach a very high stage when peoples become conscious of them and develop them along carefully planned lines with definite ideas of causes and their effects. Asia and Europe have developed numerous centres of high civilizations, because the environments were and are favourable—the different groups have come in contact with one another, soils are varied and rich, flora and fauna have all along been favourable. The hunting, fishing, pastoral, agricultural, industrial groups—all came in contact very early, thus giving a very complex

character to these Eur-Asian civilizations. Whereas the Australians had no such chance. "Since the Australians have inhabited an isolated region, which they have shared with an archaic flora and fauna, they appear to have missed the spurs to cultural progress in the way of contacts with other cultures not too different from their own, . . . When they came into touch with Europeans they had been isolated too long. European culture had moved on too far, and the contrasts had become too great for the Australian cultures to bridge the gap by borrowings and adaptations."

Apart from these favourable environments and cultural contacts with comparatively more civilized peoples, there is no inherent greatness or superiority in modern civilized man. The size of skulls and brains and the application of intelligence tests, familiar to Eur-American peoples and totally unfamiliar and uninteresting to these primitive peoples, do not warrant us to pass any judgment of inferiority on the latter. These peoples should be first of all given opportunities to be familiar with and to take interest in these tests, they must exert themselves to come out successful even as civilized men do. Before that we are not justified in their application to the Negroes and Australians. Again the average size of brain is got by taking into account the brains of highly cultured men as well as those of the peasantry. And to apply that average to the case of the Negroes and Australians, no individual of whom has ever enjoyed any opportunity of culture of any kind, is far from being fair and just. That these races can produce, under favourable conditions, great men of outstanding merit is borne out by facts of history.

Hence it is nothing more than a mere deplorable superiority complex which makes us attribute innate lack

of capacity to these primitive peoples. "Self-esteem and day-dreams," says Mr. Sayce, "are not adequate substitutes for scientific fact." To those who are proud of their superior cultures, it is far more glorious to enlighten these creatures of adverse circumstances than to kill them outright. Animals kill and devour, humans bring life and light.

WHAT ARE WE FOR?

Different answers are given to the question: What are we for? The noblest that is heard, specially in modern times, is: For humanity, for the good of all. To live a life dedicated to the welfare of humanity is indeed a very great achievement. To forget the little self, the centre and source of all ugly things, is difficult; to have in addition the positive element of universal love is very rare indeed. He who can have such a love partakes of divinity and becomes divine. He is the visible, moving God, the eternal ideal, towards which the whole human race is moving through beginningless time. He is the Buddha, the Christ, the Gauranga. Man calls him an Avatâra, God incarnate.

This is the ideal. Good. But how to achieve it? Is it by loving and ever widening the circle of love? Is it possible, is it practicable? Will not the little self, the Satan, intervene and spoil everything? Will it stop demanding the satisfaction of its cravings? If not, how to cultivate the divine love? If the start is rendered impossible, how to gain the goal? So the whole problem of life is the problem of these cravings, the sum total of which is the little self. What to do with these cravings? Three answers present themselves: Kill them; satisfy them to the utmost; gently guide and sublimate them--increasing love all the while. Go on through any of these

paths without looking right or left, and at the end there will remain nothing but love.

The first and the third answer are easily understood. The inner significance of the second is that by excessive indulgence they wear out or set in a strong reaction in the other direction. Nature, both internal and external, is so finely attuned to the highest, that every little, wrong step is promptly punished; or these little infringements go on accumulating and bring about a tragic crash at last. In either case Nature corrects and puts man on the right track. It is no use calling one path better than another, for the simple reason, "What is sauce for the goose is not sauce for the gander." Violent natures need violent remedies. Judges will differ to pass verdict on either the violent or the mild. We love and adore him who succeeds; and success depends on single-minded devotion to the chosen path and not on the path itself.

So man, if he really wants to be the Christ or the Buddha, has twofold duty to perform: he must go on increasing his love for others, and he must reduce his little self of personal cravings to naught either by weeding out or by sublimation. The first duty has a charm around it. It is pleasant and is lavish in rewards. And because of its affinity with the highest stage it has a halo about it. It leads man to public admiration. Hence he is naturally inclined to developing this side of his nature to the detriment of the other. And cases are by no means few where the development of the other side has been completely ignored. This is fraught with fatal results. It virtually kills the man by making him sickly sentimental, dangerous to himself as well as to society. This sentimentalism, this nervous titillation, at last takes

away even that love, rather the apology for it, for which the man staked all; and the poor being sees emptiness everywhere.

The fact is we mistake romance or a nervous pleasure derived from altruistic acts for real love. We are generally led to do good to others because, unknown to ourselves, we want to enjoy the pleasure derived therefrom. Lacking in self-control, we foolishly allow our little energy to dissipate, and make our life a mass of ruins. Our tendencies are generally out-going; and we run to help others without helping ourselves or without knowing what real help is and how to render that. Charities do not really help people; love and sympathy, as they are generally expressed, do not make them stand on their own legs. It is the severe virile aspect of our nature that really does good to others by inspiring them to cultivate and acquire the same in their own lives. At the back of every success will be seen the play of virility born of self-control. It is very difficult to acquire self-control, indeed the most difficult task; but without it nothing great, nothing abiding, has ever been, or will ever be, achieved. This is the stuff of which real life is built.

Hence this weeding out or sublimating of the little self is of far greater importance than the cultivation of what generally goes by the name of love. It is not a fact that we do not understand this. We do. But then we avoid giving emphasis to this because it is very difficult of attainment and does not lend itself so easily to public fame. But life without it is no life. All our love and sympathy for others may vanish at any moment, if they are not backed up by this virility. But one who has conquered the little self, can take the whole society with him to a much higher level than all the charities

and other expressions of so-called love can possibly do. If we stop our feverish anxiety of doing good to others and wait a little to crase the little self and to enthrone the higher one instead, and thus learn what real good is, we should see a better world in a shorter time. This is the bed-rock on which the edifice of love should be built. With it, love culminates in a Christ or a Buddha; without it, it degrades to worthless sentimentalism.

Life kindles life. If we really want to do good to others, we must ourselves be good first of all. And this is the only way to be good. Love, man has by nature; but these selfish desires must be fought manfully and subdued, to give love a free play. The world needs such lives.

WHY RELIGIONS ARE WRONGLY JUDGED

Noble things viewed imperfectly appear uglier than ordinary ones. That is why religion has become the target of so much criticism. There are grave reasons for viewing religion imperfectly. We have an ideal which is nothing short of perfection and we have a craving for that. But when we look to ourselves, or more correctly to a single phase of our being, we see an enormous heap of imperfections. Now religion comprises both these. It is at once the perfect ideal and its antithesis the heap—the struggle of the one to find its fulfilment in the other. It is at once the path and the destination, neither of which has any existence without the other. The ideal being perfection no one can possibly quarrel with that. So the quarrel centres round the other side of it. And as it has to deal with imperfections it is but natural that there would be much confusion and misunderstanding—these, not so much with reference to those who practise as

to those who try to understand them in their own light.

Everyone of us is conscious of a large number of shortcomings in ourselves, some of which are more prominent than others. And every sincere soul begins his struggle with these enemies first; and as he proceeds gaining more and more strength, other enemies come to subdue or to be subdued. Thus from the start to finish, at every stage of the fight, new forces keep on coming. But what sustains the fighter? It is the ideal, his devotion to it, which also grows with equal speed. This growth of the ideal with the progress in the struggle is a fact patent to the fighter and to those who are interested in him, but not to others, who missing this engage in quarrels. Thus we see, with one single individual the ideal varies with his progress—so much so that if we compare his ideal at the start with the one at a much later stage we might find it difficult to recognize it as but a developed stage of the former. How much more varied will be the ideals of all the individuals of humanity in their different stages of progress? In our bigotry we fail to understand this and create confusion where there is none.

Religion, the striving after the Perfect, is indeed the noblest thing; but because we fix our eyes on one or other of the points continuously moving towards infinity forgetting the more important factor of the movement forward, we find religions ugly and debasing and at variance with one another. We must judge means as means and with reference to the end, and not as the end nor apart from it. When we talk of religion in the plural we mean these various means; and when in judging them we apply the

standard of the ideal end, we do violence to them. We cannot expect them to be perfect. They are suited to different individuals, at best, to different groups of people. As they progress, meaningless rites and ceremonies assume meanings, gospels shed new lights. Cut off from the connecting links, most things of religion have no meaning. But that is no fault of theirs; they must be viewed in the proper perspective.

When we go to judge Christianity or Hinduism, we do not really know what we are going to judge; for each of them has so many stages and truth has been spoken of from so many angles of vision for its followers in different stages of progress, that all criticism seems to be rash and unwarranted. We are either to judge them by the ideal stage, in which all of them speak the same language; or to judge the individual followers according to their mental make-up and circumstances and with reference to the ideal. In either case no sincere critic can possibly have anything to complain. Read any criticism of religion and you are sure to find that the critic means a particular point in or a phase of religion and that he views it just from the wrong angle of vision or from all points of view except the right one. Relative beings as we are, we have no absolute standard to judge by, nor any fixed unmoving permanent thing to pass judgment on. We are compelled by our very nature to judge relative things relatively. This being so the wisest thing to do is to forgo our own standard of judgment and to substitute in its stead the standard of the struggling individual, the fighter, whom we run to judge. If we can do this, we are sure to find beauties in every religion.

REVIEWS AND NOTICES

BUDDHISM: ITS BIRTH AND DISPERSAL. By Mrs. Rhys Davids, D.Litt., M.A. Messrs. Thornton Butterworth, Ltd. 15, Bedford Street, London, W.C. 2. 256 pp. Price 2/6d. net.

This is the second, revised and enlarged, edition of the book coming out again after twenty-two years. And the readers might well be sure that a punctilious author of the type of Mrs. Rhys Davids had not let it pass through the press without bringing it up to date and incorporating in it what might be called the very bee in her bonnet, viz., the true nature of the mandate of Gotama Sâkyamuni. Years of study and research have revealed to her a great truth which was almost completely buried and lost to humanity. What Sri Ramakrishna intuitively got and Vivekananda guessed from scant data, then available, she has laid bare with facts and logic, which give her hypothesis the dignity of a proved theory. That early Buddhism, the one that was really preached by Buddha and his 'co-workers', was an extension of Vedântism; that it was not nihilistic but believed in the Self, which is the real Man behind his body and changing mental modes; that it was not pessimistic in tone but preached the robust optimism of Upanishadic Ananda or Bliss; that it did not preach negative virtues, which Sri Ramakrishna and Vivekananda could not tolerate, but urged mankind to exert their best to achieve the permanent Most through a progressive, continuously realized More—are now slowly coming to light through the labour and devotion of a few, small groups of men and women, among whom the place of Mrs. Rhys Davids is unique.

Being and Becoming go hand in hand. To feel pure Being, to grasp It, so to say, "introversion" to a certain degree is necessary; Dhyâna or Jhâna is thus a necessity. But to feel Being in the Becoming and *vice versa*, to have and enjoy this vision and help others in this, is perhaps the real way out of sufferings of all sorts. To transcend sufferings, later Buddhism naively cut the Gordian knot by strangling this sufferer. Fortunately for us doctors do not practise that way.

Mrs. Rhys Davids has raised an important doubt regarding Gotama's home-leaving antecedents, which should require serious attention of those who are working in the same field of research. A mysterious twilight of supernaturalism has been cast over many of the acts of saints and prophets, not excepting the Buddha. The sight of disease, dotage and death and of the saint and the consequent revolution in his brain have an unnaturalness about them. To establish this, which for want of sufficient data in hand cannot be dismissed as a myth, it was thought necessary to bring up the Kshatriya scion in that effeminate way which text books on Indian history tell us. Again it is highly probable that he had no idea of breaking away from Brâhmanism and creating a new sect or religion that would antagonize the mother church; he was satisfied with bringing to the doors of the many what had been kept secret by the few Brâhmanas and with showing an easier path of realizing that, viz. through Karma-yoga. The data actually adduced and hints thrown out to future research scholars for elaboration and deeper search seem to be weighty enough to oppose effectually the monkish tradition.

The book is written in a popular way, so different from her usual style in which readers should always be prepared to find something learned and intricate.

INDIAN IDEALS OF WOMEN'S EDUCATION. By Bhagavan Das, M.A. Theosophical Publishing House, Adyar, Madras, India. 35 pp. Price four annas.

The author would educate the young generation for a set purpose. His motto is in the language of Principal Kilpatrick of the Columbia University: "Tell me what sort of civilization you want, and I will tell you what sort of education you should give to the new generation." And the author's fundamental values of life are "Truth and Beauty and Goodness, and through these Happiness." According to him, ". . . states and governments . . . are *merest means*. . . The happiness of the home is their *end*. The family home is the heart of the state; and in that home, the woman is the heart, the

man the head, and the children the limbs.

'And it is the heart and not the brain
That to the highest doth attain.' "

He is inclined to say that man is intended for bread-winning and "all the competitive battling of life, and woman for 'house-keeping' and 'home-making', reserving "her vital powers for the great toil and travail of maternity, without which the race perishes." The following translation of a *Raghu-vamsa* passage quoted by the author is illustrative of his ideal of Indian womanhood: "The two spouses are, to each other, not only husband and wife, but also friend and friend, brother and sister, father and daughter, son and mother, sovereign and counsellor, teacher and pupil." That is the true kind of education for our women which will lead to this desired end. This little book speaks volumes. We need to ponder over what he says.

ANCIENT SOLUTIONS OF MODERN PROBLEMS. By Bhagavan Das, M.A. *Theosophical Publishing House, Adyar, Madras, India.* 70 pp. Price eight annas.

Here in this book readers will find an estimate of the modern civilization side by side with that of the ancient Aryan civilization of the Vedic and Purāṇic Rishis. When a good man earnestly seeks good of the whole world and finds it being persistently and organizedly opposed and made increasingly worse, he gets exasperated. And when such a person writes or speaks, he does so rather violently but never with a sting. Dr. Das, speaking of the ills of modern civilization, has exactly done the same. But in all fairness to him it must be said that he has not made a single false statement, nor has he exaggerated. He has simply put together facts of the dark side of the civilization, and that too in the language of the products of that culture, and has not given us the bright side, his aim being reform of unworthy things and not praise of worthy ones. But one does not mind the gruesome picture when one sees the intention and good will of the author below the surface. His solutions of the modern problems are bold and thorough, brooking no compromise whatsoever. He wants all India, if it wants peace seriously, to accept Varna-ashrama Dharma—not the one based on birth, but the true type based on qualifications of men concerned—, the teachers having the power and authority of deciding what class a man, after undergoing the cultural education in

a Gurukula, should belong to. He is against Varna-sankara, i.e., his Brāhmanas, or men of wisdom, the leaders, will have none of pelf and power and enjoyment but must be content with honour alone; his Kshatriyas or the executive and the protectors will have power but not the other three viz., honour, wealth and enjoyment.

The author seems to be conscious that his ancient ideal has but little chance of being accepted by the world. But then he finds no other solution of the many ills that the world is groaning under. He does not think it altogether a Utopia, for, says he, by education for peace and not for war and by legislation for the same purpose, it is not at all impracticable to bring in that ideal golden age. He is, however, not for a thorough repudiation of the modern culture; he is for a synthesis, the basic culture being the ancient Aryan one. India may do well to hear the old savant, even if she may not follow him.

WOUNDED HUMANITY. By Barindra Kumar Ghosh. *To be had of the author, 54A, Amherst St., Calcutta.* 96 pp. Price Re. 1.

The book does not treat of all humanity, as many would expect from the title of the book, but of Indians alone and their destiny. S. J. Ghosh is now a changed man. It is refreshing to find him say: "Dharma is truer to India than politics, the inner man of purity and self-denying love more real to her than the outer one of subtle political intrigue and violence." He has thrown the important political movements and their leaders into his weighing machine and found them all wanting—in fact he has lost faith in politics and nationalism. To him men are not nationals but human beings. Swadesi, terrorism, communism, fascism—all seem to have lost their charms for him. India stands for Spirit and her material freedom is a means to this grand end. He reduces the Indian (political) problem to one of mass problem and his solution is: "Give the masses real education; relieve them of the mass mind, which is as bad as brute mind." And how would he educate them? He says, "Self-reliant groups of workers settled in the midst of villages as so many co-operative groups of model farmers and factory runners will be our schools. They will support themselves, add to the supplementary earnings of the villages and teach them in their leisure time. These factory-schools and farm-schools

will be knit together in a co-operative bond of fellowship and federated into a university of their own and will go to form a huge army of national workers." He prays to our political leaders to "cease to create a vagabond army of political missionaries out of our earnest and selfless young men."

Buddha and, in fact, all great prophets tried their best to win over extremists to the golden mean. But have they succeeded? It

is easier for man to go from one extreme to another than to follow the middle course. The author, we are afraid, is not an exception to this general rule. His constructive programme is, however, worth attempting. Small farms and factories in villages of the above kind, if started and tenaciously stuck to, will go a great way in *building the nation*, if we really mean anything by the phrase.

NEWS AND REPORTS

SRI RAMAKRISHNA CENTENARY AN APPEAL

Ninety-nine years ago India, the motherland of a galaxy of saints and sages of the first magnitude, in keeping with her ancient tradition, presented to the world one of the fairest flowers of the human race in the person of the poor Brahmin boy of Kamar-pukur, the saint of Dakshineswar, known to different quarters of the globe as Sri Ramakrishna. We need scarcely say much about this Prophet of the Harmony of all Religions, who in the estimation of many of the greatest savants of the East and the West was a Superman of unique personality. In the words of one of the greatest thinkers of the modern world, he was the "consummation of two thousand years of the spiritual life of three hundred million people"—a great symphony "composed of the thousand voices and the thousand faiths of mankind."

With a view to propagating the soul-stirring teachings of this great World-Teacher to the farthest corners of the earth, it has been decided that his birth centenary which falls in the year 1936, should be celebrated in all places in a befitting manner. A comprehensive Scheme for the Centenary celebrations all over India, Burma, Ceylon, Federated Malay States and other places in Asia as also in Europe, Africa and America has been adopted in a public meeting held at the Belur Math on November 25, 1934. It includes, among other things, a proposal to start under the Ramkrishna Mission a nucleus of a Central Fund to help its humanitarian activities in times of flood, famine, pestilence, etc., Mass Education on vocational and industrial lines and the

starting of an Institute of Cultural Fellowship.

To work out the Scheme a strong Working Committee, an Executive Committee and a number of Sub-Committees—have been formed.

The membership of the General Committee of the Centenary, carrying important privileges, is open irrespective of caste, creed or nationality, to all who will sympathise with the objects of the Centenary and pay the minimum fee of Rs. 5/- (Rs. 3/- for students) for India, Burma and Ceylon, and £ 1 or \$ 5 for foreign countries. To materialize the Scheme in full, it has been estimated that about ten lacs of rupees will be required.

We appeal to the generous public of all sections and communities in India and abroad to enlist themselves as members and also to contribute liberally to the funds of the Centenary, so that we may be able to carry out the Scheme in all its details and thus pay our respectful homage to the great World-Teacher, Sri Ramakrishna.

All contributions sent to any of the following addresses will be most thankfully received and acknowledged:

1. The Treasurer, Sri Ramakrishna Centenary, P. O. Belur Math, Dist. Howrah.
2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
3. The Manager, Udbodhan Office, 1, Mukherjee Lane, Baghbar, Calcutta.
4. The Central Bank of India, Ltd., A/c. Sri Ramakrishna Centenary, 100, Clive Street, Calcutta.
5. The Bengal Central Bank, Ltd., A/c. Sri Ramakrishna Centenary, 86, Clive Street, Calcutta.

(Sd.): Swami Akhandananda, Rt. Hon'ble Sir Tej Bahadur Sapru, Kt., Mr. M. R.

Jayakar, Sir Lalubhai Samaldas, Kt., Swami Vijnanananda, Dr. Rabindra Nath Tagore, Pandit Madan Mohan Malaviya, Babu Rajendra Prasad, Sir P. C. Ray, Kt., Justice Sir M. N. Mukherjee, Kt., Sir Badridas Goenka, Rajah Sir Annamalai Chettiar, Kt. of Chettinad, Sir C. P. Ramaswamy Iyer, Kt., Dewan Bahadur Sir Alladi Krishna-swamy Iyer, Kt., Sir S. Radhakrishnan, Kt., Raja Sir M. N. Ray Chaudhury of Santosh, Mr. U. Set, Rangoon, Mr. Shyama Prasad Mookherjee, Mr. S. W. Dassnake, Ceylon, Mr. S. L. Patta Wardhan, Mr. K. Natarajan, Mon. Romain Rolland, Rao Bahadur Hazarimul Doodhwala, Sir Hari Shankar Paul, Kt., Raja Velugoti Sarvagnya Kumar Krishna Yachendraluvaru of Venkatagiri, Mr. F. J. Ginwala, M.A., LL.B., Solicitor, Dr. Sir Nilratan Sircar, Kt., Justice S. N. Guha, Justice D. N. Mitter, Mr. N. C. Kelkar, Swami Suddhananda, and Swami Virajananda.

SWAMI SIDDHATMANANDA'S TOUR

Swami Siddhatmananda has been touring in the Andhra province for the last one month. The main purpose of the tour is to popularise our literature among the people, in which mission he has been very successful so far. He has already visited Berhampore, Gopalpur, Chatrapur, Chicacole, Vizianagram and Vizagapatam, and in almost all of these places he delivered lectures and gave discourses on the ideals of Vedānta and of the Ramkrishna Mission. He also held private conversaciones to explain religious questions to such as approached him at the place of his residence. Some of the subjects of his lectures were "Religious Problems of the Present Day," "Hinduism and Sri Ramakrishna," and "Harmony of Religions." The last one was delivered at Vizagapatam Town Hall with Sir S. Radhakrishnan in the chair. The Swami is expected to extend his tour further south and we are sure his travel will be availed of by many to get enlightened on religious topics and on the ideals and activities of the Ramkrishna Mission.

ARTS AND CRAFTS EXHIBITION AT SRI RAMAKRISHNA MATH, BOMBAY

Sri Ramakrishna Math, Bombay, held an arts and crafts exhibition in connection with Swami Vivekananda's Birthday Celebration this year. Mr. M. R. Jayakar who opened the exhibition on Sunday, February 10, in the course of his speech said: "As a lad

I used to get the *Prabuddha Bharata* from my grandfather who was a Sanskrit scholar and a subscriber to the journal. The *Prabuddha Bharata* has rendered signal service to the country in that it has made abstruse Vedānta philosophy popular and a living faith and has brought home to every educated Indian the glorious mission of our motherland."

Speaking of the Swami Vivekananda and his message to his countrymen he referred to a beautiful incident in his life: "One of my friends was travelling in the same boat with the Swami. One day he was reading an old Sanskrit book and the Swami who was strolling on the deck chanced to peep in and seeing him reading a book, asked him what he was reading. My friend replied, 'It is said that forgiveness is the true ornament of a hero.' The Swami cried out, 'Stop, stop, first be a hero and then practise forgiveness.'" Mr. Jayakar exhorted the youths to follow in the footsteps of the great Swami and to cultivate courage and manliness.

SRI RAMKRISHNA MISSION ASHRAMA, SARGACHI

Sj. Satis Chandra De, Headmaster, Maharaja K. C. M. High School, Shusang, Mymensingh writes:

I visited this Ashrama in January last for the second time after a lapse of 12 years. It gave me great pleasure to see how the Ashrama work has progressed in various departments during these twelve years. The two storied temple, the School House, the Charitable Dispensary building and a tube well which supplies excellent water to the Ashrama and its neighbourhood are new additions which have entirely changed the view of the Ashrama. What strikes me most is the interest the Mohammadan population takes in the Ashrama, though a Hindu institution, which shows that the days of real union between these two great sections of the nation are not far distant. The new Dispensary building owes its existence entirely to the charity of a large-hearted Mohammadan gentleman named Haji Mohammad Yusuff of Beldanga, who offered to build this pucca building hearing of the great inconvenience due to want of accommodation felt by the large number of patients who daily throng to this Dispensary. May the everlasting blessings of the Lord be on him.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*America,
November 4, 1899.*

On Thursday evening, Swami came in when two of us were talking earnestly ; so he joined in, of course. For the first time he talked of defection and disease and treachery. Amongst other things, he said he found himself still the Sannyâsin, he minded no loss, but he could be hurt through defection. Treachery cut deep.

The details of this Boer War are terrible to me. Strange how the fate of a nation overshadows a man's Karma, and brings a man like General White to disaster ! Not England, but Victoria, says the Hindu, won the Empire ; and even so today, in a detail like the Boer War, no greater than so many that have gone before, no man can foretell the results, for they will be governed by the fact that a new star has appeared in the sky of Destiny. By this, and not by any force of arms or numbers, or any visible factor whatever, even the very greatest of men seem like blind pawns on the chess-board of time, don't they ? The hand that moves them is unseen ; only a Prophet's eye now and then catches a glance of the reason ; and he who is dashed to pieces in the game seems the only one who is not befooled.

When Swami was talking of Krishna and Rukmini, he said something of the double strain in us of preference and approval. Of how often we give way to desire, and of how our only guide should be the good. Therefore, the wise man is he who likes nothing, and witnesses all. Men find it easy to play part of life, but something holds the heart captive, and there they do

not play. Let the whole be play; like nothing; act a part all the time. Again he talked of Umâ and Siva. As he says, "It beats all mythology hollow." Speaking of Siva he said, "Young is the Guru, old is the disciple", because in India the man who gives his young life is the true Guru, but the time for learning religion is old age. And then he commanded us to offer all we did to Siva, the only protected soul in the universe. Umâ, speaking to the Brâhmin said, "Why should He, the Lord of the Universe, dwell in a grave-yard?"

At lunch time I laughed and said that your letter spoke of your wanting 'nothing and nobody'. Swami looked up and said, "No, she doesn't, that's right. It's the last stage one comes to. The beggar must look for alms and rebuffs; but for him who asks nothing, there are no rebuffs." He said he had been reciting the hatred of Fame and Wealth all his life, but he was only now beginning to understand what it really meant.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

One day Haladhâri, the cousin of Sri Ramakrishna, remarked to him, "Can one get spiritual elevation by worshipping a Tâmasika form? Why do you bestow so much attention on the worship of Kâli?" Sri Ramakrishna did not answer him then: but he was pained at the disrespect shown to his favourite Deity. He at once went to the Kâli temple and asked the Divine Mother with tearful eyes, "Mother, Haladhâri is a scholar, versed in the scriptures, and he says Thou art possessed of Tâmasika attributes. Art Thou really so?" The Mother Herself enlightened him on the point. With a heart full of joy he ran to Haladhâri who was engaged in the worship of Râdhâ-Govinda. Excited, he at once climbed on his shoulders and exclaimed, again and again, "Dare you call my Mother Tâmasika! Is She? No. She is everything. She has all the three Gunas; again She is full of Sattva alone!"

*

One day Haladhâri cast aspersions on the truth of Sri Ramakrishna's God-

visions and said on the authority of the scriptures that God is beyond the reach of the human mind. That gave rise to grave doubts in the mind of Sri Ramakrishna. He thus described his feelings and the subsequent experience to one of his disciples, Swami Premananda: "I asked myself the question: Are the various divine visions which I have had and the words I have heard from the lips of the Mother Herself all false? Have they been mere fancies of my mind? Is it that I have been deceived by the Divine Mother? To me the very thought was painful and blasphemous. I was greatly perplexed. With sobs I prayed to the Mother: 'How couldst Thou have the heart to deceive me like that because I was a fool?' A stream of tears flowed from my eyes. Shortly after I saw something like a volume of mist rising from the floor and filling the space before me. In the midst of it appeared a fair face, calm and highly expressive, with a flowing beard. Fixing its steady gaze upon me the figure solemnly said, 'Well, remain on

the threshold of relative consciousness !” Repeating this thrice the face gently disappeared in the mist, which also dissolved. This vision reassured me.”

*

Referring to some mental states of God-realization, Sri Ramakrishna often said, “No sooner was one state transcended than another took place. Before that whirlwind, the sacred thread was blown away. Not only that, even the wearing cloth hardly remained. Sometimes I would open my mouth—the jaws touching, as it were, the heavens and the nether worlds—and earnestly cry, ‘Mother!’—thinking I must pull Her like a fisherman hauling fish with a drag-net. Oh, through what states of mind I passed in those days! Everyone thought I was mad. A slight stimulus from outside stirred the depths of my spiritual consciousness. Even a street girl appeared to me as Sita, going to greet her victorious husband. One day I saw an English lad standing cross-legged against a tree. Immediately the thought of Krishna was suggested to my mind, and I went into deep meditation. At one time I would roam in the temple premises with a bamboo on my shoulder. At another time I would feed a dog and eat the leavings. The idea of caste lost all meaning for me. A low-caste man sent me a curry cooked by his wife, which I ate with relish. In the Panchavati I would sit in deep meditation with my body perfectly still—losing all consciousness of the outside world. At that time, for want of proper care, my hair was matted. Birds would perch on my head and peck the grains of rice left there during the time of worship. Often snakes would crawl over my motionless body—and neither I nor the snake knew it. Oh, what visions flitted past my eyes, day and night!”

About his wonderful experiences of this period he said again: “As I sat down to meditate, I would find a Sannyâsin emerging from my body with a trident in hand and directing me to concentrate my mind on God, leaving aside all other thoughts. He threatened to plunge his weapon into my body if I did not do so. When the Pâpa-purusha (the personification of sin) came out of my body, it was the same Sannyâsin who killed him. When I wished to see some deities in distant places or participate in religious chantings held far off, I would see this shining figure step out of my body, go along a luminous path to those places, and re-enter my body after fulfilling the particular desires.”

*

On another occasion he said, “A young Sannyâsin exactly resembling me would come out of my body and instruct me in all matters. At those times I might retain a little outward consciousness, but more often I lost it completely in my absorption in watching the movements of this strange person. When he re-entered this body, I recovered my normal state.”

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“The ordinary man could not bear a fraction of that tremendous fervour, his body would be shattered by a quarter of that emotion. I could forget my indescribable pangs only by seeing the Mother in some form or other for the greater part of the day and night. Otherwise this body could not have survived. For six years these eyes remained wide open—not a wink of sleep visited them. I could not close the eyelids, however much I might try to do so. I had no idea of time, nor of the body. When the mind, at rare intervals, came down to a lower plane and I had a faint idea of the body, a

shudder of pain would pass through me at the thought that I was going mad. Standing before a mirror I would put my finger into my eyes to see if the eyelids would close, but they would not. Horrified, I would often burst into tears and pray, 'Mother, is this the result of praying and wholly surrendering myself unto Thee? Ah! Thou hast visited me with a fell disease!' But the next moment I would say, 'Let it

be as Thou wishest. Let this body go to pieces, but leave me not. Reveal Thyself to me, be kind to Thy helpless son, O Mother, I have taken shelter at Thy lotus feet. Thou art my only refuge.' As I prayed thus, my mind would again be stimulated, this body would seem a trifle, not worth thinking about, and the blissful Mother would appear before me and console me with Her gracious words."

PROBLEMS OF THE DAY

BY THE EDITOR

I

There is a world-wide chaos and distress in the modern life and its conditions. Men of deeper understanding are alive to the fact and consider it a deplorable state of things around us. Some declare that the present-day conditions of life are crushing the very soul out of humanity. Firstly, the economic conditions all the world over are extremely depressing. A great politician like Mr. Lloyd George observed in 1938 about the present economic conditions in general: "The existing industrial, financial, and economic order, with its *blind and cruel greed*, with its extravagance and its poverty, its luxuries and miseries, its waste and its chaos, with its tens of millions of workers reduced to eating the bread of charity whilst the *riches of Providence are rotting in the fields because they are not permitted to reach the needy*; with its slums where no humane man would house his cattle, with nations *organizing to starve and slaughter each other*—this system has been tried and found wanting." Such maladjustment in the economic order has brought in its train

numberless evils in society. We have both knowledge and power to improve our economic conditions in general. But a world-wide policy of self-aggrandizement has made us dead to the supreme necessity of economic well-being of the world. No amount of economic plans can solve the problem of poverty unless there prevails a genuine sympathy for the starving millions. In the present political civilization the greatest problems of the day are, according to Prof. Crew, those that relate to spiritual as opposed to material adjustment. The most practical scientists of today affirm that unless there is an ideal towards which all scientific pursuits should be directed, Science will be, as it has already become, the tool of the tyrant. Therefore, all industrial developments must no more tend towards the ever-increasing lust for power. Otherwise the economic crisis will go on blazing like wild fire until it consumes the whole world.

Secondly, the menace of the mechanical mode of life in the present Machine Age. The general tendency today is to lay more importance on quantitative attainments than qualita-

tive. Consequently, we attach more value to the things that yield much economic and material profit, in preference to those that are more educative and elevating, hence more gainsome for our life in general. This is why average people run after artificial enjoyments more than the free gifts of Nature. The boisterous and mechanical mode of habits is the order of the day. Even those who can be more happy and prosperous in their villages hanker after the urban life and its pernicious conditions. As a result, there is today a mania for living in gorgeous surroundings. There is a mass hatred for living the simple and wholesome life in so-called civilized societies. In industrial towns and cities, there is an intensive competition for a fashionable living. People are sometimes reckless in spending beyond their means on this account. Naturally, the main trend of our life today is more or less uncomfortable. Because we are now the slave of the machine, we have lost the contact of Nature around us. In cities and towns average men and women have hardly any chance of enjoying natural scenery. Those who can afford to enjoy the bounty of Nature are indifferent to it, or steeped in the pleasures of the urban civilization. The result is that there is an extensive brutalization of human nature. The moral outlook is very low and men are rushing to and fro either for material gain or for gross enjoyments. "Modern scientific civilization," says Dr. Van Dusen, "has tended to shut man off from living contact with his parent, the world of nature—its immensities, its grandeurs, its austere indifference to him and his petty achievements, its beauties, its benefactions, its fascination; no longer can the 'starry heavens above' give him their message. It has walled him within the artificial

confines of a machine-dominated life and fostered in him an illusory security and self-sufficiency. It has herded him into vast impersonal aggregates of swarming humanity where he is debarred not only from contact with nature but from the normal amenities of friendly association with his fellow-men."

Thirdly, there is a wide-spread struggle for power. This is the reason why we are so restless and feverish in temper. Not only nations but individuals also are at war with one another. Dr. L. P. Jacks writes in one of his books: "The main feature of political civilization is the *struggle for power*, between nation and nation, or between class and class. That struggle takes two forms. First, there is the struggle to *gain* power while nations or classes are extending their conquests; and then the struggle to *keep* the power which has been won, and save it from being encroached upon by the others, who have done the same thing. At this second stage of the struggle we get what is called the 'balance of power', the most unstable kind of balance under the sun." The League of Nations finds it well-nigh impossible to bring about a settlement of affairs from the political point of view. "In asking these power-loving nations," says the same author, "to give up some portion of the power they have so long fought for, and shed so much precious blood to win, we are asking them, as it were, to give up their very nature, almost their very souls. And that is more than they can do. There is no Government in Europe or America at the present day which would not be instantly wrecked by the political forces behind it if it were to surrender any considerable portion of its territory, its wealth or its power. No party Government dare do such a thing. The more

you look into that, the more clearly you see how immensely difficult it must always be to make a League of Nations out of a political civilization." We cannot, in fact, conceive of any political system which can ever spread the gospel of peace and good-will to mankind as a whole. Neither politicians nor so-called religionists can hardly bring about a new order of things which can further the cause of world peace. We need to discover a culture that can make men feel a community of nations. The political outlook should be changed and turned towards a spiritual ideal. The sooner the political civilization beats its retreat, the better is the future for mankind. It cannot be said that politics will ever be absent from the affairs of mankind. Nor can we affirm that war will cease to exist in the world. But that the ideal of a cultural civilization is needed to-day can hardly be termed Utopian. The exploitation of the world by political power must go gradually if mankind want a better state of things. Political power must remain in its own province. If it be the most potent factor of any civilization, that civilization must sooner or later fall to pieces.

Lastly, the system of education that is imparted today has much more bearing on the political life of a nation than on the cultural side of man. The cause of real education suffers when it is not based upon broad principles of life. Modern education needs it badly. It has failed to give men a higher ideal of life both individual and collective. It is too expensive with minimum results of benefit to one's mind and soul. In schools and colleges students are taught distorted truths with a narrow nationalistic outlook. How can we expect international compacts, if young men and women are so trained from their early career as to be prejudiced against

a particular nation or nations? How can mankind move towards world peace, if a rising generation be taught on principle the things of hatred for a particular nation or a religion? The present method of education proves a stumbling block against the free growth of a man's individuality. So, if we want to turn the tide of a political civilization, education must, first of all, give up its narrow grooves. It needs to be founded on the principle of human unity and brotherhood. It should be aimed at a definite and higher goal of life. Some great educationists feel the supreme necessity of having education and religion linked together. It is not impossible to make a synthesis of all principal religions and to teach men the ultimate goal of their life. Besides this there cannot be two opinions about the cultivation of moral virtues—which is equally necessary for men of any denomination. These steps, if taken in schools and colleges in right earnest, will prove a great boon to humanity as a whole.

II

Various movements are set on foot for promoting the cause of mutual understanding both in the East and in the West. They mean to create newer avenues of thought and activity so that men may be in peace with one another. They are devising plans for bringing about an atmosphere of co-operation. The International Institute of intellectual co-operation has recently published a book containing two open letters between Professor Gilbert Murray and Poet Rabindranath Tagore. The letters, apart from their literary value have a good deal of common interest both for the people of the East and for those of the West. Professor Murray looks to the thinkers of the world "to stand together, not in

one nation but in all nations, reminding all who care to listen of the reality of human brotherhood and the impossibility of basing a durable civilized society on any foundation save peace and the will to act justly." He points out how the differences of opinion, habit and thought have led us to a blind temper of competition. He emphasizes how our mutual wrong judgment has made us prejudicial to the interests of human liberty and peace. "All generalizations," says he, "about whole nations or groups of nations are superficial and inaccurate, even when made by scientific students without personal bias. And most of these actually current are made by prejudiced and utterly unscientific partisans. People talk loosely of the difference in character between "Nordic" and "Latin" nations, or, in still looser phrase, between 'East' and 'West', violently denouncing the one and praising the other. Even when there is no actual prejudice at work, the comparisons, though sometimes suggestive, are never exact. For one thing, neither side of the comparison is uniform: every German is different from every other German, every Italian from every other Italian: nor can you make any single statement that will be true of all Indians or of all Englishmen." The learned Professor suggests that the first step towards international understanding must be a recognition that the national habits of a particular people are not the unfailing canon by which those of other peoples must be judged, and that the beginning of all improvement must be a certain reasonable humility. Poet Tagore in his reply to the former observes, "Like yourself, I find much that is deeply distressing in modern conditions, and I am in complete agreement with you again in believing that at no other

period of history has mankind as a whole been more alive to the need of human co-operation, more conscious of the inevitable and inescapable moral links which hold together the fabric of human civilization." He affirms that a spirit of international collaboration should be based on the ideal of the spiritual unity of man and that we must use our social strength, not to guard ourselves against the touch of others but generously to extend hospitality to the world, taking all its risks however numerous and grave.

III

The unity of the modern world can advance to a certain extent on the basis of spiritual integrity of man. Sir Radhakrishnan said in his Jowett lecture in London about four years ago: "We need a spiritual outlook which will include in its intention not only the vast surging life of economics and politics but the profound needs of the soul. The real character of a civilization is to be gathered not so much from its forms and institutions as from the values of the spirit, the furniture of the mind. Religion is the inside of a civilization, the soul as it were of the body of its social organization. Scientific applications, economic alliances, political institutions may bring the world together outwardly; but for a strong and stable unity the invisible but deeper bonds of ideas and ideals require to be strengthened. In the work of rebuilding the human household, the rôle of religion is no less important than that of science."

It is impossible in the very nature of things that one set of doctrines should be accepted by all mankind. Nor can we conceive of any single system of thought that will fit in the varied constitutions of men. Long before, Swami Vivekananda made it

clear to those who cannot tolerate the principle of variety in life. Perfect unity is impossible in the very nature of the universe. It will never dawn among nations or individuals. Nor is it desirable, because it would mean a complete check of all progress in life. What he meant is clear from one of his lectures: "I do not mean any one universal philosophy, or any one universal mythology, or any one universal ritual, held alike by all; for I know that this world must go on working, wheel within wheel, this intricate mass of machinery, most complex, most wonderful. What can we do then? We can make it run smoothly, we can lessen the friction, we can grease the wheels, as it were. How? By recognizing the natural necessity of

variation. Just as we have recognized unity by our very nature, so we must also recognize variation. We must learn that truth may be expressed in a hundred thousand ways, and that each of these ways is true as far as it goes."

So, instead of talking glibly about universal brotherhood or world peace, is it not better for us to look more to the principle of toleration? If we can at all help in the progress of the world, we can do it to a great extent by this effective means. Co-operation will grow automatically on the basis of sympathetic understanding. If variation be the law of the world, what greater way is left for mankind to promote the cause of mutual love and peace than toleration?

THE REAL NATURE OF MAN

BY SWAMI RAMAKRISHNANANDA

Every object in this world has peculiar characteristics of its own. They distinguish it from others and give it its individuality. These characteristics which give it its individuality are called its nature. So if one knows the nature of an object, one knows the object fully. Such knowledge of an object is called true knowledge. To have a true knowledge of an object, therefore, one must know its nature. This nature manifests as attraction and repulsion. It likes to acquire something and repulse certain other things. With some it is, so to say, eternally bound in love and with some others it bears eternal hatred. All objects are divided into two classes, viz., inanimate and animate objects. Even among inanimate objects we find these forces of attraction and repulsion. As

for example darkness is compatible with darkness and not with light. Thus objects of similar nature combine and not those of contrary natures. Watery things do not get mixed with oily substances because their natures differ. Watery substances get mixed with watery substances, and oily substances with oily substances. Even in the vegetable kingdom one finds these forces of attraction and repulsion. Air, light, and water are liked and absence of water, extreme heat, and darkness are hated. A creeper which subsists on water, light, and air tends to grow in that direction where it can get the light of the sun; try however much, you will not succeed in turning its direction towards shade. If you put it today in this latter direction you will find the next

day that it has turned its course towards light. Its nature is to love sunlight and hate shade or darkness. So there is no doubt that both inert matter and the vegetable kingdom are swayed by attraction and repulsion.

It will not be too much to say that the animal world also is guided by these two forces of attraction and repulsion, of love and hatred. Cows and other herbivorous animals take green grass, creepers, and leaves, but carnivorous animals, like tiger etc. are not fond of these. Every animal is guided by these likes and dislikes and we have to fix their nature by these likes and dislikes.

Though we see two forces, love and hatred, yet in reality they are but the two aspects of a single force, love. It is because we like light, we hate darkness, the reverse of it. So as hatred is also due to love, we have to say that hatred is nothing but another aspect of love. Love attracts, hatred repels; so love is something positive while hatred is something negative; in other words, love is a reality while hatred is unreal. So the nature of everything is love. What one wants is his nature and what one hates is contrary to his nature. Fish want to live in water and so it is their nature. Again life out of water they hate, so it is contrary to their nature.

Likewise, if we examine human nature we find that it is also made up of love and hatred. Love for happiness and hatred for misery, who does not possess? Similarly everyone is seen to love life and fear death. Again an intelligent man ever thirsts after knowledge. He hates ignorance even as the sun hates darkness. His nature is to love knowledge and hate ignorance. From these likes of his, we easily find that his nature is happiness and not misery; life is his nature and not death; and again knowledge is his nature and not ignor-

ance. Enjoyment is bliss, life is existence and knowledge is consciousness. So the Rishis arrived at the conclusion that man's true nature is Existence, Knowledge, Bliss Absolute.

If man is Existence, Knowledge, Bliss Absolute, it follows that that which undergoes change or destruction is not man. The embodied individual undergoes birth and death, and so is not the real man. So also he who works and thinks, he who is the agent and the knower is not the real man, because he does not exist in deep sleep; for that which is existence itself can never be destroyed or become non-existent. So the seers say that the real man is beyond the five Koshas (physical sheaths). The man who is circumscribed by the five sheaths is only an apparent man. The real man, because he is not limited by the five sheaths is infinite, all-pervading, greater than the greatest. This is the conclusion of the Aryan Rishis.

Though man in his real nature is Existence, Knowledge, and Bliss, yet all men think themselves as having name and form, as Mr. or Mrs. so-and-so, possessing attributes, subject to death, and are satisfied with this view about them. They do not look as being eternal, without parts, and full of bliss. Like pots and other objects, they too are destructible, subject to their environments, tossed to and fro by happiness and misery, ever craving—objects of pity. All their energy is spent up in eating, drinking, and sleeping, and they are ever subject to fear. If anyone among them wants to lead a different life, he has to give it up at once, seeing the attitude of his wife, children, relations and friends. So this world has been going on unbroken from time without beginning with these people wholly addicted to eating and drinking. Only now and then at great intervals, a few

individuals raise their heads high above the billows of the world and call out at the top of their voice : "To live like brutes is not the aim of human life. Realize your true Self and save yourselves from the ocean of misery." Hearing this some rouse themselves from their sleep, and seeing the benign face of such enlightened souls and hearing their teachings which are easy of understanding, they get new life and strength in them. They too raise themselves above this world of misery and, from the words of these great souls, realize that the only object which can give them freedom from bondage is shining before them; that in search of It they have been suffering in this un-

real world so long; and that that object exists beyond this world of the senses which is full of fear and misery—thus knowing the truth they too become blessed. Now and then the people of this miserable world get beyond it through the help of some enlightened soul or other. Such great souls also come now and then for the salvation of these miserable creatures. It is because such great souls, whose hearts feel for the misery of others, come now and then in this world, that there is an end to the suffering of these miserable creatures. Otherwise this world would have been a regular hell and the darkness of ignorance would never have been dispelled.

VEDANTA AND COMMON SENSE

BY PROF. R. DAS, M.A., PH.D.

By Vedanta I here mean the system of religion and philosophy which is embodied in the teachings of Sankara and his followers. The main doctrines of this system are : (1) that Brahman or the Absolute alone is real and (2) that the world of objective facts is a false appearance. An all-important corollary of (1) is that our self is one with the Absolute. Since I cannot take myself to be unreal, and none but Brahman is real, I must therefore be in essence identical with the Absolute.

The view of common sense is the view of a practical man of the world, whose mind is not sophisticated by any special philosophical doctrines. I imagine it will be very difficult to define exactly what is meant by common sense. But the need for definition is not urgently felt here, as everybody seems to understand what common sense stands for and claims a

good share of it in all his dealings. In any case, common sense has no mis-giving about the reality of the things given in our normal experience, and it knows very little about any higher being like Brahman, which is claimed to be the sole reality in the universe and far less about our identity with it.

Prima facie no two things are more unlike each other than Vedanta and common sense. It is essential to Vedanta to hold that the world is an unreal appearance, and common sense would be flagrantly outraged by such a statement. It seems reasonable to suppose that Vedanta should be wholly unacceptable to common sense. Yet it is a fact that a great number of people in this country believe in Vedantic doctrines. And we can scarcely suppose that they have no common sense, or that they are all endowed with the power of mystic intuition. Is there a

way of understanding Vedanta which even common sense can accept?

The first step towards such an understanding would be to realize that Vedantism is not a secular doctrine. It is not like any other philosophical theory, as we understand it nowadays, at which one can arrive merely with the help of ordinary reasoning. The great teachers who propounded this doctrine did not rely on ordinary human intelligence for the support of their teaching. They appealed to revelation rather than to human reason. They thought that the Vedantic truth could be learnt from scripture alone, and scripture is another name for the revelation of spiritual truths. Depending merely on human intelligence, which ultimately means perception and inference, one could never arrive at the idea that Brahman alone exists and the world has no reality. Logic deals with the object, and it is powerless to demonstrate that the object is not, and so logic cannot lead us beyond the object, unless at least the unobjective truth is pointed out by some non-logical means. Vedantism is claimed to be true, not because it can be argued out by human intelligence, but because it is founded on the evidence of scriptural revelation or spiritual experience.

In the second place we should understand that the sphere of Vedanta is altogether different from that of common sense. Common sense is exclusively concerned with our practical dealings with the sensible things of the world. About the super-sensible reality, which is the subject-matter of Vedanta, common sense has nothing whatever to say. Vedanta also can give us no light as to how we should proceed in any of our practical affairs of life. Thus the spheres of Vedanta and common sense being different, there is no possibility

of any conflict between them. Possession of common sense thus should neither help nor hinder the understanding of Vedantic truth.

But there is a difficulty. Vedanta denies certain things which common sense seems to assert. Vedanta says that Brahman alone is real, implying thereby that the many things of the world are not real. Common sense says that they are real. How can we resolve this conflict?

There appears to be a conflict between Vedanta and common sense, because the same predicate (real) is used by them in their respective denial and affirmation. But the conflict disappears as soon as we realize that the predicate has different meanings in different contexts. When Vedanta says that the things of the world are not real, it merely denies of the things the sort of reality that belongs to the Absolute. And when common sense says that the things of the world are real, it affirms only the sort of reality that can be given in sense-experience and is needed for the practical purposes of life. Common sense does not and should not, assert that the things of the world have a super-sensible reality, over and above their sensible appearance. When it says that a chair is real, all that it legitimately means is that we can see it and touch it, and can sit upon it. Common sense does not know of any other reality. And when Vedanta says that the chair is not real, it can never mean that we do not see the chair or that the chair cannot be used for any of our practical purposes. If it were to say so, all our experience would directly give the lie to it. In fact Vedanta, properly speaking, has nothing to say in the matter of empirical knowledge. And if still it says that an empirical object is not real, its

assertion is based on a non-empirical notion of reality which is not satisfied by any empirical object. When common sense, or science, which is common sense made systematic, asserts anything to be real, it merely asserts some actual or possible fact which can be verified in perceptual experience. Thus the reality of a chair, which we see, is, for common sense, nothing but the fact-hood of our present perception and the possibility of some other definite experiences which can be verified. Common sense has only an empirical notion of reality and this is satisfied by all empirical objects. On the other hand, when Vedanta denies the reality of the chair, it does not contemplate to deny the actual or possible facts which the common-sense ascription of reality to the chair assumes. Reality for Vedanta is a spiritual value which one can realize through certain spiritual discipline. It is primarily this value which is denied of all empirical objects. Thus it is clear that a judgment about reality by common sense is a judgment of fact, but the Vedantic judgment about the unreality of an empirical object is a judgment of value. And a judgment of fact does not contradict, and is not contradicted by, a judgment of value, because their significations are different.

The point to be seized most firmly before a beginning can be made in the understanding of Vedanta is that Vedanta is not a science of positive facts, but a science of spiritual ideal. It enunciates a spiritual ideal and leaves it to us to realize it in ourselves. All the statements of Vedanta even about the world are to be understood in the light of its main interest. When it says that the object is not real, we can understand the statement easily if we take it to mean that the ideal which

is most satisfactory and which every one of us is seeking to realize in diverse ways, is not to be envisaged in an objective form. It says no doubt that the world is illusory, but the illusoriness of the world does not consist for a beginner at least, in its utter non-being, which would be offensive to common sense, but in its spiritual insignificance, which even common sense may well understand. We can understand, at least theoretically, how it is a mistake to run after material things; that the pursuit of material things leads to mental unrest and spiritual vacuity, and never to blessedness and peace; that all our highest values, truth and goodness, are to be realized only inwardly. The world of things appears so real to us, because we have so much interest in it. If we utterly lose all interest in the things of the world, they will be no better than shadowy appearances. If our mind is not shorn of all interest in objective things, we may become well-versed in Vedantic learning, but shall not see the light of Vedantic truth.

It is true that Vedanta makes many statements which appear like statements of fact, but are quite unintelligible to common sense if they are taken as such. When I am told that the world is not or that I am identical with the Absolute, I cannot certainly understand the statements literally in an ordinary sense. But if I understand the above statements to mean that the world is *ultimately* nothing and *has to be realized* as such by me, that I am one with the Absolute in my ideal state and not in my present state of limitation and ignorance, they need give no offence to my common sense.

We are trying to make out that there is no conflict between common sense and Vedanta, because they have no

point of contact. It has however to be recognized that the attitude of common sense is not the attitude of Vedanta. Common sense is interested in empirical enterprise; the interest of Vedanta lies in spiritual endeavour. How can we make the attitude of the one compatible with that of the other?

It is well to recognize that the attitude of common sense is not quite favourable to a Vedantic frame of mind. If we had mere common sense and nothing but that, we should not even dream of the Vedantic ideal. But there are moments in our life, when mere common sense loses its firm grip on us and we long for light that is nowhere seen, when we are filled with a sense of unsatisfactoriness in all objective things and like to turn away from them. However vivid may be our sense of objective reality, none of us is altogether devoid of a sense of the ideal. This sense of the infinite, this thirst for the divine, this other-worldly impulse, gives meaning and support to Vedantism as to all religion. Common sense as such will not supply the Vedantic ideal and will not by itself lead one to make a serious effort to realize it in life. But the ideal being otherwise suggested, it can well understand the

possibility of such an ideal. Nothing more is demanded from common sense.

Most of our difficulties in understanding Vedanta spring from the fact that we are not properly qualified for it, and are apt to misunderstand many of its statements. When we are intensely interested in the things of the world, we cannot be expected to realize their essential hollowness. And the first thing requisite for a correct understanding of Vedanta is the giving up of all interests in the things of the world. We know that Vedanta is meant to give us knowledge, but we very often forget that the knowledge it promises is entirely different from all ordinary knowledge. Vedanta no doubt speaks of the ideal as an ever-accomplished fact, but although the ideal is ever-real in itself, until I have realized it in the immediacy of my own personal experience, it is to me no more than a distant ideal.

Logic and Philosophy are useful, not in demonstrating the Vedantic ideal which is indemonstrable, but only in removing doubts about its possibility. The ideal must be chosen freely or in faith; it cannot be forced by logic on any mind which is not peculiarly suited for it.

THE SIKH RELIGION

BY PROF. TEJA SINGH, M.A.

(Concluded from the last issue)

THE GURU IN SIKHISM

The way of religion, as shown by Sikhism, is not a set of views or doctrines, but a way of life lived according to a definite model. It is based, not on rules or laws, but upon discipleship. In the career of the disciple

the personality of the Guru is all along operative, commanding his whole being and shaping his life to its diviner issues. Without such a personality there would be no cohesion, no direction in the moral forces of society, and in spite of a thousand kinds of knowledge 'there

would still be utter darkness.¹ There would be no force to connect men with men and then with God. Everybody would exist for himself in moral isolation, 'like spurious sesames left desolate in the field' 'with a hundred masters to own them.'² It is the Guru who removes the barriers of caste and position set up by men among themselves and gathering them all unto himself unites them with God.³ In this way foundations are laid of a society of the purified who as an organized force strive for the good of the whole mankind.

Such a creative personality must be perfect, because 'men take after whom they serve.'⁴ If the ideal person is imperfect, the society and its individuals following him will also get imperfect development. But 'those who serve the saved ones will be saved.'

The Sikh Gurus were perfect, and are described as such in the Sikh Scriptures. Guru Nanak himself says in *Sri Rag*: "Everybody else is subject to error; only the Guru and God are without error." And Guru Arjan says in *Bhairon*: "Whoever is seen is defective; without any defect is my true Guru, the Yogi." The state of perfection attained by the Gurus is lucidly described in the eighth and the eighteenth octaves of Guru Arjan's *Sukhamani*. The same Guru says in *Asa*:

"God does not die, nor do I fear death.
He does not perish, nor do I grieve.
He is not poor, nor do I have hunger.
He has no pain, nor have I any trouble.
There is no destroyer but God,
Who is my life and who gives me life.
He has no bond, nor have I got any.
He has no entanglement, nor have I any care.

¹ *Asa-di-Var*, l.

² "Nanak, the true Guru must be such as to unite all men."—*Sri Rag*, I.

³ Guru Amar Das in *Var Bihagra*.

⁴ *Majh*, iii.

As He is stainless, so am I free from stain.
As He is happy, so am I always rejoicing.
He has no anxiety, nor have I any concern.
As He is not defiled, so am I not polluted.
As He has no craving, so do I covet nothing.
He is pure, and I too suit Him in this.
I am nothing; He alone is everything.
All around is the same He.
Nanak, the Guru has destroyed all my superstition and defects,
And I have become uniformly one with Him."

The Guru is sinless. In order, however, to be really effective in saving man, he must not be above man's capacity to imitate, as he would be if he were a supernatural being. His humanity must be real and not feigned. He should have a nature subject to the same laws as operate in the ordinary human nature, and should have attained his perfection through the same Grace as is available to all men and through perfect obedience to God's Will. The Sikh Gurus had fought with sin and had overcome it. Some of them had lived for a long time in error, until Grace touched them and they were perfected through a constant discipline of knowledge, love and experience in the association of their Gurus. When they had been completely attuned to the Will divine and were sanctified as Gurus, there remained no defect in them and they became perfect and holy. Thereafter sins did come to tempt them, but they never gave way and were always able to overcome them. It is only thus that they became perfect exemplars of men and transformed those who came under their influence to veritable angelic beings.

THE GURU IN THE SIKH

This transformation comes not only through close association with the Guru, which is found in many other religions, but through the belief that the Sikh incorporates the Guru. He fills himself with the Guru, and then feels himself

linked up with an inexhaustible source of power. A Sikh, a pure-hearted Sikh, who follows the teachings of his Guru, is a great power in Himself; but when such a Sikh gets into himself the dynamic personality of such a perfect exemplar as Guru Gobind Singh, his powers acquire an infinite reach and he becomes a superman. He is called "Khalsa," the personification of the Guru himself. "The Khalsa," says the Guru, "is my other self; in him I live and have my being." A single Sikh, a mere believer, is only one; but the equation changes when he takes Guru Gobind Singh into his embrace. He becomes equal to "one lakh and a quarter," in the Sikh parlance. This change occurs not only in his physical fitness, but also in his mental and spiritual outlook. His nature is so reinforced in every way that, although hundreds may fall round him, he will resist to the last and never give way. Wherever he stands, he will stand as "a garrison of the Lord of Hosts," a host in himself—a host of one lakh and a quarter. He will keep the Guru's flag always flying. Whenever tempted, he will ask himself, "Can I lower the flag of Guru Gobind Singh? Can I desert it? I, as Budh Singh or Kahan Singh, can fall; but can Guru Gobind Singh in me fall? No, never." This feeling of incorporation with the Guru makes the Sikh strong beyond his ordinary powers, and in times of emergency comes to his rescue long before he can remember anything relevant to the occasion recorded in history or scripture. Bhai Joga Singh's case is just in point. He was a devoted Sikh of Guru Gobind Singh, and had received baptism from the hands of the Guru himself. He was so loyal that when he received an urgent call from the Guru to proceed to Anandpur, he hastened from Peshawar without a

moment's delay, not waiting even to see his own marriage through. And yet in a moment of weakness, this paragon of Sikh purity was going to fall, fall at the door of a public woman of Hoshiarpur. Who saved him in that emergency? It was the vision of Guru Gobind Singh, re-establishing the personal contact by pointing out the signs of personation worn on his body, and reminding him that he was carved in the Guru's own image.

THE GURU IN THE PANTH

So far we have considered what the Guru does for the Sikhs as individuals. We have seen how he intensifies their character and increases their power thousandfold by filling their personalities with his own. In order to increase this power immensely more, the Guru made another arrangement. He organized them into *Sangats* or Holy Assemblies, and put his personality again into them. This led to a very remarkable development in the institution of Guruship, and no description of Guruship will be complete without an account of this development.

The Sikh idea of religion, as we have seen, was something more practical than merely mystic. It was to consist of the practice of *Nam* and *Seva*. To practise *Nam* means to practise the presence of God, by keeping Him ever in our minds by singing His praises or dwelling on His excellences. This is to be done not only when alone in solitude, but also in public, where worship of the Name is made more impressive by being organized in the form of congregational recitations or singing. The other element is *Seva* or Service. The idea of service is that it should be not only liberal, but also efficient and economical; that is, it should do the greatest good with the least possible means. It should not be wasteful. We

do not set up a sledge-hammer to crack a nut, or send a whole army to collect revenue. We have to be economical in our efforts, however charitable they may be. For this purpose we have to organize our means. In every work of practical nature, in which more than one person is engaged, it is necessary to resort to organization. As religion too—especially a religion like Sikhism, whose aim is to serve mankind—belongs to the same category, it requires organization of its followers as an essential condition of its success. It may not be necessary in the case of an individualistic religion, wherein the highest aim is to vacate the mind of all desires, or to dream away the whole life in jungles or mountains; but where religion consists in realizing God mainly through service done within the world, where men have constantly to deal with men to promote each other's good, it is impossible to do without organization.

Guru Nanak had therefore begun with two things in his religious work: the holy Word and the organized Fellowship.¹ This organized fellowship is called *Sangat*. The idea of *Sangat* or holy Fellowship led to the establishment of local assemblies led by authorized leaders, called *Masands*. Every Sikh was supposed to be a member of one or other of such organizations. The Guru was the central unifying personality and, in spite of changes in succession, was held to be one and the same as his predecessors.²

¹ Bhai Gurdas, *Var* i. 42-43.

² In the Coronation Ode of Satta and Balwand the following verses occur:—

"Guru Nanak proclaimed the accession of Lehna as a reward for service. He had the same light, the same method; the master merely changed his body."

"The wise being, Guru Nanak, descended in the form of Amar Das." "Thou, Ram Das, art Nanak; thou art Lehna; thou art Amar Das." "The human race comes and

The love existing between the Guru and the Sikhs was more intense than has ever existed between the most romantic lovers of the world. But the homage paid to the Guru was made impersonal by creating a mystic unity between the Sikh and the Guru on the one hand and the Guru and the Word on the other.³ Greatest respect began to be paid to the incorporated Word, even the Guru choosing for himself a seat lower than that of the Scripture. The only form of worship was the meditation on and the singing of the Word.⁴ The Sikh assemblies also acquired great sanctity, owing to the belief that the spirit of the Guru lived and moved among them.

goes; but thou, O Arjan, art ever new and whole."

Mohsin Fani, who wrote in the time of the Sixth Guru, says about the Sikhs in his *Dabistan*: "Their belief is that all the Gurus are identical with Nanak."

Guru Gobind Singh in his *Vichitra Natak* says about the Gurus:

"All take them as different from one another; very few recognize them as one in spirit. But only those realize perfection who do recognize them as one."

See also *Sadd* of Sundar, the *Swayyas* at the end of Guru Granth Sahib, and Bhai Gurdas's *Vars*, i. 45-48, iii. 12, xx. 1, xxiv. 5-23, xxvi. 81 and 84.

The Gurus always signed themselves as Nanak.

³ "The Guru lives within his Sikhs, and is pleased with whatever they like."—*Gauri-ki-Var*, IV. "The Guru is Sikh and the Sikh who practises the Guru's word is at one with the Guru."—*Asa Chhant*, IV. See also Bhai Gurdas, *Vars* iii. 11. and ix. 16. "The Guru is the Word, and the Word is Guru."—*Kanra*, IV.

⁴ *Asa-di-Var*, vi. i. "In this world the best practice is of the Word."—*Parbhati*, I. "My yoga is practised by singing Thy hymns."—*Asa*, V. Sujan Rai of Batala writing about Sikhs in 1697 says in his *Khulasatul-Tawrikh*: "The only way of worship with them is that they read the hymns composed by their Gurus and sing them sweetly in accompaniment with musical instruments." In the Golden Temple, Amritsar, up to this time nothing but continuous singing of hymns days and nights by relays of singers is allowed.

They began to assume higher and higher authority, until collectively the whole body, called the *Panth*, came to be regarded as an embodiment of the Guru. Guru Gobind Singh himself received baptism from the Sikhs initiated by himself. After him the Sikhs ceased to have any personal Guru. If we read the Sikh history aright, the Sikh community would appear as an organized unit to have undergone a course of discipline in the hands of ten Gurus, until its character was fully developed and the Guru merged his personality in the body of the nation thus reared. The Guru, as mentioned above, worked with two kings : the personal association and the Word. Now after the death of Guru Gobind Singh the Personality and the Word were separated. The *Panth* was invested with the personality of the Guru, and the incorporated Word became the *Gyan* Guru. That is, in simple words, the *Khalsa* *Panth* was to be the Guru in future, not in supersession of the previous Gurus, but as authorized to work in their name; and it was invariably to guide itself by the teachings of the Gurus as found in the Holy Granth. So that the Sikhs came to name Guru Nanak and the Guru *Panth* in the same breath.

Amrit or baptism was made the basis of this organization. There was no room left for any wavering on the border-line. All who wanted to serve humanity through Sikhism must join it seriously as regular members, and receive its baptism as the initial step. All must have the same creed, which should be well-defined and should not be confused with the beliefs and practices of the neighbouring religions. The Guru ordered that—

“The *Khalsa* should be distinct from the Hindu and the Muslim.”¹

¹ *Rahatnama* of Chaupa Singh.

“He who keeps alight the unquenchable torch of truth, and never swerves from the thought of one God ;

He who has full love and confidence in God, and does not put his faith, even by mistake, in fasting or the graves of Muslim saints, Hindu crematoriums, or Jogis’ places of sepulchre ;

He who only recognizes the one God and no pilgrimages, alms, non-destruction of life, penances, or austerities ;

And in whose heart the light of the Perfect One shines,—he is to be recognized as a pure member of the *Khalsa*.”²

Such a *Khalsa* was to embody in himself the highest ideal of manhood, as described by Guru Gobind Singh in his unpublished book, called *Sarb Loh*. Although the *Khalsa* was designed by the Guru himself, yet the Guru was so charmed by the look of his own creation that he saluted it, in the book, as his own ideal and master. The *Khalsa* was thought fit enough to administer baptism of the new order to the Guru, and was consecrated as the Guru incarnate. As a sign that the Guru had placed himself eternally in his Sikhs, it was declared by him that ;

“If anybody wishes to see me, let him go to an assembly of Sikhs, and approach them with faith and reverence ; he will surely see me amongst them.”³

In the ranks of the *Khalsa*, all were equal, the lowest with the highest, in race as in creed, in political rights as in religious hopes. Women were to be baptized in the same way as men and were to enjoy the same rights. The “*Sarbat Khalsa*,” or the whole people, met once at the Akal Takht Amritsar, the highest seat of Panthic authority, on the occasion of Diwali or Baisakhi, and felt that they were one. All questions, affecting the welfare of the community, were referred to the *Sangats*, which would decide them in the form of

² *Swayyas* of Guru Gobind Singh.

³ *Prem Sumarag*.

resolutions called *Gurmattas*. A *Gurmatta* duly passed was supposed to have received the sanction of the Guru, and any attempt made afterwards to contravene it was taken as a sacrilegious act.

FORMS AND CEREMONIES

This institution of the Panth entails certain additional disciplinary outfit in the shape of baptismal forms and vows, which are often misunderstood. It is true that if religion were only a matter of individual concern, there would be no need of forms and ceremonies. But religion, as taught by the Gurus, is a force that not only ennobles individuals, but also binds them together to work for nobility in the world. Organization is a means of enlarging the possibility, scope and effectiveness of this work. In order that an organization itself may work effectively, it is necessary that the individuals concerned in it should be able to keep up their attachment to the cause and a sufficient amount of enthusiasm for it. It is, however, a patent fact that men by their nature are so constituted that they cannot keep their feelings equally high-strung for a long time at a stretch. Reaction is inevitable, unless some means are devised to ensure the continuity of exertion. This is where discipline comes in, which keeps up the spirit of individuals against relaxation in times of trial and maintains their loyalty to the cause even in moments of ebb. This discipline, or what is called *esprit de corps*, is secured by such devices as flags and drills and uniforms in armies, and certain forms and ceremonies in religion. Uniformity is an essential part of them. They create the necessary enthusiasm by appealing to imagination and sentiment, and work for it in moments of depression. They are a real aid to religion, which is essentially a thing of sentiment.

Man would not need them if he were only a bundle of intellectual and moral senses; but as he has also got sentiment and imagination, without which the former qualities would be inoperative, he cannot do without articulating his ideas and beliefs in some forms appropriate to sentiment. These forms must not be dead but a living index of his ideal, waking up in him vivid intimations of the personality that governs his religion. They should be related to his inner belief as words are to their meaning, tears to grief, smiles to happiness and a tune to a song. It is true that sometimes words become meaningless, when we no longer heed their sense, or the language to which they belong becomes dead. It is true that sometimes tears and smiles are only cloaks for hypocrisy, and a tune mere meaningless jingle. But there is no denying the fact that, when their inner meaning is real and we are sincere about it, they do serve as very helpful interpreters. Forms are the art of religion. Like art on Nature, these forms impose certain limitations on the ideal, but at the same time they make the ideal more real and workable for general use.

Sometimes, however, when the forms are determined, not by the necessity of uniformity which is so essential to discipline, but by local or racial causes, they narrow the applicability of the ideal and create division and exclusiveness where they should have helped men to unite. When the spirit in which they had been originally conceived dies out, they become mere handicaps to religion, and the people who use them would be well-advised to abandon them. It was such forms that Guru Nanak asked people to leave. "Burn that custom," he said, "which makes you forget dear God." But the Sikh forms were not conceived

in a spirit of exclusiveness, or as essential to the advancement of individual souls. They were simply appointed to serve as aids to the preservation of the corporate life of the community, and any man who likes to serve humanity through the Sikh Panth can wear them. It is possible for a man to love God and cultivate his individual soul without adopting these forms; but if he wants to work in a systematic manner, not only for his own advancement but for the good of others as well in the company of Sikhs, he must adopt these disciplinary forms of their organization. The Sikhs, who are the soldiers of Guru Gobind Singh and whose religion is surcharged with his personality, find the uniform worn and ordained by him as a real help in playing their part as units of the Panthic organization. This help comes from the appeal made to sentiment by the process of association and not through any inherent efficacy of the forms themselves. This association is not with places or things, but with an ever-living personality that is itself a symbol of the Highest Personality. As is God, so is the Guru; and as is the Guru, so must be the follower. Wearing a *Knicker* ensuring briskness of movement at times of action and serving as an easy underwear at times of rest, an iron *ring* on his right arm as a sign of sternness and constraint and a *sword* by his side as an instrument of

offence and defence and as an emblem of power and dignity,¹ the Guru presented an impressive picture of a simple but disciplined soldier. He, however, combined in him the saintliness of the old Rishis with the sternness and strength of a knight. Therefore, like his predecessors, he kept *long hair*, which all the world over have always been associated with saintliness. A *comb* was a simple necessity for keeping the hair clean and tidy. These are the forms with which the Sikhs are invested at the time of their baptism, in order to look exactly like their master, as they are to behave exactly like him.

From the history of Sikhs in the past as well as in the present, it is quite evident how effectively these baptismal forms, with the accompanying vows of purity, love and service, have aided them in keeping themselves united and their ideals unsullied even in times of the greatest trial. While keeping the Sikhs associated with their Guru and maintaining his spirit amongst them, they have not produced any narrowing effect on their beliefs or modes of worship. All worship and ceremony, whether in temple or home, whether on birth, marriage or death, consists of nothing else but praying and chanting hymns. Could anything be simpler?

¹ "Charity and Kirpan are the symbols of self-respect."—*Pakhiano Charitra*, 322.

MAHADEVA AND MAHASAKTI

By PROF. AKSHAYA KUMAR BANERJEE, M.A.

THE INNER URGE FOR UNITY

It is a universally acknowledged fact that as on the one hand the human reason has an inherent demand for determining the true nature of the

causes or sources of the phenomena of experience in order to make them clearly intelligible to itself, so on the other it feels within itself an essential necessity for reducing the plurality into

unity for the same purpose. This inner urge for unity is more and more awakened and developed by the ever-widening experience of similarities and uniformities, regularities and adjustments, order and harmony, among the phenomena of the physical as well as the mental world. It is this inherent demand for unity which leads reason to group together the apparently isolated individual phenomena into general classes and the smaller classes into wider and wider classes, to account for the diverse changes of nature by putting them under general laws and these general laws again by reference to still higher and higher general laws, to search for organized systems binding together the apparently bewildering diversities of objects and phenomena, and for greater and greater systems binding together the comparatively smaller ones and so on.

This demand inherent in the very nature of reason is not to be satisfied, unless and until the entire universe of phenomena reveals itself to be one essentially connected system, all objects of experience are found out to be multi-form manifestations of one absolute Reality, all laws of nature are deduced from one ultimate Law, all forces are recognized to be expressions of one ultimate Power, and all the ideals that appear to regulate the directions and self-exertions of the particular thoughts, emotions and wills in the phenomenal world are discovered to be the partial aspects of one Supreme Ideal or the Highest God. So long as this unity is not reached, the world is not thoroughly known and the reason has no rest. This unification of knowledge within the particular departments of experience is the end and aim of the particular sciences, and the complete unification of the entire world of knowledge is the object of Philosophy. It is

this demand that regulates their progress. Religion aims at the perfect realization or living experience of this ultimate unity of all existence.

A HIERARCHY OF GODS AS A STEP IN THE PATHWAY TO UNITY

A little analysis of the course of development of the early Hindu thought with regard to the quest of the grounds and causes of the phenomenal world of experience, as traced in my two preceding articles of this series,* would convince the readers that this monistic urge of reason had also been playing its part all along. In the attempt to discover the true causal explanation of the apparent diversities of sensible phenomena, the Hindu mind reached the conception of the self-existent reality of a limited, though indefinite, number of Devas or Spiritual Beings, characterized by free rational will with finite powers of self-expression, naturally directed towards the progressive realization of the supreme Ideals of Truth, Beauty, Goodness and Bliss.

All the physical, biological, mental, moral and spiritual forces, recognized to be operating in this phenomenal world, were discovered to be the manifestations, under various kinds of limitations, of these wills of the Gods. The laws of nature were found out to be the general modes of the operations of these rational wills. The universe was perceived to be the domain of a hierarchy of Gods, creating, preserving, regulating and destroying the sensible phenomena as organic parts of a grand system by the self-regulated exercise of their will-powers. The men, the finite spiritual animals of the phenomenal world, with limited freedom, with

* "What do Gods signify" and "The Hindu conception of Deva and Asura"—*Prabuddha Bharata*, April, September and October, 1934.

limited powers of thought and will, found themselves, in their relations with the world-forces, as face to face with the Gods—experienced themselves as really interacting with the powerful spiritual Grounds of this world. From this point of view, the various relations in which men stood with the phenomenal world were turned into their relations with the Gods, and their duties of self-adjustment with the environments were converted into those of the adjustment of their relations with these supernatural Spiritual Agencies.

MAHADEVA WITH MAHASAKTI AS THE ULTIMATE GROUND OF PLURALITY

But the unity demanded by Reason was not evidently reached at this stage of development of the Hindu mind. Urged by this innermost necessity of its nature, it ascended to a higher plane of experience and thought, and apprehended the existence of One God of Gods—Mahâdeva—as the Ground of all Devas, and one Supreme Power—Mahâsakti—eternally wedded to Him as the Ground of all their powers. All the previously conceived Devas were now discovered to be Bibhutis or particular self-manifestations of this one Infinite Absolute Omnipotent Omniscient Mahâdeva, and all their Saktis or Powers were viewed as the partial expressions or specialized forms of this one Infinite Absolute Mahâsakti—the Supreme Power, the Mother of all kinds of Power, through which Mahâdeva manifests Himself.

With the expansion of experience and the development of reflective power, the human mind becomes more and more deeply conscious of the organic unity of the world system, it finds out unmistakable proofs of the deep-seated interconnection among the different departments of the universe, it discovers

that there is one plan, one purpose, one ideal, pervading and regulating all the apparently conflicting phenomena of the internal and external nature. What previously appeared to be the resultants of the co-operations and conflicts of the plurality of divergent Powers operating in accordance with divergent laws, reveal themselves at the higher stages of the development of the knowing subject as the different forms of the self-expression of the same Power with a deep-seated unity of plan and purpose. The struggles and conflicts, the disasters and catastrophes, the deformities and monstrosities, when viewed closely from the standpoint of the whole system, are found to be mere appearances due to the narrowness of our outlook. When their inner character and their essential relations with other departments of the world are clearly revealed, they are found to have their proper place and function in the entire system and to contribute to the beauty, sublimity and goodness of the great organism. Thus the conviction of the unity of plan, purpose and design of the universe becomes stronger and stronger with the development of the insight into the real nature and interconnection of the phenomena of experience.

Now, the conviction of this underlying unity of the world system leads necessarily to the conception of the unity of its ultimate Ground and Cause. The Hindu mind was first led to the conception of the plurality of Spiritual Agencies—the Devas—as the grounds of the apparently pluralistic universe. But this idea could not evidently satisfy it. With the growth of its insight into the unity of the universe, there was an inevitable demand for the knowledge of the one absolute Spiritual Ground of this unitary system. The satisfaction of this demand required the discovery of one

Supreme Spirit—one Mahâdeva—who is the Ground of the plurality of Spiritual Agents or Devas, and whose Absolute Power—Mahâsakti—is the ultimate source of the spiritual powers of all these Gods. The conception of the Vedic Rishi ascended to this plane of spiritual unity. Mahâdeva with His Mahâsakti was revealed to him. All the Devas were unified in one Mahâdeva and all their powers in His Mahâsakti. One Mahâdeva—Paramam Daivatam—Supreme Spirit—was found to be not only the Absolute Ground, but the Absolute Substance—Akam Sat—of this universe. The Supreme Power—Mahâsakti—inherent in this Supreme Spirit and constituting His nature, was perceived to be the cause of the manifestation of the diversities of powers and phenomena from Him.

VEDIC DESCRIPTION OF THE GOD OF GODS

According to the Vedic Rishi, all orders of realities, including the finite gods, the finite spirits, the finite will-powers, and the physical and biological forces, the finite minds and material objects, the psychical and the material phenomena, etc., which appear to be so very real in the lower planes of experience, have only derivative, relative and phenomenal existence. They have as their sole ultimate Ground and Substance the Absolute Spirit with the Absolute Power inherent in Him. "He established the great sky and the earth, He fixed fast the firmament of heaven." "The Moon sprung from His mind, and the Sun was born from His eyes; Indra and Agni were born from His mouth, and Vâyu from His breath. From His navel came the midworld, from His head rolled the sky, from His feet came the earth, and from His ear the East and the West." "He alone is the God of Gods." "He is the giver of breath,

the giver of strength, all creatures including the Gods wait on His command." "The Supreme Lord of all creatures, He rules over all, and there is none beside Him." "He pervades the whole universe and remains eternally transcending it." In such various forms of poetic description, the Rishis of the Rig-Veda attempted to give the people of the lower planes of experience an idea of the Supreme Spiritual Ground and Substance of the universe.

When the early Vedic thinkers, accustomed to the worship of the particular deities and conversant with the causal relations between these deities and the phenomena of the world, first felt the necessity of the idea of one Supreme Deity as the Ground and Substance of the universe, they conceived and glorified now the one and now the other of the many already-known deities as supreme over all others and possessing the characteristics of the Absolute Spirit. In course of their sincere search for the Highest One, they progressively realized that the Absolute Spirit—Mahâdeva—transcended all the particular gods—all the particular spiritual Grounds and Realities of the particular departments of the universe—and comprehended them all.

THE ABSOLUTE AND RELATIVE CHARACTER OF MAHADEVA

The essential character of this Supreme Spirit is indefinable in terms of the categories of our understanding. All the attributes that our finite understanding can possibly attempt to discover in an affirm of Him, must necessarily be relative—relative to itself and its finite objects, relative to His self-manifestations under different orders of limitations, relative to the products of His Mahâsakti or Absolute

Power. Regarded as existing by and in Himself before and beyond the creation of diversity, He is indescribable and incomprehensible. The Veda refers to Him as the One (Eka), the Self-existent (Sat), the Self-revealing (Chit), the Infinite (Ananta), the Blissful (Ananda), the Greatest (Bhūman), the Supreme Reality (Brahman), etc. These epithets and attributes are, however, more negative than positive. They rather make us cautious against ascribing to the Absolute Spirit any positive attributes that can be found in the objects of our understanding. He is in Himself above our understanding, beyond our thought. But the existence of this Absolute Reality is necessarily implied by the nature of the universe as conceived by our reason.

We try to form a positive conception of this Mahādeva in terms of His relation to the products of His Mahāsakti. Accordingly the Vedic Rishis referred to Him by various significant names. As the supreme creator and governor of all creatures, He was described as Prajāpati. As the Supreme Lord of all Lords of the universe, the Mightier than the Mightiest, He was adored as Paramesvara or Mahesvara. As the all-pervading self-existent Supreme Person, He was worshipped as Purusha and Vishnu. Being the Absolute Good, the Highest Ideal, eternally and perfectly self-realized, He was glorified as Śiva. Being the Self of all selves, the Universal Spirit dwelling in all finite spirits, He was sought within as Paramātmān. Various hymns in praise of this Supreme God in relation to the universe and its diverse orders of phenomena were composed and sung by the Rishis, and many of them are found in the most ancient extant literature of the Hindus,

MAHASAKTI AS ONE WITH AND DISTINGUISHABLE FROM MAHADEVA

It was explained in the first article of this series (*"What do Gods signify"*) that Power (Sakti), so long as it does not transform itself into phenomena of experience, remains unmanifested (Avyakta) and therefore undifferentiated (Abhivyakta) from substance, and that substance also remains attributeless (Nirguna) and indefinable (Anirvachaniya), so long as its Power is not manifested in action. Accordingly, when we think of the Absolute Spirit as existing in and by Himself before and beyond the creation of diversities, Mahāsakti, though eternally and essentially inherent in Him and constituting His very nature, must be conceived as indistinguishable from and identified with that unmanifested attributeless substance.

When in creation this Mahāsakti of Mahādeva transforms itself into and realizes itself in the diverse orders of spiritual, mental and physical powers and phenomena, when it exhibits its inexhaustible potentiality and infinite capacity in the unfathomable magnificence and incomprehensible complexity of its products, its presence in Mahādeva is unmistakably demonstrated and felt, and it becomes by abstraction distinguishable from that Absolute Substance. The Mahāsakti, whether in its inert state or in its active state, always exists in, by and for Mahādeva—it is in, by and for Substance that Power exists and can possibly exist. But Power may be distinguished and discerned within Substance from its pure unrelated essential character. When Mahāsakti as the active creative Power of Mahādeva is thus differentiated and abstracted from Him, He is conceived as the changeless attributeless spiritual substratum (Adhishthāna) of all forms

of existence, which are the transformations of His Mahāsakti.

MAHASAKTI VARIOUSLY DESCRIBED

Mahāsakti, as related to the Absolute Spirit on the one hand and the phenomenal world on the other, has been variously conceived, named and characterized by the early Hindu thinkers. Being the potentiality or the unmanifested state of all diversities, Mahāsakti is known by such significant names as Avyakta, Avyākṛita, Prakṛiti, etc. Being the Absolute Power with no limitation—the Power to which the distinction between possibility and impossibility altogether vanishes—the Power that gives the appearance of a pluralistic universe to the differenceless unity of the Absolute Spirit, that makes the changeless appear as changing and self-transforming—this Mahāsakti is described as Mahāmāyā or Yogamāyā. As the sole eternal consort of the Supreme Spirit and the Absolute Mother of the universe, this Absolute Power of the Absolute Ground and Substance of all that exists is thought of as the supreme feminine Principle and the epithets applied are generally in the feminine gender.

She dwells in the Supreme Spirit and the Supreme Spirit dwells in Her and manifests Himself through Her; the term Svadhā is therefore applied to Her by the Vedas. The changeless One becomes or manifests Himself as the changing Many through Her, and hence Her mysterious character is indicated by the term Māyā. She fully reflects upon Herself the eternal and infinite, undifferentiated and unrevealed, greatness, goodness, beauty and bliss, inherent in the character of the Absolute Spirit, and progressively reveals and exhibits them in various forms part by part in the diversified world of time and space and finite consciousnesses. She is

accordingly contemplated as partaking of the supremely glorious character of Mahādeva and addressed as Mahādevī, Bhagavati, Paramesvari, Sivāni, Nārāyaṇi, Vaiṣṇavi, etc.

Mahādeva and His Mahāsakti, being perfectly spiritual, above time and space, change and relativity, are conceived as Mahākāla and Mahākālī—as *Timeless Eternity* and *His Power of eternal self-manifestation in time*. Mahākālī is imagined as moving and dancing on the breast of Mahākāla, and thus giving birth to time and temporal existences. All the temporal existences emerge out of, are sustained by, and are again dissolved in, this Eternal Power of the Absolute Mahākāla. Mahākāla is pictured as lying eternally as the transcendent and changeless Spiritual Substratum and Sustainer of this self-exhibition of the Infinite Power inherent in Him without being in the least affected by it. This Mahāsakti, being the cause of all finite existences, is addressed as Ambā, Ambikā, Ambālikā Jagadambā (the Mother, the Mother of the universe). As the sole preserver of the order and harmony of the world and the source of all wealth, peace and happiness, She is spoken of as Jagad-dhātri and Mahālakshmi. As the source of all knowledge and wisdom, She is Mahāsarasvatī. In relation to the different aspects of Her self-manifestation, She is variously conceived, named and worshipped.

THE ULTIMATE CHARACTER OF MAHADEVA AND MAHASAKTI

This Mahāsakti, conceived truly and fully, constitutes the entire nature of Mahādeva. Whatever can possibly be predicated of Mahādeva is included in His Mahāsakti. She can be conceived as His *Will* or *Knowledge* or *Love* or *Energy* or *Nature*, for all these are identical in the case of the Absolute

Spirit. These are experienced as distinguished from and sometimes conflicting with one another, in the characters of the finite, relative and conditioned beings, in which they are only imperfectly realized. But in the perfect state of realization all their differences vanish. In the absence of any internal propensity or external power opposing the Will, in the absence of any unknown knowable object, in the absence of any element of hatred or lust or egoism by the side of Love, in the absence of any reality external to and independent of the self, nothing remains to differentiate one aspect of the character of a Spiritual Being from another. Will, Knowledge, Love, Energy, and Nature are differentiated only in relation to their objects and limitations. They are only different aspects in which the character, which is by itself unitary, reveals itself in relation to other entities. In the Absolute Spirit Him-

self, they are undifferentiated. It is this complete undifferentiated and unlimited character of Mahâdeva that is represented by Mahâsakti. Thus apart from relation to Her products or self-manifestations, Mahâsakti is conceived as pure Sat-chit-ânanda-mayi—as of the nature of pure self-existence, pure consciousness and pure bliss. Mahâsakti in this sense is absolutely identical with Mahâdeva in whom She inheres, but Her presence as Sakti or Power becomes manifest in Her self-exhibition in the world of diversity. She may be characterized as the Unique Power or Nature of the Supreme Spirit to create the universe of diverse phenomenal realities without any change or modification in Herself. The relation between Mahâdeva and His Mahâsakti has been variously conceived and discussed by the Hindu philosophers, but this topic is reserved for a future occasion.

BUDDHA-GAYA

BY SISTER NIVEDITA

There is a mischievous tendency to misread history in the case of Buddha-Gaya, which cannot be too quickly ended by the spread of accurate knowledge on the subject. The idea that there were once in India two rival religions, known as Hinduism and Buddhism respectively, is a neat little European fiction, intended to affect Asiatic politics in the way that is dear to the European heart. It cannot be too often repeated that there never was a religion in India known as Buddhism, with temples and priests and dogmas of its own. Neither was there a religion called Hinduism. The very idea of naming and defining Hinduism was

impossible until after the Mohammedan era, and cannot in fact be considered ever to have been accomplished until the famous oration of the Swami Vivekananda at the Chicago Parliament of Religions in 1893 was accepted and authenticated by the whole of India. It is then, absurd to think of Buddhism in India as superseded by Hinduism, at a definite moment in its career, and the care of the Buddha-Gaya temple passing from the one sect to the other. That is to say, the supposition would be absurd, were the whole attitude of mind which it involves not so extremely uneducated. As a matter of fact, the village and temple of Buddha-Gaya

form a historical monument so extraordinary, being a record of human faith absolutely continuous during a period of about twenty-five centuries, that there is nothing in the world of its own kind to approach it in value. We are able today to trace the position of the house of Sujâta,—a village-woman who gave food to Buddha on the eve of the Great Enlightenment;—we can gather an idea of the ancient village, forest, tank and river; we can point to the actual spot on which grew a certain tree;—all at a time between five and six centuries before the birth of Christ. There is a tree on the west coast of Norway which is mentioned in the Sagas. But the Sagas were not written till the eleventh century A.D. The city of Athens has a history as sustained as that of Buddha-Gaya, but the city of Athens has had political significance. Jerusalem may be even older, but the Israelitish tribes have had to surrender to other Arabs their right of guardians. Buddha-Gaya is unique of its kind. It is unique also in the intimacy and detail of its personal revelations. Few reliquaries thrill us like the long masonry structure, marked with nineteen lotuses, that covers a position of the pathway inside the rails of Asoka. "Buddha," we are told, "for seven days after the Illumination, did not speak. He walked up and down here in silence, and at every footstep a lotus blossomed." The wall has become a poem, when at last we find ourselves at the foot of the Tree growing behind the high altar, and within the rails,—that is, in good sooth, the spiritual centre of Eastern Asia today.

We may, if we will, trace the gradual growth of the Buddhist world, from the Tree—the dead Tree and the Tree miraculously restored—in the cameo-pictures of Asoka, through the memorials—Chinese, Japanese, Siamese,

Burmese, Singhalese, which are the accretions of ages about the spot.

But too little is known in India of that Buddhist world, and the relation of its different parts to one another. Buddhism is divided, into two Schools, the Northern and the Southern. To the Northern School adhere China, Japan and Thibet. Ceylon belongs to the Southern. If we imagine Hinduism deprived of caste; with the same good-natured tolerance of images and image-worship of all sorts; with the same exaltation of meditation; and the same inclusion of all sorts of strata in the religious consciousness, from the Nihilism of the philosopher to the doll-pujas of the child, we have a clear picture of that Northern Buddhism, to which Japan belongs. It is practically the same thing as the nexus of Hinduism. The Southern School, on the other hand, is by no means of this character. Singhalese is related to Sino-Japanese Buddhism, as an extremely puritanical and protesting sect might be related to Hinduism. It is strictly philosophical in its tenets, and this implies that it excludes, instead of including, popular worships. Perfection is its goal. The word God is to it superstition. It will thus be seen that while Japanese or Northern Buddhism might be trusted to comprehend the Southern sect, the opposite could never be the case, and authority given to Singhalese Church would be of the nature of a disaster to the Sino-Japanese world, which would have the right to claim that an invidious standard of the Buddhist orthodoxy had been created. Indeed the inborn feeling between the different schools is comparable to that which exists between Christians, Catholic and Protestant. The children of Japan are brought up to glory in the fact that they were born in the "Mahâyâna" or Greater Vehicle

and to think, sad to say, a little contemptuously of the unfortunate who belong to the "Lesser Vehicle", the Hinayāna or Southern School. These things being so, and indeed they could not have been otherwise, we can easily see the advantage that it has been to Buddhism to have its central holy place in the hands of a people whose sympathies were commensurate with their own most comprehensive thought, without being identified in any way with their sectarian animosities. To the Hindu on the other hand few things can be such a source of pride as the hospitality and courtesy shown to foreigners by the Giri monks of Buddha-Gaya. There is a royal character in the entertainment offered, for no sooner is the guest installed than the Mohant—strictly Hindu ascetic as he is himself—sends to enquire whether he desires meat or wine urging him to express his wishes without hesitation. It is clear that the Abbot of Buddha-Gaya represents a dynasty accustomed to receive ambassadors. And is it not true? Is not the religious pilgrim coming from abroad in some sense an ambassador? And is not the courtesy here extended in the person of the Mohant, the friendliness and welcome of the whole of the Indian people to the sister-nations of Asia?

Few subjects of historic investigation are more directly stimulated by a visit to Buddha-Gaya than that regarding the personality of Sankarāchārya and his relation to the thought and teaching of his immediate predecessors. In treating of Buddhism and Hinduism as rival sects, thoughtless and more or less illiterate persons show their failures to realize the immense distance of time that separates Sankarāchārya from Buddha. It is much the same mistake as would be committed, were a historian

of the church of Rome to treat the Jesuit and Benedictine

Orders as rival sects—the fact being that they were formed at different times to meet different needs, and co-exist in perfect harmony. Buddha called the goal Nirvāna. Sankarāchārya named it Mukti. But these were only two different names of the same thing. Sankarāchārya made himself recognized as the leader of his day by sheer force of superior scholarship and spirituality, and it was absolutely natural from the current point of view that it should take a special step to guard and preserve the—then probably neglected—temple and shrine of Buddha-Gaya. Of how it has been preserved India may surely be proud. The offering of sweet balls and the saying of certain texts at the foot of a particular tree, may seem meaningless to the modern mind. The unlearned men and women who practise the rites may themselves be unaware of the historic link that they are perpetuating. But these kindergarten methods are the only possible means by which the memory of a great epoch would be preserved by the people. Was there ever then a religion like Hinduism in the pains which it has taken to preserve the fly in clearest amber? That Buddha was so loved by the disciples of Sankarāchārya that to memorialize him has become an integral part of modern Hinduism, is a striking fact possible only in Asia and therefore never understood by European students. To them Nāgārjuna, Asvagosha, Bodhidharma were all the apostles of an idea consciously rival to that of Sankarāchārya and would have destroyed or been destroyed if possible. Very different was the exclamation of a Japanese Buddhist priest who was visiting the Buddha-Gaya for the first time,—“At last I understand Sankarāchārya! He was simply another

Nāgārjuna." This, needless to say, is the true view, and the more so that it requires the whole of Asiatic culture to make it intelligible. The temple of Buddha at Gaya, then, is the heart of a perfect tangle of worships, just as it might have been, had it been situated in China or Japan. Here we may see how Saivism and Vaishnavism formed the bifurcating stems into which the tree of popular religion divided, after the Asokan period. The diamond throne of Buddha—the famous "Thunderbolt stone"—co-exists with the Vishnu Pāda and the temples of the Mother and Shiva and as we pass from one to the other, we recover the whole sequences of religious thought, throughout a period of many centuries. And perhaps most significant of all, we are struck by the difference between the Advaita of the East which guards and protects every form of symbolism and the Protestantism or the Unitarianism of the West, which is apt to be exclusive or condemnatory of everything that it regards as superstition. The true heir of Buddha or of Sankarāchārya will protect and encourage the worships of the others knowing them all as so many means by which the great Realization may be obtained.

Still one other point, however, makes Buddha-Gaya of 'supreme value today to the Hindu people. The modern consciousness has made many things inevitable. Amongst others it necessitates the recovery of the historic relation of the various parts of Hinduism. But from most Hindu temples the modern Hindu—unless indeed he goes in disguise—is shut out. This is not so at Buddha-Gaya. There the tradition of the Math has been the responsibility of protecting the worship of foreigners. All, therefore, that can be demanded is that one come in reverence and the modern Hindu is as welcome at the altar itself as the most conservative of the orthodox. Not only do the monks invite him to enter, but they feel responsible for feeding him, while he remains to worship. This fact makes Buddha-Gaya the great national as well as religious centre. The rôle that Puri aspired to play, and could not, has fallen now to her. Here all children of India, even the disciples of the Prophet, may enter and offer salvation. For the heart of the Buddha—was it not wide as the world? And shall the gates of His home be shut against any of His brethren?

HOW A DISSIPATED SOUL BECAME A DEVOTEE OF GOD

BY SWAMI ATULANANDA

(Concluded from the last issue)

And so at last he comes to Vrindāvan, the place where Sri Krishna lived and enacted the divine drama of his life on earth, a drama in which Sri Râdhâ, the incarnation of divine love, took such an important part. It was

Râdhâ who taught mankind the highest, the purest, divine love for God.

Bilwmangal wandered from temple to temple, from shrine to shrine, always calling on his beloved Krishna whom now he wants to embrace as his beloved.

And the people wondered and marvelled at his sincerity. And he became known as the lover of Sri Krishna.

In the meantime Chintâmani is left with her own sorrow. But for her also there is consolation. Pâgalini, the mad woman—who loved God as her husband, who had chosen the Lord Siva as her ideal and as her Lord—comes and consoles her.

And then we get a snatch of that strange Eastern conception, so foreign to the Western mind, of God the Terrible, of God as Siva the refuge of the lowly and the mean and the despised, of Siva besmeared with ashes, naked and poor, the friend of ghosts and low creatures who can find no shelter elsewhere, of Siva who takes upon Himself the sins of the world. This conception of God is worshipped as her husband by the God-intoxicated Pâgalini, who is called the mad woman. And mad she is from a worldly standpoint. For she cares not for the things of this world. Like her Beloved, she cares not for show and sham. She has come to save two souls, Bilwamangal and Chintâmani. It was she who first called Bilwamangal's attention to that real Chintâmani, the greatest of all treasures, the true, eternal, divine Lover. It is she who again and again sings before Bilwamangal the story of her Beloved. It is she who at this critical moment brings consolation to Chintâmani who is groping in the dark, bewildered, sorrow-stricken and desolate. And that consolation she brings in her own strange way.

"Chintâmani," she says, "tear not, don't be anxious. Hari, the Lord, will have mercy on you." And then she sings a mysterious song, describing the nature of Lord Siva. "I love Him, but He gives me so much anxiety. All night I sit by His side. But he is mad. I prepare drinks for Him, but the

ghosts snatch it away, cup after cup, and He only laughs. I scold Him, but He laughs. He smears His body with ashes, He plays with serpents and then He asks me to sit near Him. But I get frightened and angry. But He laughs. He is simply mad. But I love Him."

Chintâmani listens. She has heard songs of Lord Siva in her childhood, but she never understood them. She had heard that He was the great Lord, the all-merciful, the refuge of sinners. That He carries the burden of this world. And now this mad woman calls Him her husband. Is she really mad, or is she a great soul, detached from this world, wandering on earth in this strange disguise?

"Pâgalini," says she, "tell me who you are. You are not mad. Do you love Siva as your consort?"

And Pâgalini answers: "Yes, yes, Chintâmani, I am in love with Him. He is everything. He is all. This world is His playground.

"But, Pâgalini, who are you? Tell me. My heart beats fast, hearing your words."

"Chintâmani, I am your daughter. You are my mother. And now I must go. Time is flying. I can stay no longer."

Chintâmani listens in wonder. "O my heart, why are you trembling? You who are made of stone. I never felt like this before. My mind, what does this mean? Have you forgotten that I am a public woman? I care only for dress and ornaments. Have you forgotten that? Why are you wavering? How strange! I wish to be like Pâgalini. What does it mean? I do not understand myself. All my life, I have lived in this strange fashion. And now I want to change! What right have I to love God? I never cared for Him. No! Now it is too late. My heart is barren. How can I love

God? Pâgalini, stay a moment. You called me your mother. Am I your mother? Then, let me give you a present. Come, I have wealth and jewels. Come, my daughter, I want to give you my jewels. Take them."

Pâgalini halts. "Oh yes, certainly, I am your daughter. Give me a present. Yes, yes, give me your ornaments."

Then, Pâgalini departs. She takes the ornaments. But when she meets a beggar, she throws all this wealth at his feet.

Chintâmani is left alone. She returns to her home. Her mind is restless, she finds no peace. She feels lonesome. Fear enters her heart. She is only a dancing girl, at the mercy of fate. "Suppose I lose my wealth? Someone may rob me, even kill me. I have poisoned the hearts of so many men. I have ruined them. They may seek revenge, now that I have no one to protect me." She fears to be alone in the house. When Bilwamangal was with her, she had no fear. She trusted him. She had almost forgotten her position in the world. But now he is gone. She feels shame and remorse. She curses her beauty, that has ensnared so many men. "Oh, it is better to die! Why drag on this miserable existence? But, if I die, what then? Shall life in the next world be cursed, even as this life has been?" No, she dare not die. "O Bilwamangal, your love was true. Will you not have mercy on me now? Where are you? Show me the way that you yourself have chosen. Shall I go to him? Will he accept me? Who else will protect me and lead me to a better life? But if I give up my profession, how shall I live?"

And then she hears Pâgalini's voice. "Chintâmani, look, look here. Do you see that dog? It is eating its fill. It

has no master, but it finds food. And so does every creature. The birds live, fishes do not starve; will man be left to die? He who provides for all, will He forget you? I have no home. Wherever the night finds me I sleep. I rest on the earth, I eat what I find. My husband is mad, but He provides for me always. If the goddess of wealth approaches me, I tell her to go away. For when she comes, He goes. And I want Him only."

"Pâgalini, you speak the truth. The wild beasts find food. The earth gives food and shelter to all. Yes, I should not fear. I loathe this place, I loathe my former conduct. Pâgalini, take me with you. I feel safe with you. I will forget the past. I shall follow you like your shadow. And I shall search for Him for whom Bilwamangal has left me and whom you call your husband. The past is gone. My wealth has never brought me real happiness. I will leave it all behind. Pâgalini, let us go. Let us never return to this evil spot."

Pâgalini takes her by the hand. And they wander away, together.

Bilwamangal is now living a life of renunciation. His love had always been deep and strong. It is true, it was bestowed on a prostitute—he worshipped Chintâmani. But it was not so much for carnality that he loved her, as that his love had to fasten itself on someone. It was more for love's sake, than for anything else, that he adored her. But the disappointment came. It had to come, for his love was misdirected. A small cup can contain but little water. Chintâmani was not big enough to take and return so great a love. Bilwamangal at last understood it. So he renounced all false love, so that he might give his love to God. He realized that love such as he craved for cannot be had in this world. Hence his deep and earnest renunciation.

He no longer expected happiness from this world. He wants to love One who is worthy of his love; One who can accept all the love that is burning in his heart and who in return can love him. He wants to lose himself in his Beloved.

And so he called on God with all his might. Lord, take me and be mine! Possess me and let me possess you. Let us be eternally united.

Such devotion is very rare. It is true Bhakti. Lust and wealth and enjoyment have no place there. It is forgetfulness of the world, the consciousness resting in God. The world is then darkness and death; God is then light and life.

Such was the love of Bilwamangal. He who for the love of a woman could embrace a rotting corpse, mistaking it for a piece of wood, he who took hold of a snake, thinking it to be a rope, what could he not do for the love of God!

But Bilwamangal had to have his struggles. Not without struggle is the mind conquered. Not without our strongest efforts can we realize God. Temptations he had to meet, and the mind was often unruly.

And so it happens that one day while meditating near a pond, Bilwamangal hears the tinkling sound of a woman's anklets. Before he realizes it, he opens his eyes and looks at the woman. She has come with her maid, to fetch water from the pond. A wonderful beauty this woman possesses. And Bilwamangal cannot keep his eyes from her. But soon he realizes what he is doing. It is the result of past impressions, old tendencies, the power of the senses. "I am the slave of my senses," he cries out. "My eyes hold me in their power. The eyes, the strongest of the senses are calling the enemy into my camp. They arouse in man's heart the

sense of lust." He struggles, but the eyes had free play so long. Can they at once be controlled? No, they follow the woman, her every movement, as she bends down and lifts the water from the pond. The inward struggle is intense. At last he conquers. And he is not to be defeated again. In his heart is a secret resolve.

The woman returns to her home. Bilwamangal follows her from a distance. And when she enters the house, he knocks at the door. The husband appears and asks him what he wants.

Bilwamangal answers: "I am a traveller. I have come for shelter. I live a wandering life. I am a debauched, licentious man, driven from the world by a prostitute."

"Oh, do not say that," says the husband. "I see you have renounced the world, you travel as a monk. Come inside and be my guest. It is the householder's good fortune to entertain monks. And besides, my wife and I have taken a vow, never to question a monk and never to refuse him whatever he may ask. So come in and accept our hospitality. We regard monks as messengers of God."

"Sir, you speak noble words. But you have no idea of what I have in mind. Listen first, and then consider whether you can remain true to your vow. While I was sitting near the pond, my eyes were captivated by the beauty of your wife. Old thoughts and desires came rushing into my mind, seeing her charming beauty. And these thoughts have overmastered me. Now, I beg of you, allow me to pass the night alone with your wife.

The husband is bewildered. What does he mean? Is he mad? We have vowed never to refuse a request of a monk. What can I do? Can I drive him off and violate our vow? Hospitality is the householder's highest duty.

And all through our married life we have carefully observed our vow.

"Holy man, you cannot be sincere. God has sent you to test our faith in Him."

But Bilwamangal remains silent. He enters the house and a room is shown him. There he sits all day, refusing food, silent, with closed eyes. He sits like a statue, immovable.

And now again we get a typical Eastern picture. A scene so difficult to appreciate for a Western mind. For, the husband and the wife agree that be the man mad or a saint, the guest's request must be satisfied. Truthfulness is the highest virtue. It is the only thing worth possessing in this world. A householder moreover must show hospitality to a guest, much more so, to a monk. A promise cannot be withdrawn.

Long and earnestly the wife and the husband consult. At last the wife consents to make the sacrifice, that they may remain true to their vow.

And so, in the evening she enters Bilwamangal's room. There he is, seated in a corner of the room, emaciated, in rags, the dust of the road still on his face. The wife trembles. The figure inspires her with fear. She is about to turn back, but gathering up her courage she calls Bilwamangal to be seated by her side.

"No mother," says Bilwamangal "I shall look at you from this corner. My eyes want to be satisfied, my eyes that have caused me so much trouble all my life. At last I shall satisfy them. It was through my eyes, that I, a high-born Brahmin, became the slave of a dancing girl. I placed my home, my wealth, my everything, at her feet. But I was deceived. She did not love me. Now I have renounced the world that I may learn to love God. So I have wandered from place to place. And now, seeing your beauty, my eyes have

brought me in this mad plight, in which you see me now. It is said that beauty is sublime. But is that beauty eternal? Does not all worldly beauty turn into ugliness? Now let me satisfy my eyes once for all. I see you have two beautiful pins, give them to me, mother. And now you go and tell your husband that your son is mad. Go mother, please go."

The woman turns away. She does not know what to do. She must tell her husband that the man is insane.

And while the woman leaves the room, Bilwamangal takes the pins. And they do their destructive work. Bilwamangal is blind, the eyeballs pierced with the pins.

He calls his host and asks him to guide him to the outskirts of the city. And there he lived in the forest, alone, for he would not suffer anyone to remain with him. But one is near him,—the Lord who forsakes not those who have taken refuge in Him. He who comes in strange guises and takes different forms, came to Bilwamangal. In His great mercy and out of Love for His devotee, He took the form of Gopal, the divine child Krishna, as He lived at Vrindāvan. Gopal came to Bilwamangal and watched over him, during his moments of sorrow. He brought him food and showed him love and affection. So charming was the Boy, that Bilwamangal becomes greatly attached to Him. Blind and sorrowful as he was, Bilwamangal was consoled by the sweet words and treatment of the Child. But one day, realizing his attachment, he drove Him off. He did not know that Gopal was the Lord Himself, his own Krishna to whom he was now devoted. So he tells the Boy: "I have renounced the world that I may find God. Shall I now become attached to you? Go my child and never come near me again. My mind is thinking of you

all the time. I must be true to Sri Krishna, my Lord and Master, whom alone I desire."

But the Boy came again and again. And He would sing of Sri Krishna; would play on the flute even as Sri Krishna had done for the Gopis. And He would sing of Sri Râdhâ and her love for Krishna.

At such moments Bilwamangal's heart leaped with joy. And then one day, Gopal reveals Himself to Bilwamangal in His true form as Sri Krishna. And

that moment Bilwamangal's eyesight was restored. Then the Boy disappears for ever. But the vision remained with Bilwamangal till his last days. And during his last hours, Sri Krishna came again and He lifted Bilwamangal out of the body and took him to His own abode, the home of all true devotees.

And Chintâmani also found her true Lover at last. Her cold heart melted and she wept for joy when she thought of her Lord. She found that great peace that is known only to the lover of Hari, the Lord of all.

INTELLIGENCE TESTS : THEIR SOCIOLOGICAL IMPORT

BY PROF. M. S. SRINIVASA SARMA, M.A.

The educational importance of the Intelligence Tests is now universally accepted. By furnishing reliable and objective standards for evaluating the individual's efficiency and ability, they have proved to be of immense use to the educator in classifying pupils according to mental age, and in guiding them educationally in the selection of the proper courses of study. And the practical interest evinced by the public in these tests is so great that they are in constant demand not only in schools and colleges, but also in the workshop, the army, the commercial houses, and vocational and technological institutes.

But the sociological value of these tests is no less important. One of the direct results of the wide application of these tests is the diagnosis of the mental status of the inmates of jails, brothels, and reformatory schools. The investigations of criminals and delinquents carried on by competent experts point out a high degree of correlation between mental deficiency and moral defects. The drunkard, the criminal,

the prostitute and the insane cannot be left to themselves or allowed to be dealt with according to the traditional methods. They constitute a problem of vital public concern, because they are not only a heavy burden but also a positive menace to society. Of course, our attitude towards the criminal has changed from the primitive, barbarous, and vindictive spirit, that demands an eye for an eye and a life for a life, or that of punishing him for the sake of deterring others from similar crimes, to a very chastened and highly refined mood of reforming him and educating him to become a worthy and respectable member of society. But this is not enough. We must probe into the causes and conditions of these crimes and criminals, and then take effective steps to root them out once for all.

CRIME AND INTELLIGENCE

Dr. Goddard, who has made a thorough and detailed investigation of the subject, estimates that from 80 to

65% among the delinquents are "feeble-minded," that is, of low intelligence. Dr. Bridgman examined 104 girls who were committed to the Illinois (U.S.A.) Reformatory and found 97% of them to be feeble-minded. This huge figure gives us some idea of the prevalence of feeble-mindedness among prostitutes. It need not be inferred that 97% of the prostitutes are feeble-minded; after all, it may only mean that this percentage of feeble-minded girls were so foolish as to be arrested and sent to the Reformatory. Mr. K. Natarajan, the enlightened Editor of the *Bombay Indian Social Reformer* who was the Secretary of an official commission that investigated into the Bombay brothels a few years back is of the opinion that more than 80% of the prostitutes are feeble-minded. Studies in the psychological conditions of these girls reveal the fact that they have recourse to this low type of life as a means of livelihood because of their low mentality. The report of the Massachusetts Commission for investigation says that of 300 prostitutes 154 or 51% were feeble-minded, and the 135 women designated as normal were of distinctly inferior intelligence. 71 of them had the mentality of a 11 year-old child; 32 of 10 year-old child; the mental age of 17 of them was 12 years; that of 4 was only 9 years and 11 were not tested. The report points out that "not more than 6 of the entire number seemed to have really good minds."

WHO ARE THE FEEBLEMINDED?

Feeble-mindedness is defined "as a state of mental defect existing from birth and due to incomplete or abnormal development, in consequence of which the person affected is incapable of performing his duties as a member of society." The Royal College of Physicians defines the feeble-

minded person as one "incapable from mental defect existing from birth of competing on equal terms with his normal fellows or of managing himself and his affairs with ordinary prudence." The mentally defectives are grouped under three heads: idiots, imbeciles and morons or feeble-minded. The American Psychological Association has settled that the idiots have the mental age of 2, the imbeciles from 3 to 7, and the feeble-minded from 7 to 12; thus the last are the least defective. The legal definition adopted in Great Britain by an Act of Parliament says that "the feeble-minded are the persons in whose case there exists from birth or from an early age mental defectiveness so pronounced that they require care, supervision, and control for their own protection or for the protection of others, and who, by reason of such defectiveness, appear to be permanently incapable of receiving proper benefit from the instruction in ordinary schools."

INTELLIGENCE AND IDIOCY— HEREDITARY

One point is clear in and common to all these definitions; and that is that feeble-mindedness is a native trait and a matter of heredity. The individual differences among human beings are nothing but differences in intelligence. True, intelligence does not consist in ready-made native responses as do the instincts. It is the capacity to profit by past experience, and consists in performing a variety of acts and performing them efficiently. It is the power of adaptive plasticity manifesting itself in quickness of perception and neatness of execution. That this capacity of intelligence is native and inherited is proved by the fact that the IQ remains constant all through life. Galton's studies of heredity indicate that not only intelligence is

inherited, but that specific abilities also are transmitted. It stands to reason that if certain characteristics are dominant on both sides of a child's parents such characteristics should continue to be dominant in their progeny also. Garth and Garret give in *School and Society* the result of group intelligence tests applied to 300 full-blood (Red) Indians, 800 of mixed blood (white-Indian crossing) and 400 white children. The average IQ of full-blood Indian is 73; that of mixed blood children 91; and that of white children 100. Not only this. Among white children themselves there are wide differences between one race and another. Dr. Goodenough gives the IQ averages obtained from a statistical study of the young children of California in the ninth volume of the *Journal of Experimental Psychology*. The average IQ of children of Jewish parents is 106, of Scandinavian parents 105, of German parents 99, of Italian parents 88 and of Portuguese parents 83.

And above all it has been conclusively proved that insanity, imbecility and feeble-mindedness run in families. The typical case of the family history of the famous Kallikaks studied by Dr. Goddard is specially instructive because of the startling contrast between its two main branches. The first of these was the product of an illegitimate union of a mentally normal man and a feeble-minded girl. The 480 direct descendants included 143 feeble-minded, 292 unknown, 86 illegitimates, 33 prostitutes, 24 alcoholics, 3 epileptics, 3 criminals, 8 keepers of disreputable houses, 82 died in infancy and only 46 normal individuals. Subsequently, the father married a woman of normal intelligence. Of the 496 direct descendants, all except 5 were normal and occupied positions of respect in society.

These factors plainly establish that intelligence, defective mentality, and crime are matters of ancestry.

EDUCATION—NOT A LEVELLER

In the light of the facts revealed by Intelligence tests, what ought to be the remedy for these social evils? Reformers try to eradicate delinquency, prostitution and inequalities by spreading education. It is true that education is a panacea for most ills; but we must at the same time recognize its inherent limitations. It is wrong to think that education is a levelling process. As McDougall points out, it is more a differentiating process. "The more opportunities for education are multiplied and freely offered to all, the more surely will the better endowed increase the interval between themselves and their less gifted fellows." After all there is great truth in the Christian dictum that to him that hath much, more will be added. He who is given much by heredity in the shape of intelligence and special aptitudes certainly profits tremendously by education, and acquires an infinite stock of abilities. It is sometime believed that all men could be made equal to the best if only the educational process could be sufficiently improved. This enthusiastic wish, however laudable, is blind to the fact that the success of the educational process is entirely due to the *kind* of mind which receives the instruction and the *sort* of ability that reacts on it and integrates it into a coherent system of knowledge. The educator is no creator, nor could he obliterate the native differences and inborn defects by any magic wand. As Prof. Starch says in his *Educational Psychology*, education and training do not equalize abilities; in fact equal practice tends to increase differences in achievement and skill. The more

gifted individuals profit more, both relatively and absolutely than the less gifted. Education like happiness must come from within.

That education by itself cannot improve matters is clearly brought out by careful experimental studies of the foster children. In America there are many "child-placing agencies", which take charge of children soon after birth. Most, if not all, of these babies are born in shame and belong to unmarried mothers (a sure indication of their feeble-mindedness), who feel compelled to abandon them. And these babies are adopted into foster homes of higher occupational classes. Prof. Van Theis who gives his impressions of his studies of such children in Chicago and California in his *How Foster Children Turn Out* concludes that they do not usually come up to the level of their foster parents. Of course the superior environment certainly improves them but not to such a high level as to be expected from their foster-home environment.

HOW TO ROOT OUT FEEBLEMINDEDNESS

Now that it is abundantly clear that feeble-mindedness is hereditary and is the root of all social ills, what are the necessary measures for its treatment and eradication? In America and Europe there are homes for the feeble-minded as there are asylums for the insane. The first task is to discover, by the proper application of correctly devised intelligence tests, the mental defectives and to segregate and keep them in well-kept homes where they could be employed in such simple work as could be conveniently done by them. There is no place for them in our civilized and highly individualized complex life. Mental inferiority forces no one to steal or burgle. It is primarily due to the native incapacity of the

individual to adapt himself to the requirements of society. As a rule, work is a drudgery to him; for, he cannot learn. But when he belongs to the very poor, and cannot get enough to eat, he begins to steal or commit some other offence that brings him into the grip of the law and makes him a criminal. Of course, these unfortunate people do possess *some* intelligence, but not quite enough to carry on in the normal environment. Therefore the best thing would be to create a congenial environment suited to *their* intelligence.

Another effective measure would be to sterilize these defectives. Investigations into "criminal" tribes in India and the statistical studies of the families of the Kallikaks and the Jukes in America prove that imbeciles, idiots and morons have an extraordinary capacity for multiplying their species out of all proportion, and thus intensify the social problem and become a danger and a nuisance to society. Since heredity plays such an important part in the determination of one's intelligence, it is desirable that, for eugenic purposes, the ethical, political, and religious leaders ought to take a more lively interest in this problem. That is why Dr. McDougall exhorts the young men in his *Character and Conduct of Life* thus: "Remember that in choosing your wife, you are choosing also your children; and that their degrees of intelligence, their dispositions, their temperaments and tempers very largely depend on what she brings to the common stock. And it is well to know that, in this respect, the qualities of her near relatives are as important as, if not more than, her own. If among them there are a number of feeble, disharmonic, or cranky individuals, it is highly probable that although she

may reveal no traces of such defects, she will transmit them to some of her children." Eucken, the German thinker, sums up the infinite power of parental influence in his profound remark that "the best life is that which is best for the unborn"—a statement

which contains the essence of all morality and statecraft. The sins of the fathers shall be visited upon the children—is not a mere merciless maxim; it is only a statement of a law of nature which, if violated, brings punishment in its train.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1934

We have great pleasure in placing before the public the record of work done by this institution during 1934. It has been doing its humble work of service among the hill people for the last 31 years through its Outdoor and Indoor Departments. The institution is becoming more and more popular with the people with the lapse of years as the comparative chart given here shows.

| Year | No. of Patients | |
|------|-----------------|--------|
| | Outdoor | Indoor |
| 1925 | 3,162 | 85 |
| 1931 | 6,165 | 149 |
| 1932 | 7,489 | 149 |
| 1933 | 7,900 | 140 |
| 1934 | 10,494 | 183 |

The Dispensary is within the precincts of Advaita Ashrama and is conducted with great efficiency under the charge of a monastic member of the Ashrama, whose knowledge of Medical Science qualifies him for this work. Patients come to the Dispensary from a distance of even one or two days' journey. *The Doctor also goes round the villages to render service to such*

patients as are not able to come to the Indoor Hospital. Service is rendered to all irrespective of caste, creed or sex. The work done by the institution can be estimated from the following remarks of two gentlemen who amongst others visited it during the year under review. Mr. W. W. Finlay, Deputy Commissioner of Almora observes, "It leaves most Government hospitals far behind. That it is popular is shown by the figures for this year." Mr. C. S. Ranga Iyer, Ex-member, Legislative Assembly says, "I am glad to note that the Dispensary gives the best treatment to the poor people, and expensive medicines free. Here in the heart of the Himalayas is such great service nobly but silently rendered."

The total number of patients relieved during the year at the Outdoor Dispensary was 10,494, of which 8,552 were new cases and 1,942 repeated cases. Of these new cases, 3,480 were men, 2,034 women and 3,038 children. In the Indoor Hospital the total number treated was 183, of which 140 were discharged cured, 6 left treatment, 32 were relieved, and 5 died. Of these 124 were men, 31 women, and 28 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

| | | | | | | | |
|-----------------------------|-----|-----|-----|---|-----|-----|-----|
| Dysentery | ... | ... | 204 | Rheumatic Fever | ... | ... | 11 |
| Enteric Fever | ... | ... | 7 | Tuberculosis of the Lungs | ... | ... | 24 |
| Gonococcal Infection | ... | ... | 44 | Worms | ... | ... | 187 |
| Syphilis | ... | ... | 40 | All Other Infective Diseases | ... | ... | 109 |
| Leprosy | ... | ... | 7 | Anæmia | ... | ... | 38 |
| Malarial Fever | ... | ... | 879 | Rickets | ... | ... | 18 |
| Influenza | ... | ... | 44 | Other Diseases Due to Disorders of Nutrition and Metabolism | ... | ... | 98 |
| Pneumococcal Infection | ... | ... | 65 | Diseases of the Ductless or Endocrine Glands | ... | ... | .. |
| Pyrexia of Uncertain Origin | ... | ... | 241 | | | | |

| | | | |
|--|-------|---|-------|
| All other General Diseases ... | 181 | Acute or Chronic Nephritis ... | 8 |
| Diseases of the Nervous System ... | 251 | Other Diseases of the Urinary System ... | 51 |
| Diseases of the Eye ... | 2,878 | Other Diseases of the Generative System ... | 51 |
| Diseases of the Ear ... | 152 | Diseases of the Organ of Locomotion ... | 248 |
| Diseases of the Nose ... | 71 | Diseases of the Arcolar Tissues ... | 78 |
| Diseases of the Circulatory System ... | 21 | Inflammation (Ulcerative) ... | 447 |
| All Diseases of the Respiratory System except Pneumonia and Tuberculosis ... | 708 | Other Diseases of the Skin ... | 484 |
| Diseases of the Stomach ... | 228 | All other Local Diseases ... | 172 |
| Diseases of the Intestine ... | 217 | Injuries (Local and General) ... | 66 |
| Diseases of the Liver ... | 178 | | |
| All other Diseases of the Digestive System ... | 564 | | |
| Acute or Suppurative Inflammation of the Lymphatic Glands ... | 89 | TOTAL ... | 8,785 |
| | | Operations: General ... | 47 |
| | | Injections ... | 551 |

SUMMARY OF ACCOUNTS FOR 1934

| RECEIPTS | | | | EXPENDITURE | | | |
|---------------------------------|--------|-----|-------|---|--------|-----|-------|
| | | RS. | A. P. | | | RS. | A. P. |
| Last Year's Balance ... | 7,920 | 6 | 1 | Medicines and Diet ... | 523 | 11 | 9 |
| Subscriptions and Donations ... | 1,050 | 6 | 0 | Instruments and Equipments ... | 78 | 3 | 9 |
| Endowments ... | 2,058 | 0 | 0 | Establishment ... | 88 | 6 | 0 |
| Interest ... | 395 | 2 | 0 | Doctor's Maintenance and Travelling ... | 358 | 15 | 3 |
| | | | | Miscellaneous Including Repairs ... | 113 | 3 | 6 |
| | | | | | | | |
| TOTAL ... | 11,423 | 14 | 1 | TOTAL ... | 1,112 | 8 | 3 |
| | | | | BALANCE ... | 10,311 | 5 | 10 |

We cordially thank all our donors, who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to a friend for an endowment of Rs. 1,500/-; Mr. J. M. Billimoria, Bombay, for a donation of Rs. 200; Mr. P. K. Nair, Feroke, for a donation of Rs. 218; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101. Our thanks are also due to Messrs. E. Merck, Germany; Bengal Immunity Co., Ltd., Calcutta; The Medical Supply Concern, Calcutta; The Anglo-French Drug Co., Ltd. (India), Bombay; Chininfabrik Braunscheveig Buchler & Co., Germany; Amsterdamsche Chininefabrick, Holland; Shafi & Co., Calcutta; C. H. Boehringer Sohn A.-C., Germany; Bengal Chemical & Pharmaceutical Works Ltd., Calcutta; The Calcutta Chemical Co., Ltd., Calcutta; Sarker Gupta & Co., Ltd., Calcutta; The Lister Antiseptic & Dressings Co., Ltd., Calcutta; Bengal Enamel Works Ltd., Calcutta; Hadensa-Gesellschaft m.b.H., Germany; F. Hoffmann-LaRoche & Co., Ltd.,

Switzerland; Chemical Works of Gedeon Richter Ltd., Hungary; Antonie Bentiz. Calcutta; The Clinical & Pharmaceutical Works, Comilla, Bengal, for supplying us their preparations free; and also to the Editors of the *Indian Medical Journal*, Calcutta; *The Antiseptic*, Madras and *The Suchikitsa* (Bengali), Calcutta, for giving us free their journals.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 4 beds with all accessories, which means an expenditure of at least Rs. 5,000, an amount which the Dispensary cannot afford at present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 8 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors, desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the

Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,
President, Advaita Ashrama,
P.O. Mayavati,
Dt. Almora, U.P.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER II

SECTION I

In the first chapter it has been proved that all the Vedânta texts deal with Brahman as the First Cause, yet the arguments based on reasoning against this doctrine remain to be refuted. With this object in view this section is begun. In section IV of Chapter I it was shown that the Pradhâna of the Sâmkhyas, as also the atoms of the Vaiseshikas, are not based on scriptural authority. In this section arguments, claiming their authoritativeness from the Smritis, to establish the Pradhâna and the atoms etc., are refuted.

Topic 1: Refutation of Smritis that are not based on the Srutis

स्मृत्यनवकाशदोषप्रसङ्गः इति चेत् न

अन्य स्मृत्यनवकाशदोषप्रसङ्गात् ॥ १ ॥

अति-अनवकाश-दोषप्रसङ्गः There would result the defect of leaving no scope for certain Smritis इति चेत् if it be said न no अन्यअति-अनवकाश-दोषप्रसङ्गात् because there would result the defect of giving no scope to some other Smritis.

1. If it be said that (from the doctrine of Brahman being the cause of the world) there would result the defect of leaving no scope for certain Smritis, we say no ; because (by the rejection of that doctrine) there would result the defect of leaving no scope for some other Smritis.

In the last chapter it has been shown that the Sâmkhyan view is not based on scriptural authority. Now its authority even as a Smriti is denied and refuted.

If the doctrine of Pradhâna is rejected, then the Sâmkhya Smriti, propounded by a great seer like Kapila and acknowledged by other great thinkers, would cease to be authoritative ; hence it is but reasonable that the Vedânta texts be so interpreted as to preserve the authoritativeness of this Smriti and not contradict it *in toto*. So says the opponent. The Sutra answers this by saying that if the doctrine of the Brahman being the cause of the world be rejected to accommodate the Sâmkhya Smriti, which goes counter to the Srutis, then by that rejection many other Smritis like the Manu Smriti, which

are based on the Srutis and therefore more authoritative, and, which also propound the doctrine of Brahman, an intelligent principle, being the cause of the world, would find no scope. So between the two it is desirable that the Smritis which go counter to the Vedas be rejected.

इतरेषां चानुपलब्धेः ॥ २ ॥

इतरेषां Of the others च and चानुपलब्धेः there being no mention.

2. And there being no mention (in the scriptures) of the other entities, (i. e., the categories beside Pradhâna), (the Sâmkhya system cannot be authoritative).

Even accepting the Pradhâna of the Sâmkhyas for argument's sake—for the Vedântins also recognize Mâyâ as the cause of the world, the difference between the two being that Pradhâna according to the Sâmkhyas is an independent entity, whereas Mâyâ is a dependent entity, being a power of Brahman—yet there is no mention of the other categories of the Sâmkhyas anywhere in the Vedas. Hence the Sâmkhya philosophy cannot be authoritative.

Topic 2: Refutation of the Yoga philosophy

एतेन योगः प्रत्युक्तः ॥ ३ ॥

एतेन By this योगः the Yoga philosophy प्रत्युक्तः is (also) refuted.

3. By this the Yoga philosophy is (also) refuted.

After the refutation of the Sâmkhyas, who recognize an independent entity called the Pradhâna as the cause of the world, this Sutra refutes the Yoga Smriti, which also recognizes a separate entity called Pradhâna as the First Cause, though unlike the Sâmkhyas they recognize an Iswara who directs this inert Pradhâna in its creative evolution. The Yoga system is spoken of in Upanishads like the Svetâsvatara. It helps concentration of the mind, which is necessary for the full comprehension of Brahman, and as such it is a means to Knowledge. So this Smriti, being based on the Srutis is authoritative. But it also recognizes the Pradhâna, which therefore is the First Cause—so says the opponent. This Sutra says that the arguments given in the last Sutra refute also the Yoga Smriti, for it also speaks of a Pradhâna and its products which are not to be found in the Srutis. Though the Smriti is partly authoritative, yet it cannot be so with respect to that part which contradicts the Srutis. There is room only for those portions of the Smriti as do not contradict the Srutis.

Topic 3: Brahman, though of a different nature from the world, can yet be its cause

न विलक्षणत्वादस्य, तथात्वं च शब्दात् ॥ ४ ॥

न Not विलक्षणत्वात् because of the contrary nature यस्य of this तथात्वं its being so च and शब्दात् from Srutis.

4. (Brahman is) not (the cause of the world) because this (world) is of a contrary nature (from Brahman); and

its being so (*i. e.* different from Brahman) (is known) from the scriptures.

Brahman is intelligence, pure, etc., while the world is something material, impure, etc., and so is different from the nature of Brahman; as such, Brahman cannot be the cause of this world. The effect is nothing but the cause in another form; therefore the cause and effect cannot be altogether of a different nature. Intelligence cannot produce material effects and *vice versa*. That the world and Brahman differ entirely in their characteristics is known from texts like, "Brahman became intelligence as also non-intelligent" (Taitt. 2-6), where "non-intelligent" stands for the world. So Brahman cannot be the First Cause of the material world, though the Srutis may say so.

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॥ ५ ॥

अभिमानिव्यपदेशः The reference (is) to the presiding deities तु but विशेष-अनुगतिभ्याम् because of the special characterization and the fact of being so presided.

5. But the reference is to the presiding deities (of the organs) on account of the special characterization as 'deities' and also from the fact of a deity so presiding (over the functions of an organ, being approved by the Srutis in other texts).

The opponent, who says that the world and Brahman being different in nature—sensitive and material respectively—cannot be related to each other as cause and effect, anticipates a plausible objection and answers it in this Sutra. There is a text, "These Prânas (senses) quarrelling over their respective greatness," etc. (Brih. Up. 6. 1. 7), which shows that even the senses are not material but sentient. The opponent says that from this we are not to infer the sentiency of the world, since the reference is to the presiding deities of these senses. For the same topic occurs in the Kaushitaki Upanishad, where they are expressly mentioned. "These deities (speech etc.) quarrelling over their respective greatness" (Kau. Up. 2. 14). Also because other texts show the existence of such presiding deities. "Fire becoming speech entered the mouth" (Ait. Ar. 2. 4. 2-4). The same argument applies to texts of the Chhândogya, Ch. VI, where Fire etc. are said to have thought and produced the next element in the series. The thought here spoken of is of the highest Deity, Brahman, which is connected with Its effects as a superintending principle. From all such texts we cannot infer the sentiency of the world, which is material and so different in nature from Brahman. Therefore Brahman cannot be the cause of the material world.

दृश्यते तु ॥ ६ ॥

दृश्यते Is seen तु but.

6. But it is seen.

"But" refutes the opponent's view expressed in the last Sutra, *viz.*, that this world cannot have originated from Brahman because it is different in character. For it is seen that intelligent things like scorpions etc. are produced

from non-intelligent cowdung etc. Again from a sentient spider there comes forth the thread for its web. So also do nails, hair, etc. come forth from a man, who is an intelligent being. Therefore it is quite possible that this material world could be produced by an intelligent Being, Brahman. It may be objected that a man's body is the cause of the hair and nails, and not the man; similarly the cowdung is the cause of the body of the worms. Even then it must be admitted that certain insentient things produce a body which is occupied by something sentient, while others do not. So there is some difference between the cause and the effect; they are not similar in all respects. If they were, then there would be nothing like cause and effect, nor would they be called by different names. So we have to admit that the cause and its effects are not similar in every respect, but something in the cause, or some qualities of it, must be found in the effects also, as the clay in the lump is found in the pot also, though the shape etc. of the two differ. So we say that even in the case of Brahman and the world, some qualities of the cause, Brahman, such as existence and intelligence, are to be found in its effect, the world. Everything in the world exists, and this quality it gets from Brahman, which is existence itself. Again the intelligence of Brahman lights the whole universe. So these two qualities of Brahman are found in the world, which justify our relating them as cause and effect in spite of differences in other respects between them.

QUESTIONS AND ANSWERS

Question : What is civilization ? What is the true basis for a right kind of civilization ?

Answer : This question, of late, has been engaging the minds of the best thinkers of the day. Man today is concerned most with his own progress. Never was he so eager to know the laws governing his progress than today when he is running the risk every moment of being wrecked on a rock of a false ideal of civilization. Though he is so eager to know about these laws yet his ignorance about them so far is colossal. There seems to be no fixed standard to judge civilizations. Every nation is self-complacent and thinks that it is the only civilized and cultured nation in the world. Swami Vivekananda said once in one of his lectures, "I have been asking everywhere for a definition of civilization

and sometimes the significant reply has been, 'What we are is civilization.' " Our national prejudices, therefore, are a great obstruction in arriving at a true definition of civilization. We think that the environments in which we are, are the best that can be desired and this prevents us from a scientific inquiry into the origin and progress of civilizations.

If then it is difficult to give a definition of civilization, let us see what it is that distinguishes the modern man from the savage. The uncommon attributes alone can define a thing and so let us look for those characteristics of the modern man which are not possessed by the savage. Such an examination leads us to the fact, that most of the modern man's achievements of which he is so proud, as for example, his power to combine and

organize institutions, his patriotism, truthfulness, chastity, etc. are to be found in the savages also and probably to a greater degree. In this direction then we are not able to proceed much.

Does civilization then consist in the perfect adjustment with Nature's laws? That would mean that the be-all and end-all of man's existence is the continuation of his species, which would make him no better than a brute.

Is then the elaborate mechanical and scientific revolution of the modern age the essence of civilization? One may be tempted to ask, if all this achievement is not civilization then what else can it be? Well, we ask, does more comfort, luxury, and pleasure with all their concomittant miseries, vices, etc. constitute civilization? Civilization does not mean a knowledge and control of the powers of nature and using it for giving more enjoyments to us. A life of the senses though extremely successful cannot make us any better than brutes. Power to satisfy desires is not progress. But unfortunately that is what we mean by civilization today.

If any definition of civilization is to be given we can say that that society is civilized in which the environments are conducive to change man the brute into man the God. Man starts from the animal state, from the plane of the senses and progresses gradually till he reaches the plane of the intellect and then finally to the plane of the spirit, and when he reaches this plane he becomes truly civilized.

It is now an established scientific fact that civilizations have grown up from savage conditions. The ancestors of the modern man were not much different from animals. They like animals learnt from experience. But then unlike animals man is endowed with reason which faculty might be an original endowment of his or might

itself, be a thing which he has acquired during his evolution and not inherent in him. This reason helps man to decide his ultimate good and he learns to sacrifice his immediate good for the distant but more desirable good. Reason asks him to assert his freedom from the bondage of nature, and his life is one continuous struggle to attain this freedom. He may or may not be conscious of this struggle within him of the animal with the human, yet it is this struggle that helps him to progress. This assertion of freedom soon changes his environments. He refuses to indulge in sense-pleasures which do him more harm than good. He begins to value thought and knowledge for their own sake and dislike what gets him mere sense-pleasure. He realizes that true culture and progress lies in rising above the sense-plane to the plane of thought. The more he realizes this, the less thought he devotes for the body, and all actions for the upkeep of the body are done automatically without any zest. In this state even his luxuries are not gross but are symbols of thought, and this gives rise to art, literature, etc. The creation of literature and the culture of art are among the signs of a successful and progressive civilization. It is not possible, however, to translate the whole of man's thought-life on the material plane, but even the little bit that can be translated gives us his achievements in the material plane which by itself we are apt to mistake for civilization. It is the thought force that guides man's progress.

When man has raised himself from the sense plane to the plane of the intellect, he has but taken the first step in civilization but he has not as yet reached his goal. He is not perfectly civilized as yet. It is only when he transcends even this plane of

thought and reaches the plane of the spirit that he arrives at the goal. The modern age commits a great blunder when it takes the intellect as everything in man's progress. History shows that it is the spiritual ideal that has worked for human progress more than the intellectual. The races that have survived in the struggle for existence are those which have produced more spiritual and ethical men than intellectual—which have in other words the best ethical systems. The more a people are advanced spiritually and ethically, the more civilized are they. When a nation finds the highest type of civilized man in him who is self-controlled, perfectly beyond the idea of body and mind, and established in the spirit or God, then it is in a position to understand what civilization means.

Spirit pure and free gets entangled, as it were, in matter at one end, it asserts its freedom, breaks off bonds after bonds, physical and mental, till it emerges free again at the other end. This history of the manifestation of the spirit in man is what is called progress of culture or civilization. This, man has to realize, and so organize society that it facilitates and helps him to realize his true nature. When the understanding of this fundamental

truth is perverted, civilization gets corrupt and degenerates, and then even the best intellect cannot save it. That is exactly the condition of the world today—this failure to understand the true ideal explains its helplessness. There is no lack of knowledge, yet we are stranded, for we have lost sight of this fundamental truth.

The fundamental truth then that man has to remember, if he wants to progress, is that he is not material, that he is not the body, but that he is the infinite, eternal, immortal spirit whose nature is love. Physical and material adjuncts individualize and limit him. His goal is to break these bondages, all these limitations and enter the life of expansion and love till he is able to embrace the whole world. When man rises to the plane of the spirit, his consciousness of the unity of life develops till he realizes the Vedântic ideal "Thou art That." Till he breaks through this limited self, this 'I' and realizes the oneness of life, there will be no end to his miseries. The goal of religion and ethics is the complete merging of the individual self in the universal Self, and the goal of civilization is also this perfection of man, the evolution of man the brute into man the God.

NOTES AND COMMENTS

IN THIS NUMBER

The Real Nature of Man is from the pen of Swami Ramakrishnananda who explains in a new light the philosophy of the Self. . . . Dr. R. Das is our new contributor. He is the professor of Metaphysics and Indian Philosophy at the Indian Institute of Philosophy,

Amalner. *Vedanta and Common Sense* is an interesting study. It makes clear the position of Vedanta the interest of which is in spiritual endeavour, while common sense is concerned with empirical enterprise. . . . *The Sikh Religion* is concluded in this issue by Prof. Teja Singh. . . . Prof. Akshaya Kumar Banerjee is our old contributor.

Mahâdeva and Mahâsakti is the third of the series of his articles on Hindu philosophical conceptions. In it, he explains the great concepts underlying Mahâdeva and Mahâsakti. . . . *Buddha-Gaya* was written by Sister Nivedita. It lay for a long time among our unpublished papers. It is interesting to read the lofty thoughts of the Sister about the great national and religious centre, Buddha-Gaya. It shows how the so-called rivalry between Hinduism and Buddhism is a myth based on false data and therefore should not be encouraged today. . . . Swami Atulananda concludes in this issue the instructive story of Bilwamangal. . . . Prof. M. S. Srinivasa Sarma points out the sociological value of intelligence tests so necessary in these days, in his article *Intelligence Tests: their Sociological Import*.

THEIR MAJESTIES' SILVER JUBILEE

Throughout the British Empire millions of people are celebrating with joy and enthusiasm the Silver Jubilee of Their Majesties' accession to the throne. One may search the pages of history, but it will be difficult to come across a reign connected with so many epoch-making and world-shaking events as that of Their Majesties. The great war of 1914, the financial debacle of the world, and within the empire, the formation of the Irish Free State, the determination of the status of the Dominions in relation to Great Britain by the Westminster Statute, and political and other changes in India are some of the most noteworthy instances. There is good reason to hold that the reign of King George V will be considered by future historians as a very memorable one.

We pray that Their Majesties may live for many years more and that during those coming years greater happiness and prosperity come to their dominions, and India attain to her destined goal.

THE PRACTICAL PROBLEM OF LIFE

Man wants peace or, the more positive thing, bliss. All his thoughts and activities are directed, consciously or unconsciously, towards this. And yet he gets it not, or gets it but for a while, which is more painful than not getting it at all. Who is responsible for this? The most obvious answer is—circumstances, want of opportunities. But the real answer is—our narrowness, our waywardly refusing the natural urge of expansion. Something asks us incessantly, sometimes importunately, sometimes peremptorily, to expand, to go beyond narrow circles, to include all within us. It says: in exclusion lies misery, heart-burning, death; in inclusion, peace, bliss, life eternal. But we hear it not, so at last we weep and cry.

We know it, feel it, but do not do it. We see it written on the face of parents when they undergo voluntary sufferings for the sake of their children. We see it on the face of those whom the world calls the poor, when they contribute a farthing or two to any charitable institution or to a beggar who might even be richer than he. This softness of heart, this sweet urge to expand, does not require much wealth or power or intellect for its fulfilment. In fact the more wealth or power we hanker after, the more intellectual we become, the more the heart is hardened, the farther are we removed from this elixir of life. Why should it be so? Why has it been so? Because the rise to wealth, power, or even intellect has been through the

suppression of this natural urge. There does not exist any necessary inverse ratio between these and the urge, but to our chagrin it has turned out to be so. We rise through competition, elbowing and jealousy, through fiscal wire-pullings, commercial dumpings, political subjugations, religious persecutions and social deprivations. In every department of life, in every sphere of our activities, we are thus led to false greatness. Even at home and in schools and colleges, we encourage directly or indirectly this vile spirit of competition and elbowing, we inculcate racial hatred, communal animosity, caste prejudices. Somehow or other this idea takes possession of our whole being that without this spur of competition there can be no road to so-called greatness.

But there is a better way to real greatness—it is through goodness, holiness, love—by expansion and inclusion, by raising no enemies but by making friends, by enlarging the loving circle of our families, just in the same way as the “body-I” has been expanded into the “family-I.” This too we know but do not do. Why? Because it is difficult. But is it more difficult than the former way? Was it easy for the essentially individualistic savage man to become a loving patriarch? And how has he become so? Perhaps he began to love his dearly won wife and then both of them, their children. Now reciprocity arose, intensity deepened—the ball of love went on rolling. This loving process depends as much on patient practice, and is as difficult, as the competitive process. The difference is that it raises not one but many, to real greatness and to an ascent that does not stop, not even in death. And this attainment is achieved almost unconsciously, the bitterness of the process having been sweetened and mellowed

by a subtle all-pervasive joy. Why then does not man take to this path? Because he doubts, because he is afraid of losing what he has grabbed. What can kill this baseless doubt? Practice alone can do that. Man is to practise love and see the result himself. And it is easier, more natural, to love the holy, the good and pious. There the response is quick and overwhelming. The deepened reciprocity soon transcends limits and engulfs all. If religion has any meaning and any practical value, it is in this. It quickens expansion till we are made one with the Infinite.

THE REAL WANT OF OUR COUNTRY

Further progress depends on the consolidation of what has been acquired. If a nation fails to consolidate, its progress is checked. Let us see if India has been able to do this during the last quarter of a century.

A nation's rise and fall depend on what sort of education it receives. So the consolidation of a suitable educational policy throughout the country is of prime importance. It is a half-truth to say that India lacks in men and money. To prove that it is wanting in men, one is to show how profitably the students who pass the university examinations are engaged and what has been done, which wise steps have been taken, to evolve out of them a fine army of teachers. Who have ever told these thousands of students who are annually turned out by the Universities to devote their life or a portion of their lives for the education of their brothers and sisters? Who have ever tried to create fields for them? What have they done towards this—our teachers, and professors, our school, college and university authorities, our

District and Local Boards and Municipalities? Some Municipalities and Boards have recently done something, it must be admitted, but not towards training those students into an army of teachers and providing them with suitable posts. These local bodies have opened a few new schools or have granted aids to some old ones but have left them there. It is training and not the number of schools that is wanted. Go on increasing number without improving training and after a few years you will find yourself standing where you were. Number we must have but more than that do we require the mode of training towards a well thought out goal. Old teachers with old ideas and worn out ideals of life and with practically no method of training (we purposely avoid the word 'teaching') are no good. He alone is fit to train who has himself undergone that training. Young, buoyant, fiery boys and girls, thoroughly drilled, are alone fit to take up the work. This grand ideal of getting the training and then devoting their lives for the good of the country should be instilled into them from the lowest Form or Class till they come out ready for the work. Until we do this we have no right to complain of dearth of men.

Is money wanting? During and after the last Behar Earthquake how many funds were started and what an enormous sum collected from the country? And then, look here, the Harijan fund is being collected and the sum is not at all disappointing. All these funds

and many more were, and are being collected, from the same fields over and over again! Whence this money? Money and men there are enough, though not much, for our purpose. Only our leaders are either incapable of doing any serious sustained work or they do not really feel for the country. Or else why has a quarter of a century slipped by without giving us any perceptible results?

Our diagnosis is, our real leaders are still lying unconscious of their ability and responsibility. Who are they but our teachers and professors? And they are not leading the country. They are not teaching and inspiring our students to devote their lives for the education of the people. They are not evolving and organizing a system of education manned by their specially trained students—a system, which will give food to both the body and the mind of boys and girls and at the same time organize and improve villages, economically, intellectually, morally and spiritually. Teachers' conferences have come and gone, but with what signs of awakening? Unless they feel it intensely and more wisely and begin real work with an iron will, there is no hope for the country. It is no business of lawyers and doctors, nor any direct business of our traders and zemindars. They will be considered to have done enough and more, if they simply finance the movement and mind their own business and let the teachers and professors and university men do this work of regeneration of the country.

"The great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them,"

—SWAMI VIVEKANANDA.

REVIEWS AND NOTICES

THE SAIVA SCHOOL OF HINDUISM.

By S. SHIVAPADASUNDARAM, B.A. *Messrs. George Allen & Unwin Ltd., London. 189 pp. Price 6s. net.*

The author has achieved a unique success in giving to the world such a clear comprehensive exposition of Saivism within so short a compass. The book is meant to be popular no doubt, but from the points of view of accuracy of statements, close arguments and fine methodology, it yields to none. The statement of each topic is invariably followed by a powerful defence, on which has been focussed the author's wide range of modern knowledge. One very striking feature of the book is its terse logic, geometrical in character, reminding one of Spinoza. From start to finish the book is all reasoning and information; emotion is completely hidden. When the author speaks of God's love (which he invariably writes with a capital initial) one wonders if it is not used in the Socratic sense. The book is so void of emotion—a merit or a defect which is seldom found in books dealing with dualistic religions.

All the categories and technical terms have been lucidly explained. *Mâyâ*, *Anava*, *Vidyâ*, *Râga*, *Kalâ*, *Kâla*, *Niyati*, *Mula-prakriti*, *Sadakya*, *Isvara*, *Suddhavidyâ*, etc. are terms that differ so much from their ordinary dictionary meanings and they are so vital in the correct understanding of the Saiva philosophy, that a slight inaccuracy or vagueness about them would spoil the whole system. The geometric precision of the author has saved his readers from this pitfall. The psychological interpretation of the 'exercises' and symbols and images of conventional religions is very sound and deserves the attention of those who turn up their nose at the name of images.

The book contains very few references to ancient authorities. The few that it does contain are all to Tamil sources and not to Sanskrit Agamas, about which, of course, there is mention in the author's introduction. But this—in no way, detracts from the merit of the book, except raising a little doubt in the readers' mind whether the author gives an account of the Southern Saivism only and if there is any difference

between the Northern and the Southern Saivism. This lack of reference might cast another doubt as to how far the Socratic Dialogue is Socrates's. Save and except this minor defect, the book is otherwise all good, so far as Saivism is concerned.

But the author is rather harsh in his treatment of "conventional religions." He is unwilling to admit "that they are different paths to the ultimate goal." To him the various "conventional" or "prevailing" religions have their utility, inasmuch as they help certain groups of people up to a certain grade of spiritual attainment; but there they stop without taking them to the highest goal. This seems to us to be a wrong reading of them. Each religion takes its adherents to perfection through different grades of training suited to their individual requirements. In spite of the author's attempt to hide it, a certain unbecoming narrowness of view peeps out here and there.

THE DHAMMAPADA. Translated from the original Pali by S. W. WIJAYATILAKE. *Messrs. G. A. Natesan & Co., Publishers, Madras. 153 pp. Price eight annas.*

This nicely printed pocket edition of the Dhammapada, translated into simple beautiful English by a Ceylonese Buddhist, will, we hope, be as popular as the similar editions of the Bhagavad-Gita.

CULTURAL FELLOWSHIP IN INDIA.

By Atulananda Chakrabarti. *Messrs. Thacker, Spink and Co., Calcutta. 185 pp. Price Rs. 4.*

The book is a comprehensive study in parallelism between the two main factors of Indian culture and civilization, the Islamic and the Vedic. It is not the production of a mere patriot's brain, which gives a secondary place to truth. Whatever might be the aim of the author, this much is certain that he has not minced matters and has spoken out truths, even if they are sometimes unpleasant. His search of truth however has yielded him results which are truly patriotic. By a careful collection of a large number of convincing data covering all the important avenues of the two civilizations, the author has successfully proved their cultural fellowship, gained slowly throughout the whole length of the historic centuries

through the pious, conscious effort of the best men of both the cultures. The cultures, however, being pre-eminently spiritual and the present-day bickerings between their followers having been given a religious colouring, the author has done well in drawing his supports mostly from the scriptures of the two faiths.

From its very inception, says the author, the Hindu religion has displayed a wonderful capacity for assimilation of alien cultures and faiths. Its plan being unity in diversity it never experienced any difficulty in keeping its doors wide open to all cultures that cared to come. As a result of this the modern Indian culture has obtained a composite character. This is rather the general rule with all civilizations that whenever they meet they borrow, sometimes consciously and sometimes unconsciously. But in India we find there has always been an "anxiety for comradeship." Anxious attempts have been made throughout the historic centuries of Muslim rule and ever afterwards to knit together the followers of the two faiths in mutual love and reverence by bringing out their similarities and essential unity. "Positive energy was supplied by the lives and teachings of Sufi saints, who were of kindred spirit with Hindu Sannyasins. They along with a frequently appearing crop of religious reformers proved a powerful agency in bringing about a cultural synthesis."

The attempts, it should be noted, were not of the nature of political pacts. Deep under the surface of conventional differences there was that essential unity which revealed itself by close association. A zeal for harmony, the unity of the Godhead, discouragement of sectarianism, "man's spiritual oneness with the Maker," "psychological unity of mankind," "love of peace," the passionate love of God, even beliefs in charms and miracles are so wonderfully similar that it takes but a little time for the seekers of truth to recognize and revere them. Hymns and prayers to the Lord are equally similarly worded; even the departures from the real orthodox faiths have similar causes and developments. Indian literature, architecture, painting, music, costumes—all have been nobly evolved by assimilating the best of both.

All these things have been beautifully and convincingly brought out by our author, each being duly attested by quotations from scriptures or historical authorities. This is a timely publication, which every Indian should

read and brood over. Rightly has Dr. Ansari said in the Introduction: "I would consider the country fortunate indeed, if it could produce a few such clear thinkers and frank, open-hearted patriots."

THE LIVING TEACHING OF VEDANTA. By K. C. Varadachari, M.A., Ph.D. *The Modern Book Mart, General Publishers, Madras, 48 pp. Price 12 as.*

This little book throws a new light on the history of the Indian philosophical thoughts, and as such deserves a careful study by those interested in it. His very brief exposition of the implication of the Mādhva philosophy is undoubtedly the best portion of the book. He is, however, not so successful with the Sankara or Advaita philosophy, which, many might reasonably say, has suffered from misinterpretation at his hands. The Advaita advocated in many Upanishads has a chance and possibility of being interpreted in a manner done here by the author; but the Māndukya and its Kārikā by Gaudapāda has never. The author's selection has been unhappy. Still his thesis has a freshness and a glory around it, which are not only not far from truth but its very best manifestations. The fact is, reason does not progress; our conclusions are but explicit statements of what are implied in our data. Dr. Varadachari's datum is God with this universe of matter and individual souls and his conclusion is, consequently, the same.

MESSAGE OF SAKUNTALA. By R. L. Shah. *Ramanlal Vadilal Shah, Kalupur, Ahmedabad, 45 pp. Price As. 8.*

THE REALITY OF LIFE. By R. L. Shah. *R. V. Shah, Kalupur, Ahmedabad. Price As. 6.*

POURINGS OF A STRUGGLING SOUL. By R. L. Shah. *R. V. Shah, Kalupur, Ahmedabad. 119 pp. Price Re. 1-8.*

The book pretends to be a poetical work. But unfortunately all sentiments are not poetry, far less truths. All expressions are not art either. Individuals' sorrows do not always reveal Truth and Beauty. It requires a genius of rare merit to convert personal things into matters of public interest. But there is a mirror in many human hearts which makes certain things look big.

THE CALCUTTA UNIVERSITY STUDENTS' WELFARE COMMITTEE. Published by Calcutta University Press. 34 pp.

It is a pleasure to review the fourteenth annual report of the Calcutta University

Students' Welfare Committee. This Welfare Committee is a move, whose value cannot be over-rated. What India really lacks in is vitality and it is ten times true for Bengal. The comparative charts of the report show a poverty of health that is extremely melancholy; before the health of the Euro-American students that of the students of Bengal is insignificant. In the report we miss one thing: we do not find in it a table which gives us an idea of the health of the students of the different provinces of India. Maybe it is either difficult or impossible to get it. But it would have enhanced the value of the report.

The scheme that the University is trying to work out, and that with a good measure of success within so short a period, is well thought out and comprehensive, taking all things into account. Its evolution into the present state is marked at every step with caution and wisdom, a true knowledge of and broad sympathy for the economic condition of the people.

The activities of the Welfare Committee fall under two main heads—medical exami-

nation and treatment of students, and physical education. Important as both of them are, to us, the value of the medical examination, the establishment of the "Students' Infirmary," the Re-call examination and the After-care and Follow-up work is beyond compare. The findings of the medical examinations regarding the diseases, the students generally suffer from, and the working out of the tables "showing influence of age on the vital capacity and vital capacity constants" and the "norms for the average Bengali Student" are steps which Bengal will remember for long with a grateful heart.

Similar Students' Welfare movements in all the Indian universities would help in the uplift of the country in a manner which no other movements can do. For the unitary universities it is not at all difficult, and we think, it has been done in all of them. It is, however, not so with the far-flung universities like Calcutta, Allahabad, Madras, etc. Still the value of such movements is so great and their demands are so urgent, that no university can go without them, with its prestige unimpaired.

NEWS AND REPORTS

RAMKRISHNA MISSION'S ACTIVITIES IN EUROPE.

At the insistent call of a group of sincere souls, Swami Yatiswarananda was sent by the Mission authorities to Wiesbaden, Germany, for six months. But the work that awaited him there and in the adjacent countries of Central Europe has detained him for more than a year and will probably do so for many more years. The hankering of the people for real spirituality, he has found, is astoundingly great. All over Europe there are individuals and groups interested in the ideas and ideals preached by Ramakrishna-Vivekananda. Many of them have read a lot of religious literature published by the Mission and other bodies. They have become tired of mere theoretical studies, and sincerely want to do something practical in the form of spiritual disciplines and practices. In Germany, Switzerland, Poland, in fact everywhere, the Swami has met earnest souls, whose hearts respond to the eternal message of India through the living teachings of Ramakrishna-Viveka-

nanda. He has come across many intellectual men and women who are tired of doctrines and dogmas and have revolted against the worship of personality and anthropomorphic God, and are hankering after spiritual ideals that can be supplied by Vedanta alone. The Swami has also met liberal-minded Christian devotees, both Catholic and Protestant, who draw inspiration from the life and teachings of Sri Ramakrishna and thus strengthen their life of true piety and devotion. There are places, writes a correspondent, where earnest seekers after Truth read the Mission literature, individually and in groups, and want the Swami to help them in understanding and following true Vedanta.

The Swami, who is not a believer in the permanent efficacy of lectures, has begun work with the sole purpose of laying the foundation of Vedanta there on a solid stratum. With this end in view he has directed his energies to the training of a few groups of earnest souls—to the building-up of their spiritual life on strong founda-

tion and to acquainting them with our thoughts more fully. His idea is to limit his activities within small groups for the present and to begin work later, on a bigger scale, with the help of those who are spiritually benefited. "Before we speak of Vedanta," writes the Swami himself, "we must be able to show what practical effect it would have on the life and thought of those who follow it." Two groups, senior and junior, have been formed, and another will shortly be formed. They read, think and try to live Vedanta.

During his tours the Swami has come in touch with some of the best Indologists and thinkers in Germany and elsewhere. He had been to the universities of Tübingen, Heidelberg, Breslau and Munich, not forgetting the India Institute of the Deutsche Akademie, and had long and interesting talks with Profs. Hauer, Zimmer, von Eickstedt, Otto Strauss and Oertel and the Secretary of the Akademie. In all the German towns he had visited, he was delighted to see the excellent relations that existed between the Indian students and their professors, who very often, along with their worthy wives took a great interest in the welfare of the students. Regarding this the Swami writes highly eulogistic lines about Prof. and Mrs. Strauss.

The Swami, had been to Ascona in Switzerland last August, where he met, besides some of his old friends, Mrs. Rhys Davids and Dr. Jung, both of whom were very kind to him. At Ascona the Swami spoke on Hindu Religious Symbolism in its relation to spiritual practice and evolution. This has been translated into German and is going to be incorporated in the Eranos Year Book. From Ascona he went to Vienna and from there to Cracow in Poland for attending the International Moral Education Congress. There he was to speak at the Congress on two days, but owing to sudden illness he could deliver only one lecture, viz. *Labour and Moral Culture*. The abstracts were printed in the summaries of lectures published by the Congress. The full lecture is going to be published in *Polish*, a high class cultural quarterly of Warsaw. The Swami was brought to Warsaw by a lady devotee, who, with her husband, a noted doctor of Warsaw, treated and nursed him back to health with extreme cordiality and kindness. Here also he met some earnest devotees and was very much moved to think how the message of Sri Ramakrishna-

Vivekananda was making strangers coming from the ends of the earth feel themselves to be members of a mighty spiritual family.

Through correspondence the Swami is in touch with a large number of devotees and friends of our cause in different countries of Europe, viz., England, Holland, France, etc., and hopes to visit some of them as occasions and opportunities arise. But he has left his plans in the hands of the Great Planner, as he says, and is waiting for His direction and guidance. He has been thinking of making the base for our Central European Work somewhere in Switzerland, a neutral country, where people of all countries can come and meet freely, and be inspired by the message of Ramakrishna-Vivekananda in an atmosphere of harmony and goodwill.

SRI RAMKRISHNA MISSION STUDENTS' HOME, MADRAS

REPORT FOR 1934

The activities of the Ramkrishna Mission Students' Home, Madras, are fourfold, viz., those of the Home proper, of the attached Residential School, of the Mambalam Branch School, and of the Industrial School.

The Home proper: At the end of the year there were 154 boys in the Home, about one-third of whom enjoyed scholarships and free concessions. Of the 25 students appearing for different examinations 17 passed. Four students completed the final year course in Mechanical Engineering and are now undergoing apprenticeship in different workshops. Two students of the 3rd year were selected for training in the Royal Indian Air Force at Karachi. A new dormitory, the Abdul Hakim Dormitory, was completed in the year under review.

An all-round training, in and out of class rooms, including physical, intellectual, moral, and spiritual, as well as vocational, is given here. To instil into the boys the habits of self-reliance and service the major portion of the household work and management is vested in the hands of the boys themselves. The Gurukul ideal has always been kept in the forefront.

The Residential High School: Its special features are: Tamil is the medium of instruction in all non-language subjects upto Form III and in the higher forms in Elementary Mathematics, History and Geography. Excursions to important places in and around the city of Madras, looking after

School sanitation and cleanliness, punctuality and orderliness through the Seva Sangam, the Literary Union and conducting of the Boys' Magazines, the Fine Arts Association, and the Boys' Court, are some of the extra activities of the pupils.

The Mambalam Branch School: Its strength rose to nearly 400. It proposes to open Form VI next year. Thirteen students were admitted as boarders. The hostel is run along the lines of the Home proper, though it is mainly meant for paying boarders.

The Industrial School: Its strength at the end of December was 28. The Automobile Engineering Course to train students for the L.A.E. (Licentiate in Automobile Engineering) diploma was approved by the Government in April, 1934. The course extends over a period of 5 years, 4 years for general Mechanical Engineering and 1 year in the Jubilee Workshop.

The plan for the consolidation of the Students' Home includes three items: The improvement of the permanent fund, the full and up-to-date equipment of the Jubilee Workshop, and the development of the Mambalam Branch School, creating a permanent habitation for it. The attention of the generous public is drawn to these. Contributions will be thankfully received and acknowledged by: The Secretary, Ramkrishna Mission Students' Home, Mylapore, Madras.

SRI RAMKRISHNA MISSION SEVA SAMITI, KARIMGANJ

REPORT FOR 1932 AND 1933

For the education of the people the Samiti: (i) runs a Library, (ii) two day schools (primary) and (iii) one night school, (all the three for the depressed classes), (iv) conducts religious classes, (v) arranges for lectures on religious and cultural topics, and (vi) celebrates the birthdays of saints and prophets. The monthly average attendance of readers in the Library was 225. The number of religious classes was 14 and of lectures 8. The average strengths of the three schools were 24, 22 and 24.

The Samiti's other philanthropic activities are: (i) The conducting of a Homeopathic Charitable Dispensary, the number of cases treated during the two years being 845 and 761; (ii) the organizing (in the second year) and conducting of a nursing brotherhood, whose members get efficient training under

qualified doctors and nurse patients in their own homes; and (iii) the distribution of rice and money to the needy.

The Samiti appeals for a fund of Rs. 8,000 for the erection of a house for the night school and another hall for starting a home for the boys. All contributions will be thankfully received and acknowledged by:—The Secretary, Ramkrishna Mission Seva Samiti, Karimganj, P.O. Sylhet, Dt. Bengal.

THE RAMKRISHNA MISSION (BRANCH-CENTRE), BARISAL

The Ramkrishna Mission Branch-Centre, Barisal has been conducting a Students' Home where poor but meritorious students are provided with free board and lodging. The Home was started in 1927 with a view to remedying the defects of modern education by imparting to the local college Students in its charge a true cultural, moral and spiritual training in their spare hours under the direct control and guidance of the monks of the Mission. At present there are 15 students in the Home.

The present Students' Home is housed in a few thatched huts which to all intents and purposes are unfit for human habitation in as much as the thatched roofs of these huts, located as they are in an open and secluded plot of land, are always liable to be blown away by the stormy wind in the rainy season, in consequence of which the uncemented floors become wet and muddy. Thus the inmates of the Home are ever exposed to the risk of losing their health. Besides, venomous snakes often make these huts their comfortable home, especially in the rainy season. Yearly recurring expenses by way of repairs, etc. also become heavy. The authorities concerned have therefore decided to construct a pucca building for the purpose estimated to cost about Rs. 12,000. So far they have been able to collect Rs. 1,500 to meet the cost of one room.

Donors desirous of perpetuating the memory of their departed friends and relatives may do so through this humanitarian work by bearing the cost of one or more rooms. The cost of each room is roughly Rs. 1,500.

Any contribution, however small, will be thankfully received and acknowledged by the Chief Supervisor, The Ramkrishna Mission Branch-Centre, Barisal.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*Calcutta,
1899.*

The event of the week has been my talk with my friends on Friday night. The husband told me, with some bitterness, that he meant to school himself into calling me “Sister Nivedita” instead of “Miss Noble,” then he would be able to think of me less of a human being. At present my dreadful narrowness hurt him unbearably. I got him to tell me our differences. Then it came out. The worship of Swami’s Guru, “A man cast in a narrow mould, a man who held woman to be something half fiend, so that when he saw one, he had a fit.” Between a gasp and a smile I said I could not accept the description. I pointed out that we, none of us, least of all Swami, wanted him to worship too. That was personal. Then again, “An Avatâr-doctrine could not supply India’s present need of a religion all-embracing, sect-uniting, etc.” To me this is curious, for it seems the only possible way to meet that need. An Avatâr that declares that sects are at an end. The man who does not believe in Incarnation will not call him an Avatâr like Swami. Again my friend said, “This could not prove the new religion.” I said no one wanted it, no one was planning or bothering to do more than this one bit of educational work that the Order had before it, in all directions now. Questions of worship and the religion of the future could do what they liked. Then he spoke of the great thrill with which he heard Swami say that his mission was to bring manliness to his people, and with which still in England he read the Calcutta lectures and saw him contemptuously tear his great popularity to tatters for the real good

of truth and man. But when he found him proceeding to worship his Guru and other things, he had dropped with a groan. The man who had been a hero had become the leader of a new sect. I tell you all this by way of record. Some day people will say, "Swami neither did nor taught anything new," so this emotional divergent is very precious to me.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

Referring to the period of his Tāntrika Sāadhanā, Sri Ramakrishna said, "The Brāhmani would go during the day from Dakshineswar and collect the various rare things mentioned in the Tāntrika Scriptures. At nightfall she would ask me to come to one of the seats. I would go, and after performing the worship of the Mother Kālī, I would begin to meditate according to her directions. As soon as I would begin to tell my beads, I would be always overwhelmed with divine fervour and fall into a deep trance. I cannot relate now the varieties of wonderful visions I used to have. They followed each other in quick succession, and the effects of those practices I could feel most tangibly. The Brāhmani put me through all the exercises mentioned in the sixty-four principal Tantra texts. Most of these were extremely difficult Sāadhanās—some of them so dangerous that they cause the devotee to lose his footing and sink into moral degradation. But the infinite grace of the Mother carried me through them unscathed."

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"Something rises with a tingling sensation from the feet to the head. So long as it does not reach the brain I remain conscious, but the moment it does so, I am dead to the outside

world. Even the functions of the eyes and the ears come to a stop, and speech is out of the question. Who should speak? The very distinction between 'I' and 'thou' vanishes. Sometimes I think I shall tell you everything about what I see and feel when that mysterious power rises up through the spinal column. When it has come up to this, or even this (pointing to the heart or the throat), it is possible to speak, which I do. But the moment it has gone above this (pointing to the throat), somebody stops my mouth, as it were, and I am adrift. I make up my mind to relate to you what I feel when the Kundalini goes beyond the throat, but as I think over it, up goes the mind at a bound, and there is an end of the matter!"

Many a time did Sri Ramakrishna attempt to describe this state, but failed every time. One day he was determined to tell and went on until the power reached the throat. Then pointing to the sixth centre, opposite the junction of the eyebrows, he said, "When the mind reaches this point one catches a vision of the Paramâtman and falls into Samādhi. Only a thin, transparent veil intervenes between the Jiva and the Paramâtman. He then sees like this—," and as he attempted to explain it in detail he fell into Samādhi. When his mind came down

a little he tried again, and again he was immersed in Samâdhi! After repeated fruitless attempts he said with tears in his eyes, "Well, I sincerely wish to tell you everything, but Mother won't let me do so. She gags me!"

Referring to the different ways in which the Kundalini rises to the brain, he often said, "Well, that which rises to the brain with a tingling sensation does not always follow the same kind of movement. The scriptures speak of its having five kinds of motion. First, the ant-like motion; one feels a slow creeping sensation from the feet upwards, like a row of ants creeping on with food in their mouth. When it reaches the head, the Sâdhaka falls into Samâdhi. Second, the frog-like motion; just as a frog makes two or three short jumps in quick succession and then stops for a while to proceed again in the same way, so something is felt advancing from the feet to the brain. When this reaches the brain, the man goes into Samâdhi. Third, the serpentine motion; as snakes lie quietly, straight or coiled up, but as soon as they find a victim, or are frightened, they run in a zigzag motion, in like manner the "coiled up" power rushes to the head, and this produces Samâdhi. Fourth, the bird-like motion; just as birds in their flight from one place to another take to their wings and fly, sometimes a little high and sometimes low, but never stop till they reach their destination, even so, that power reaches the brain and Samâdhi ensues. Fifth and last, the monkey-like motion; as monkeys going from one tree to another take a leap from one branch to another and thus clear the distance in two or three

bounds, so the Yogi feels the Kundalini go to the brain, and produce a trance."

These experiences he would explain at other times from the Vedantic standpoint as follows: "The Vedânta speaks of seven planes, in all of which the Sâdhaka has a particular kind of vision. The human mind has a natural tendency to confine its activities to the three lower centres—the highest being opposite the navel—and therefore is content with the satisfaction of the common appetites such as eating and so forth. But when it reaches the fourth centre, that is, the one opposite the heart, the man sees a divine effulgence. From this state, however, he often lapses back to the three lower centres. When the mind comes to the fifth centre, opposite the throat, the Sâdhaka cannot speak of anything but God. While I was in this state I would feel as though struck violently on the head if anybody spoke of worldly topics before me. I would hide myself in the Panchavati, where I was safe. I would fly at the sight of worldly-minded people, and relatives appeared to me like a yawning chasm from which there was no escape if I once fell. I felt suffocated in their presence—almost to the point of death, and would be relieved only when I left them. Even from this position a man may slip down. So he has to be on his guard. But he is above all fear when his mind reaches the sixth centre—opposite the junction of the eye-brows. He gets the vision of the Paramâtman and remains always in Sâmadhi. There is only a thin transparent veil between this and the Sahasrâra or the highest centre. He is then so near the Paramâtman that he imagines he is merged in Him. But really he is not. From this state the mind can come down to the fifth, or

at the most, to the fourth centre, but not below that. The ordinary Sâdhakas, classed as 'Jivas', cannot come down from this state. After remaining constantly in Samâdhi for twenty-one

days, they break that thin veil and become one with the Lord for ever. This eternal union of the Jiva and the Paramâtman in the Sahasrâra is known as going into the seventh plane."

WAR AND CIVILIZATION

BY THE EDITOR

I

The war problem raises various issues among the thinking people. Nowadays we hear so often that another European war would mean the complete collapse of the modern civilization. Because they say that "the population over a large area may expect destruction at any moment. The next war will take the form of mass murder of the civilian population rather than a conflict between armies." Practical statesmen and pacifists are thinking of averting the peril of war. Some suggest that if people want to stop war, they must at first stop international economic competition. Others are of opinion that the forces for the promotion of peace must be made stronger to cope with the destructive elements of the world. There are still others who hold that more potent psychological forces are working behind the widespread economic causes of war. "The economic forces," says Mr. John Bakeless, "which today produce war cannot be wholly eliminated from modern life; but it ought to be possible to guide and control them so that they cease to be a danger. It ought to be possible to reach by agreement results as satisfactory and infinitely less expensive than those reached by war. The real obstacles to such guidance and control are the evil human passions—greed,

fear, distrust, hatred, feelings of national or racial superiority, and megalomania of one kind or another. These are the human forces, psychological forces, moral forces—or, if you prefer, immoral forces—that lie behind the economic forces which in turn lie behind modern war." The people who hold such a view suggest that the war problem like other human problems can be solved by balancing the good impulses in man's nature against the baser ones. The brute in man needs to be subjugated by the divine in him. The wisest of men all the world over should put their heads together for devising effective means to avert the danger with which all nations are faced today.

If you wish for peace, prepare for war—was the policy of the ancient Romans. Modern nations seem to follow the maxim without any honest thinking for peace. Those who sincerely work for peace find the atmosphere too much vitiated for it. As a result, honest motives are very often interpreted in terms of worse diplomacy. This is how genuine efforts are nipped in the bud. Therefore, the first thing that is essential for a good understanding is to create an atmosphere for honest thinking and sincere effort. Moreover, the desire for peace is not so keen, and our efforts in that direction are too meagre to have any lasting effect on mankind as a whole. "Many of us think that

we are working for peace," said Sir Radhakrishnan, "though the will to peace is only a pious and remote aspiration, a dim and distant idea and not a burning conviction which we are prepared to maintain by our blood and life. The glory of patriotism is something for which we are prepared to pay a heavy cost. We have not the same sense of urgency about peace and international understanding as we have about our prosperity." Peace can hardly be achieved through mere pious wishes. Unless there be regular campaigns for its acquirement, the forces for war shall have their way and the fate of nations will, as it does now, hang in the balance. Those who are fighting for peace must be prepared themselves for all consequences. This is the view expressed by some great pacifists of the day.

II

People there are who affirm that man can never abolish war. It is in the very nature of man to have war, which is therefore unavoidable. Aristotle is said to have remarked, when asked about the institution of slavery: "No, we can't get rid of that. That's rooted in aboriginal human nature. It's in some men's natures to be slaves and in other men's natures to be masters. It would be absurd to think of changing that." Mr. Hugh Stevenson Tigner criticizes the view in course of a recent article published in the *Unity* and observes as follows: "Well, while we have not yet succeeded in getting rid of every vestige of slavery, certainly it would be generally conceded that Aristotle made a mistake. Slavery was not a psychological necessity but a social expediency. It was not rooted in immutable human nature but in social custom. If we will examine Aristotle's mistake we will discover that it lay not in an occa-

sional error of judgment but in a fallacious manner of reasoning. All such judgments—and we are in the habit of making them by the thousand—are erroneous, because there is a fallacy in the wood pile. The fallacy lies in the assumption that human nature is a very definite thing which unfolds itself according to a rigid innate design in Calvinistic independence of environmental conditions." The writer vehemently opposes those who hold that men are instinctively pugnacious and therefore will always have war. He points out that war too is a social institution. It is true that human nature is behind it, but never in a fatalistic sense. "Human nature," says he, "supports war because it has been moulded to support it. The institution of war (that complex of habits, traditions, loyalties, values which make it seem proper and necessary to make war when certain conditions arise) makes human nature fully as much as human nature makes war."

So far as the question of human nature is concerned, it can be said that every man is born to conquer human nature. His life is a struggle to rise above the animal nature and to find out the divine in himself. Those who think that the nature of man is something rigid and admits of no adaptability are undoubtedly in error about the estimate of human possibilities.

Asoka whom H. G. Wells calls the world's greatest king tried to abolish war. It must be said that he achieved marvellous results during his lifetime. The conquest of Kalinga resulted in huge carnage and casualties. The terrible sight brought a revolution in his mind and he began to declare war as an unmixed evil. He sent his message in all directions and put forth his energies to translate the idea into action. In some of the Kalinga Rock Edicts we

find: "The king desires that his unsubdued borderers, the peoples on his frontiers, should not be afraid of him but should trust him, and would receive from him not sorrow but happiness. . . . Even upon the forest folks in his dominions, His Sacred and Gracious Majesty looks kindly. . . . The drum of war was hushed throughout India. Only Dharmaghosa, the call to moral life, religious proclamations could be heard." The measures adopted by Asoka unfortunately did not survive him. His successors revived the bloody process of extending dominions. They openly violated the method of non-violence on a continental scale. If the noble example could not be followed, the fault was neither with Asoka nor his method. It was rather unbecoming of his successors to take credit in openly violating his system. If the doctrines of Buddha or Jesus fail to be followed by their disciples, we cannot lay blame on those great teachers of mankind. Nor can we affirm that human nature does not allow men to act according to their noble teachings. Because the majority of men cannot be virtuous, it does not follow that the promoters of virtue are at fault, or that human nature is responsible for so many crimes in the world. The place of Asoka is unique in the history of nations. "It will thus be recognized," says Prof. Radhakumud Mookerji, "that Asoka easily takes his place as the Pioneer of Peace in the world, having stood for principles which the League of Nations has been formed to achieve, such as the outlawry of war as an absolute evil; recognition of the brotherhood of all States and peoples, great or small, in independence and sovereignty; disarmament, and the like. He was also the first in the world who, without waiting for speculation on his ideals, gave effect

to them at once in his own Empire, from which war was excommunicated, and thereby spiritualized Indian politics for the time being. He also tried to bring his neighbouring States in Western Asia and Europe to his way of thinking and to that end he spent freely from the revenues of India. This is a record in international service in foreign countries financed by the resources of one's own country."

III

Is the making of an international government a practical solution of the war problem? This is the question that invariably comes to the minds of those that seriously think of the League experiment. Mr. J. A. Hobson writes in the last April issue of the *Hibbert Journal* about the various issues that are involved in the question itself: "Many would hesitate to give an affirmative reply; instead, they confront the terrible alternative, the collapse of the League experiment and the return to an anarchy which can only pass into the catastrophe of another world-war. But before yielding to such a counsel of despair, we ought to be certain that we cannot succeed in so strengthening the League as to make it an effective world-government. And this can only be done by recognizing that its pious promises of common action against peace-breakers must be backed by adequate preparations of international force. This cannot in my judgment be achieved merely by strengthening the probability that a nation invaded or threatened with invasion will receive economic or even armed assistance from other members of the League, irrespective of their personal interests and attachments. It may be that the strength of national sovereignty is such that nations will not at present go further than this in their attempts to put life into the League. . .

In a word, the refusal to create a genuinely international police force for the Society of Nations is unlikely to furnish an adequate feeling of security in weaker threatened nations, or an adequate deterrent to a powerful aggressor bent upon a speedy conquest of a weaker neighbour." Many pacifists object to such an idea of international force. Because they say that it would go against the very principle of the League to prevent war. It is a complex problem—how to stop war without the help of any physical force. If we turn the pages of the history of India, we find Sri Krishna discussing the questions of war and peace in the council of Virât where had assembled many kings and princes, the friends of the Pândavas. Sri Krishna asked the kings to consider means for the common good of both the Kurus and the Pândavas. After much discussion it was unanimously decided to send Sri Krishna as an ambassador to the Kurus. From the speeches of the great peacemaker, we can find some clue to the question, whether war is an unmixed evil, or whether it can be justified sometimes on moral grounds.

The mission of Sri Krishna was to avert the impending war of Kurukshetra and he tried his best. He met the Kurus in their council and addressed Dhritarâshtra as follows: "For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Prithâ, they are equally ready to wait upon thee in dutiful service as to fight. That which seemeth to thee to be for thy good, O chastiser of foes, do thou adopt." Duryodhana in spite of his father's

persuasions remained obstinate, saying that while he lived, even that much of the land which might be covered by the point of a sharp needle he would not give unto the Pândavas. Sri Krishna then replied, "Wishest thou for a bed of heroes? Verily thou shalt have it with thy councillors."

Before Sri Krishna's visit to the council of the Kurus for the purpose of peace, the Pândavas were discussing over the matter. At that time, Bhima though of fiery and warlike temper pleaded for peace lest the Pândavas become the slayers of their race. At this, Sri Krishna rebuked him and condemned his gentle mood, saying that his words were as unexpected as if the hills had lost their weight and fire had become cold. Thereupon, Bhima flew into a passion and Sri Krishna gently told him that as he belonged to the Kshatriya race, it behoved him to engage himself in a *righteous war*, regardless of consequences. On the field of Kurukshetra, when Arjuna's mighty will failed and his heart faltered at the impending slaughter of relatives, it was Sri Krishna who exhorted him to fight, saying again and again that there is nothing higher for a Kshatriya than a righteous war. It is the duty of a Kshatriya to take up arms for defending his country, people and religion. Pacifism proves ruinous when war is strictly righteous. Sri Krishna was not for peace at the cost of righteousness, so he asks Arjuna to fight for the sake of duty. War in such a case is no destructive affair but creative sacrifice. "Having made pain and pleasure, gain and loss, conquest and defeat the same," says he, "engage thou then in battle. So shalt thou incur no sin." Selflessness of motive is emphasized by him even in war. This is the lesson which is valuable in all ages.

War to establish righteousness is a

help towards the progress of civilization; but if it is for the extension of one's territories, it is always disastrous to human progress. Sri Krishna could not approve of Duryodhana's desire to keep unrighteously the territories of the Pândavas. That is why he asked them to fight. In the history of human progress Sri Krishna's message is unique. Because we have lost all sense of duty and righteousness, we find it difficult to understand the true significance of his teachings, and that is why we accuse him of having propounded the doctrine of man-slaughter. The man who said, "Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation would I abandon virtue," can hardly be driven to support war for

the sake of war. His fiery message is a perpetual boon to mankind, if the world cares to listen to it. It gives a permanent solution to the problem of war or peace, provided men are sincere and regard the performance of duty as the supreme law of life. If the League of Nations takes the position of Sri Krishna and is guided by his principle without any selfishness, and is at the same time strong enough like him to enforce its judgment on the stronger nations that are greedy and ever encroaching on the territories of the weaker, then peace would be established. But the pity is that within the League are the stronger nations who are not able to give up their selfishness and sincerely work for peace. Hence the present deplorable state of the world.

KARMA YOGA

BY SWAMI TURIYANANDA

Sri Krishna teaches in the Bhâgavata, Karma Yoga for the desirous. What kind of Karma is it? We want to know how those who are desirous can perform work without attachment. Of course their actions are prompted by desires, but that does not by itself make their actions tainted. If those actions are prohibited by the scriptures, if they are sinful, then alone are they blameworthy. Those whose minds are attached to enjoyment, cannot but perform actions prompted by desires. for the satisfaction of those desires. If they are asked to perform work without any motive they cannot understand that teaching at all. That is why the scriptures have prescribed for them actions with desires. The Gita does not teach merely work without attachment but also work for the ful-

filment of desires. "Prajâpati having in the beginning created mankind together with Yajna, said,—'By this shall ye multiply; this shall be the milch cow of your desires'" (Gita 3-10). Scriptures hold out different ideals to different people according to their capacity. Each selects according to his own fitness one from out of these teachings, adheres to it with Sradhdhâ and attains prosperity. That is why the Lord says, "Devoted each to his own duty, man attains the highest perfection" (Gita 18-45). One has to perform the duty for which one is fit and thus increase the Sattwa in him—that is the teaching of the scriptures. He who has strong desires must be given some scope for enjoyment. You cannot by mere instruction forcibly turn his mind away from enjoyment. But then there should

be enjoyment with discrimination for there can never be satisfaction of desires by enjoyment. It goes on ever increasing like fire into which ghee is poured. That is why enjoyment should be regulated by discrimination. Then only will there be any chance of one's realizing the situation, as was the case with king Yayâti. Work without attachment should be the aim, the goal, but it cannot be realized by mere talk. In fact there can be nothing like work without attachment, for without Knowledge one cannot be truly free from attachment. Work without attachment before realization is work done for realizing the Lord. Work done for realizing the Lord is 'no work.'

The desire for devotion is no desire *i.e.* no cause of bondage. Thus if work is done for His sake it is said to be without attachment. Otherwise strictly speaking the Jnânis alone can perform work without attachment. For due to Knowledge all their desires are burnt down. Except the Jnânis none else has the power to do work without attachment. But then work done with the desire of attaining Knowledge, can still be called work without attachment. It is difficult to understand the true nature of work. That is why the Lord says, "The nature of work is impenetrable" (Gita 4-17) ; "Even sages are bewildered as to what is action and inaction" (Gita 4-16).

Sri Ramakrishna also says, "Mother take this your action and inaction, and give me pure devotion. Take this your sin and virtue and give me pure devotion." Such an easy path for realizing God, suitable to every one, no one has taught till now. Just as a cow takes all kinds of food when it is mixed up with a little oil cake, so also the Lord accepts all worship when it is tinged with devotion. "Somehow or other if we can but offer everything

to Him, if we can but think that He is our dearest, our beloved, if we can but do everything, think every thought, for His sake, then we are blessed." Like Sri Ramakrishna, the Lord Sri Krishna, the preacher of the Gita also again and again reiterates in his teachings : "Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me. Thus shalt thou be freed from the bondages of actions, bearing good and evil results. With the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me" (Gita 9. 27-28). That we are not able to put into practice such an easy teaching as this is undoubtedly a matter for great regret. He whose mind is attached to sense-objects, will by performing actions prescribed by the scriptures and by the performance of his duty gradually have his mind purified and finally attain desirelessness. That is why even the performance of action from desires is called Karma Yoga. That is also the reason why the injunctions of the scriptures are held in such high esteem. "He who, setting aside the ordinances of the Sâstras, acts under the impulse of desires, attains neither perfection, nor happiness, nor the goal Supreme." These are the words of the Lord. If we can only offer everything to Him then we need not be any more anxious nor have fear, nor ransack the scriptures so much.

No doubt this is not easily attained yet we need not lose heart for the Lord says, "Gradually gaining perfection through many births, he reaches then the highest goal" (Gita 6-45). If it be not attained in this life it will be attained in the next life, but we should see that the ideal is not

lost sight of. We must go on practising and we are sure to reach the goal one day. We have to become His completely. We have to surrender ourselves to Him, completely giving up all our ego and pride, without in the least depending on ourselves or anybody else. This is the essence of the teachings of the Gita. He is very kind and if we can only depend on Him, He gets everything done for us. He has so promised in the Gita, "My devotee never comes to any grief" ; "The doer of good never comes to any grief" (Gita 6-40). This is another fundamental teaching of the Gita.

Man is only an instrument, the Lord alone is the Agent. Blessed is he whom the Lord makes His instrument and gets His things done by him. Every one has to do work in this world. No one can escape from it. But if anyone works for the fulfilment of his selfish end, his work instead of working out his liberation, brings him down. The intelligent, doing work for Him, escape from the binding effect of work. 'He is the doer and not I'—this knowledge breaks all bondages. This in fact is the truth.

The idea, 'I am the doer', is only an illusion ; for it is difficult to find out this 'I'. If we investigate into this 'I', we shall find that the real 'I' merges in Him. The ego-consciousness with respect to the body, mind and intellect is a delusion due to mere ignorance. They do not subsist to the last. None of these stands the test of discriminative investigation. Everything vanishes and That alone is left from which everything proceeds, in which everything subsists and to which everything returns at the end. That is Brahman—the Sachchidânanda, the witness of this ego-consciousness, the creator, protector and destroyer, and at the same time the Infinite, unattached and indifferent. Resting in Him this world-machine is driven by His power. The sportive Lord looks at His own play and enjoys. To whomsoever He reveals this he alone understands. The rest even seeing do not understand—thinking themselves separate from Him they get deluded. This is His Mayâ. This Mayâ vanishes if one works for the Lord surrendering oneself to Him.

ART AND RELIGION

By PROF. ABINASH CHANDRA BOSE, M.A.

THE DIFFERENT WAYS OF SEARCH FOR UNITY

In the bewildering diversity that the world presents to him, man is perpetually at pains to find out a unity. It is an inherent tendency in his nature. He cannot tolerate confusion. He can live only in a universe, not in a "multiverse." The struggle for existence on the higher plane of life is a struggle to unify the world.

We find four important directions in which the human mind has worked to

achieve this aim. Firstly, man has attempted by means of observation to define and classify the world of phenomena and reduce it to order and law. This is science. Then he has attempted by means of thought to arrive at wider generalizations going beyond the finite to the ultimate. This is philosophy. Both science and philosophy express the rational power in man. Both are attempts to comprehend the world in terms of concepts or abstract ideas.

But there is another faculty of the mind which, instead of seeking abstractions, directly faces the concrete reality. It is the faculty of intuition or spontaneous vision within the soul of man which essays, not a comprehension, but a direct realization of the universe. When man tries through a lyric intuition to realize the finite world in terms of form, the result is art; when he tries through a pure or mystic intuition to realize the infinite in terms of spirit, the result is religion.

Each of these four activities represents a distinct tendency of the human mind (though, in the last analysis, the mind is an organic whole and does not justify any division). The civilization of man consists in giving each of these tendencies the fullest possible scope for activity. Whenever human society lives on the cultural plane it includes in it the scientist, the philosopher, the artist and the poet, the sage and the saint.

The functions of science and philosophy, being intellectual, are, as a rule, well understood by the people. But a cloud of mist hangs over our conceptions of art and religion, because they are based on a non-rational power of the mind, intuition. The following is an attempt to clarify the issues.

LYRIC INTUITION AND REALIZATION OF PHENOMENA : ART

Art, like science, is based upon impressions of finite reality. While science co-ordinates them through reason, art does so through intuition. The aim of science is to know things by defining them, that is, by enumerating their essential attributes or abstract qualities. The aim of art is to realize things by a direct vision and to preserve their reality in terms of the concrete images seen in that vision. Science starts with observation, the analytical scrutiny of phenomena : art starts with

vision, a synthetic perception of phenomena in their completeness and virgin freshness. This vision or intuition works without the mediation of reason.

To see a thing in its completeness and virgin freshness is to see it in its perfect or ideal form, that is, in its beauty. To represent the vision in terms of the artist's material—words, sound, line, colour, etc.—is to create the ideal form of beauty in those terms. Art, thus, begins in an æsthetic experience and ends in an æsthetic achievement. So while science is concerned with the logic and is constructive, art is concerned with the æsthetic, and is creative.

It is not enough that we know things in the abstract; it is also necessary that we realize them in the concrete (though the one activity can never be a substitute for the other). So long as we know a thing in the abstract, it remains outside of us; we collect a few attributes of it and retain them in memory. But we realize a thing when it enters our being—when it is reflected in our spirit and joined to it through some inherent harmony. Hence while science is intellectual, art is spiritual.

The spiritual element in art is subject to some limitations. Firstly, as it seeks form and beauty, it is necessarily limited to finite reality. For only the finite can have form, the infinite is formless. Again, form presupposes variety and change. Outline and distinction can exist only when there is a multiplicity in respect both of space and time. Absolute unity can have no distinction. The "eternal Now" and the "everlasting Here" cannot be approached by art.

Secondly, art is the creation of the finite self of man, combining in it the composite effect, refined as it is, of his physical, emotional, spiritual as well as intellectual and volitional life. On the finite plane the soul, like the earth, is

enveloped in an atmosphere to which the term 'temperament' is applied. In it are accumulated all the impressions of finite existence—joys and sorrows, hopes and fears, loves and hates, aspirations and yearnings, beliefs, faiths, resolutions, etc. Art is "life seen through temperament." The world reflected in the artist's soul takes its tone, colour and shape from the temperament of that soul. The image that the artist builds is not, therefore, thoroughly objective; there is a considerable subjective element in it. This subjectivity produces a lyrical quality in the artist's vision or intuition. It is not a clear vision: it is coloured by the artist's personality. Just as there is no form or beauty in infinity, so there is no form or beauty in pure impersonality or objectivity. Beauty appears only in a subjective vision. Hence the artist's is a lyrical intuition.

The chief trait of lyricism is an intensity of emotion—an ecstasy, a rapture, a transport—which supplies the driving force to artistic creation. This places the artistic mentality at the farthest remote from the scientific and the rational. The mind in the ecstatic state has so little to do with reason that some have described this as a state of frenzy or madness. But it is possible to strain the meaning of such expressions too far. The ecstasy does not stand for a negative attitude; it is a positive force; not mere irrationality, but a "divine unreason," instinct in the intense joy of creation.

To emphasize the subjective element in it, art has been called "an expression of personality." This does not mean that art is pure subjectivity. By being intensely personal, art gets over what is individual or eccentric in personality, and reaches down to the universal elements in it. True art is not the expression of mere feeling; it

expresses an intuition, that is, a vision of objective reality coloured by feeling. It is only the cheap and facile lyric that is a mere effervescence of personality.

This also leads us to the fact that art is not pure invention. The artist does not create out of nothing. He is not, as some have imagined, a rival of God, presuming to exercise His function, and hence guilty of blasphemy. Far from that. Instead of being an infidel, the artist is a sort of prophet, because he reveals the beauty of God's universe.

What is the final achievement of the artist? He has seen and shown things in their beauty and given a form and shape to the amorphous material of life. He has reduced chaos to cosmos. He has given a value to life—the æsthetic value. In the light of his ideal the world divides into the beautiful and the ugly, the one standing for the harmony of the soul and the universe, and the other for a discord between them. The æsthetic standard provides an important approach to human perfection.

What is the significance of the beautiful or the æsthetic? Reason has failed to analyze it. Beauty cannot be intellectually comprehended. After all that scientists and philosophers have said about it, there still remains

One thought, one grace, one wonder at
the least,
Which into words no virtue can digest.

The source of this ineffable quality of beauty lies in the nature of intuition itself. Intuition is a vision of the spirit; and, as it is in the nature of the spirit never to be satisfied with the finite, but always to yearn for the infinite, it happens that whenever the spirit sees, it does not see the finite alone; it penetrates into the infinite. Hence form in art does not enclose a

mere material content, it encloses a spiritual element also. Herein lies the mystic quality of beauty and art. The artistic form conveys within it something that is formless, the finite carries a significance of the infinite. Art, therefore, is inexhaustible in its suggestion. Every form of art is symbolic. The concrete image of the finite perpetually reminds us of the infinite. Beauty arouses the deepest yearning for the beyond.

Hence there is something almost unbearable in the impression of beauty on the mind. It "teases us like eternity." "A thing of beauty is a joy for ever," but it is a joy that "makes the heart ache, and a drowsy numbness pains the sense." The artist's joy is a cry of the soul, in which happiness looks too much like pain. Even aggressive materialists have recognized this overpowering quality of beauty. We find the following in a decadent novel:

"You said to me once that pathos left you unmoved, but that beauty, mere beauty, filled your eyes with tears."

Art, then, has a two-fold allegiance: one to the material universe, on which the imagination works; another to infinity towards which the spirit yearns. Art grows out of the contact of the material and spiritual—a contact that implies a conflict too. The conflict arises out of the fact that the spirit of man cannot thoroughly accommodate itself to the finite world. Art is an expression of a dissatisfaction with the actual and an aspiration for the ideal. This conflict calls forth the soul's creative energies which liberate it from the "drowsy numbness" that "pains the sense" and threatens to disrupt, even to destroy the personality. Through the throes of creation the universe is reborn in the artist's soul

and the spirit rises triumphant over matter. The artist obtains for himself and offers to his fellowmen the redemption of the soul through beauty. Art by giving forms to reality conquers it for the spirit of man.

PURE INTUITION AND REALIZATION OF NOUMENA: RELIGION

The yearning for infinity which is only a tendency in art is the whole motive behind religion. What is mere suggestion in art becomes a revelation here. The aim of religion is to realize the infinite, the noumenal reality, through intuition; that is to say, to make the ultimate reality dawn on the soul, just as the finite reality dawns on it in art.

But the lyrical intuition of art cannot serve the purpose of religion. The relative self can have a vague sense of the ultimate, but it cannot see the ultimate in all clearness as it sees the finite. But without this clearness the vision cannot be called realization. The soul must feel the infinite as the sense feels the finite, with absolute certainty.

Religion attempts to achieve this by perfecting its medium, intuition. It tries to dispel the mist of temperament by making the spirit live its own life, free from the impact of the physical and intellectual nature. The lyric intuition is like a flame, emitting a coloured light, and often smoke, owing to the presence in it of elements of the raw, unrefined basic material. Religion seeks a pure intuition, like a colourless and smokeless flame, without any contamination of crude matter. It attempts to release the soul from the bonds of relative existence and through that release (Mukti) make the finite, by its mysterious affinity, merge itself in the infinite. We may also call it a mystic intuition.

The first stage in religion, therefore, is an effort for self-purification (Tapasyâ). It is a moral effort. The will must resist all degrading tendencies of the body or mind and lift the self higher and higher till it is placed on the peak of existence (Kutastha). This is the primary implication of redemption or salvation (Atmoddhâra—'holding the self aloft').

It is possible to define the rising scale in the progress of the self towards spiritual freedom. First, there is the state of darkness and inertia (Tamas); secondly, that of energy without sufficient light (Rajas); thirdly, the state of light and life (Sattwa). But even the light and life make a temperament, though it is one radiating "knowledge, health, happiness and purity." The ideal state lies beyond these three states, in a fourth (Turiya) state, where the self has been completely freed from the impact of the duality that belongs to finite life—from pleasure as well as pain, love as well as hate, hope as well as fear, and so on, and attained the perfect liberty of the spirit and perfectly established the transcendental or mystic power of direct realization (Sthitha-prajna). It is in this state that "the alone communes with the alone," the finite merges in the infinite, the relative self (Jivâtman) loses itself in the ultimate Self (Paramâtman) and all realities merge in One Reality. This is the highest religious experience. Here the storm and stress of existence is calmed in a final tranquillity (Sânti) and a final bliss and joy (Ananda). In the oneness of the Absolute (Advaita) even the distinction between reality and unreality fades away. The Rigveda describes the state of absoluteness as one in which

"There was neither reality nor unreality. . . There was neither death nor immortality. . . There was only the One: beyond That there was nothing else." (10.126.1).

The absolute reality, it will appear from the foregoing, lies beyond reason, beyond thought, beyond all powers of comprehension. "From That words come back, unattaining, with the mind," says the Upanishad. Hence religious experience is inexpressible and incommunicable. Herein lies the fundamental difference between art and religion. Art, dealing with the finite, discovers form and is expression, eloquence; religion, dealing with the infinite, discovers the spirit and is silent. The Yajurveda has expressed the idea in a beautiful epigram:

Antâya Bahuvadinam,

Anantâya Mukam. (Chap. 30).

"Employ the man of many words for the finite, but for the infinite employ the speechless (lit. dumb) man."

The religious man who is a Rishi (seer), becomes a Muni, a silent man. Religion at its highest can only be felt in the depth of the soul. It cannot be preached, it cannot be taught; it can only be realized.

Religion by bringing the atmosphere of infinity into finite life transfigures it into something immeasurably more earnest, more serious and more real. Religion finds a spiritual value for life as art finds an æsthetic value. With the spiritual value there comes the sense of holiness. Fear is replaced by reverence, every man or woman receives a halo of sanctity, and every human relation is held sacred. The spiritual value consecrates the whole of our existence. Our life becomes a mission, our work worship.

The spiritual value is largely in conflict with the animal values, and man

has constantly to fight the battle of spirituality against animalism with all that is most heroic and strenuous in him. It is as much a battle within him (this is asceticism) as it is without. By accepting the spiritual value every man becomes a hero-man; he manifests virtue or Virya i.e. spiritual virility. Life takes an epic tone, just as with the æsthetic value it takes a lyric tone. It becomes a spiritual point of honour with man to be truthful, courageous, just, chaste, etc., (and not a question of "the greatest happiness of the greatest number" or some such thing). It becomes a spiritual point of courtesy for him to be kind, non-violent, self-sacrificing, etc. (and not a question of profit or expediency or any such thing). Religion, thus, gives the "moral imperative" to life.

As art finds form in beauty, so religion finds form in Dharma or morality, (The words 'dharma' and 'form' are cognate). It is through Dharma that religion, a search of the infinite, comes to have its bearing on the finite and practical life. Dharma is spiritual form in conduct.

There are some people who think that religion deals only with the infinite and not with the finite. Their attitude is extremely erroneous. It is based on the belief that the infinite excludes the finite.

This is to say that the whole excludes the part. But to see life whole is not to cease to see it in detail. If the finite is taken out, infinity will lose its character. The finite is the concrete material on which the sense of infinity works. The more the spirit realizes the infinite, the greater is its hold on the finite. Religion is not only the realization of absolute reality, but also the absolute realization of all reality.

In this latter sense religion becomes a quality of life whenever it is earnestly lived. One cannot achieve any great thing without absolute self-confidence,

absolute trust in life, and absolute determination. Neither science nor philosophy nor even art can bring this absolute sense; religion alone can do so. When, for example, patriotism becomes a man's religion, he is ready to stake his all on it. One does not stake one's all for a mere hypothesis or a cause of doubtful value; one does so only when one has got a sense of absolute value.* Neither the scientist could follow science nor the artist art, with unsparing energy, unless he was religious to the extent of possessing an absolute sense of the value of his pursuit—an absolute sense which can be the result only of an intuitive perception, and not of reason or temperament. Hence to possess the spiritual value is to hold the greatest secret of efficiency in the world. "Spiritual harmony (yoga)," says the Gita, "is the skill in action."

If we study human society according to this standard, how many people who have no pretensions to religion, will be found to be deeply religious, and how many who profess to be religious will be found to be living in 'outer darkness'! That these latter people have the term 'God' very frequently on their lips (thinking perhaps of an elderly person, very indulgent towards his flatterers, sitting somewhere up the skies), or speak very glibly of virtue, by which they mean some formal adherence to some old convention or creed, should not be understood to mean that religion is mere

* Many try to create this sense by an artificial process,—by subjecting the mind to faith, an act of the will. But faith without inner perception is a mere make-believe, and its effect lasts only so long as the enthusiasm it carries with it remains fresh. When the enthusiasm dies, the faith also dies, leaving behind it a bitter sense of barrenness and futility. The true spiritual heroism can spring only out of a spiritual confidence, and not out of an intellectual surrender.

superstition or empty talk without any definite significance.

RELIGION IN ART : ART IN RELIGION

We have found that religion through its spiritual value supplies the moral imperative to life. But art has nothing to do with the moral imperative. Art as the search of form recognizes only the æsthetic value. In this sense art would seem to be opposed to religion.

In their direct activity art and religion flow through two distinct channels. Art is concerned with the finite, religion with the infinite. Art is temperamental, religion transcendental. In other words, art is human, religion divine.

But if we push our enquiry to the delicate shades of their being, we shall find art and religion very frequently mixing their currents together.

Firstly, there is religion in art, in that without the absolute sense of the reality even of the finite world, which comes out of the mystic realization of religion alone, the world cannot become a subject for the artist's intuition or creation. The æsthetic experience presupposes the spiritual. A man does not express himself or his sense of life unless he has got an absolute confidence about both.

But there is religion in art in a less delicate sense also. Art, we have said, is a non-moral contemplation of form. To it virtue and vice, nobility and meanness ought to have the same significance. In fact, both find their place in art. But do we not find in the world's treasures of art, including literature, a decided preference for the sublime over the ridiculous, of nobility over meanness, of decency over vulgarity? Have not poets created more profusely and prominently Hamlets and Othellos rather than clowns and Iagos? Have not painters portrayed more pure virgins

and affectionate mothers than sluts and sphinxes?

The reason is that art, expressing temperament, expresses the impact, among other things, of the spiritual life on personality, and hence it is affected by the spiritual value, which, as we have found, includes the moral value. Art, it is true, does not profess or preach morality; it could not do so without detriment to its æsthetic quality. But it is born in an atmosphere where morality exists, though not in its specific, yet in its general and spiritual character—as religion. And because in the highly developed personality of the artist the spiritual element naturally plays a dominant part, hence the spiritual tone necessarily becomes the leading feature of an artistic creation. The test of great art, then, is the spirituality of it.*

This leads us to the question of the presence of art in religion. Art, as we found, manifests the eloquence that belongs to a lyric intuition of the finite; religion manifests the silence that belongs to the pure intuition of the infinite. But art is nothing if not ambitious. From the beginning it has attempted to break the silence of the soul consequent upon a spiritual experience. And not seldom has it succeeded in transforming its serenity into ecstasy and drawn forth lyric strains from the sage and the saint. We find it in the earliest scripture of the world—the Rig-veda, which is also the earth's first recorded poetry. Nothing in the world's subsequent literary history has surpassed some of the magnificent rhythm and sublime poetry in that book.

In medieval India the Vaishnava saints expressed their religious experi-

* "Nine-tenths of what is worthy to be called Literature," says a modern Professor of Literature, Sir Arthur Quiller-Couch, "is concerned with the spiritual element."

ence in sweet strains of lyric melody. Their lyricism, however, is often too human and temperamental to be strictly religious; but it unmistakably points to the deep affinity between art and religion.

How can art succeed even partially in expressing the inexpressible? There is an element of mystery in artistic expression. While it communicates an impression of the finite, it also conveys symbolically a sense of the infinite. It uses silvery eloquence, but makes it also suggest a golden silence that lies too deep for words.

The function of religion is to transform this suggestion into a complete revelation. Religion would be showing a lack of economy if it did not utilize for its purpose even the partial revelation of art. In a great religion we should expect every art to find a place. In India poetry, music, architecture, sculpture—all have come to be associated with religion. So have been associated the acted arts of life, dancing and movement, and rituals and ceremonies, —forms belonging to concrete things of life, not translated into any definite media of art. Likewise, the beauty of Nature has been most significantly associated with religion in India. All the Hindu places of pilgrimage are situated in the great beauty spots of the country, where the poetic mind longs to linger, and where life catches a reflection of the infinite. It is interesting to find how sometimes a religious sacrament just expresses a deep sense of the poetry of life. The Atharva-veda makes the bridegroom vow to the bride :

Dyauraham Prithwi Twam,

"I am the sky, and thou art the earth," and thus brings into human relations a touch of cosmic poetry.

As art breaks the unutterable silence of religion into a richness of rhythm and feeling, so does it break its awful seriousness into the mellow grace of humour. It is impossible for a man with a fine sense of values not to come to possess a sense of humour too, and it is impossible for a man with real joy in his soul not to be occasionally gay. Wherever religion has been a culture rather than a mere cult, humour has always broken into its most earnest deliberations. We are told in the Upanishad of Gârgi, daughter of Vachaknu, approaching the redoubtable Yâjñavalkya with a couple of questions : "They are, O sage," she says, "like two arrows from the quiver of the Kshatriya gallant." A seeker after metaphysical truth and a woman speaks like that only in a highly cultured society. The great sage was warning people against launching upon too abstruse discussions, which, he said, would turn their heads. We are sure Gârgi's sense of humour was the best safeguard of her sanity. Was it just to keep his head from turning that the sage in the Rigveda, after getting beyond all depths that the plummet of reason can sound, with his sublime disquisition upon the beginning of the universe (when "there neither was reality nor unreality"), closes his hymn in a humorous mood ?

"Where this creation came from,
Whether or not it was upheld (by Him),
He who presided over it in the infinite
skies,
He, my dear, knows it,—or perhaps
He does not know!"

(10.126.7).

Humour, the grace of the intellect, can also become the grace of religion with men who live the true life of the spirit.

Thus art, an expression of the finite, gives a tone to man's sense of the infinite. Art asserts the Man and religion the God in us; but there is a

point where the two touch each other. That is where art strikes a human note in religion and religion a transcendental note in art.

A TALE OF JAPAN

BY PROF. E. E. SPEIGHT

The old bell of Yuhidera,—the temple of the Evening Sun,—was tolling across the valley, a music that consecrated, for a brief while that yet seemed everlasting, each cottage, tree, and mountain slope.

People came from far and near to the seclusion of that glen, just to listen to the tones of that old bell. They would come with all their troubles and confusion of mind and heart, and after a few days of dwelling with the honest, old-fashioned farmers and foresters, would turn again home consoled and healed, leaving with the old priest such gifts as were in accord with their station and their sympathy.

The bell was indeed venerable. From the Chinese characters on its sombre dark green side its age was shown to be over a thousand years. The form of it made a very subtle impression upon the beholder, as if the curve at which it sloped away from the centre to infinity set moving strange currents of feeling, lifting the consciousness into regions beyond imagination. It was tall and capacious; a whole family could have nestled beneath its sheltering cover; and it hung from giant beams that came from the mountain forests. And its music, at sunrise and evensong! Who could ever tell the secret of those deep and lingering waves of pitying sound that seemed to call out from the very soul of Earth?

Tradition had it that the old monk Rennyō caused this bell to be cast as his last offering to humanity. For sixty long years he had wandered about the land, crossing wild mountains, turbulent rivers, and even the whale-haunted heaving channels of the great sea, ever eager for souls to save. Among a people scattered and uncared for, at a low stage of human comfort and spiritual desire, he had laboured like a hero, training disciples and founding monasteries that were to be centres of healing for body and soul. And at last, so old that he could no longer leave his humble room unless in a litter, he had bidden them gather the metal for the founding of a bell that should endure through a thousand changes in the lives of men and in its rich deep tones bear lasting remembrance of the love he wished all life to be.

He had sat by them and watched the whole work,—the bringing of the gifts of old treasures from many parts,—mirrors of bronze that lay gleaming in the noontide sun, long strings of bright coins brought across the treacherous sea, and precious heirlooms from the very heart of China. And all round stood the great heap of firewood from the primitive forests, where the bears and the wolves roamed undisturbed. He watched the making of the mould and the building of the mighty furnace, into which one looked down as into a deep pit.

The huge cauldron of the molten metal none could go near unless they were swathed in cotton steeped in cool well-water. And continually arose the sound of solemn chants of intercession from brother priests and bands of acolytes swaying their censers with motions of bewildering rhythm.

And they tell how at the last the old priest Rennyō, in his stateliest robes and vestments, suddenly arose and stepping forward bid farewell to them all, and with a glad shout of surrender, leaped just at the sunset, into the blinding fumes and the seething molten mass in the cauldron.

And that is why the sound of the bell has such a wonderful power over the hearts of men.

Now the old bell was tolling across the valley, as it had tolled for more than a thousand years—with a sound of contentment, of finality,—to all but one heart.

The scene was one of entrancing splendour of heaven and earth. The first winds of winter were blowing beneath the intense azure, through which cloud-islands of dazzling lustre were sailing at high speed. Bamboos were swaying their clusters of golden green against a sombre background of mysterious *sugi* trees. Waters were laughing everywhere, and the strong sunlight was reflected from myriads of evergreen leaves and from the snow streaking the mountain ridges.

None could surely be otherwise than happy in such a scene, and that valley was the home of men and women noted for their sobriety and honesty and goodwill.

But among them was one heart that was darkly shadowed, and to that heart the bell was now tolling such a message as it had never heard before.

Fifteen years earlier there had gone out of that valley a sturdy lad fired by

the tales of pilgrims and visitors from the great cities, who had left with him books and pictures that told of people and things such tales as made the outer world a wonderland. He had left his father and mother, his elder brother and his younger sister, and run away, for long they did not know where.

Then they heard from him that he was apprenticed to a timber merchant in the great city a week's journey to the south, and happy in his new life.

The old people sorrowed for him, but now and then had news which assured them of his safety and industry. Then, at the opening of new tracts in the northern island he had been sent away in a ship and there was a long silence. It was not until several years had passed that they learnt he had broken away from his employers and started life on his own account, dealing with Russians and Americans in timber and fishing products.

They wrote to him, but either the letters miscarried or he took no notice, and morning and evening his old mother wondered and grieved, feeling more poignantly for the little son who had left her than for the other children still with her, now well married and with little ones of their own. She never thought of him but as the strong and nimble lad just passing from boyhood who had suddenly disappeared without a word of farewell.

Then at last he had come back to them, a stranger in figure and speech and heart.

He had a long and bitter tale to tell, endless adventures with men and beasts full of events that pained his listeners. He had made much money, fabulous the sums he spoke of seemed to them; but he had lived the life of a devouring wolf round whom had gathered flocks of kindred spirits, men and women to whom their own kind were sworn foes

when they were not leagued with them in evil-doing,—men and women from whose lives all human affection seemed to hold apart.

At last the end had come; he had lost all and gone through the shame of trial and imprisonment. With nothing to show of his past glory, clad in the poorest of remnants, he had trudged back day after day, no money to buy a ticket on the new railway line that ran across the lower part of the valley a dozen miles away, begging his food from village to village. He had returned to find his brother a well-to-do man, sober, discreet and the head-man of the place. He owned large tracts of forest from which he was taking timber and charcoal for which the new railway line found him ready customers.

And he was replanting steadily, so that wealth was accumulating for his children.

He was a taciturn man, cautious to an extreme, and his brother was annoyed to feel restraint in his pressure. Their old father was dead, but his mother was just the same, even kinder, because her prayers had been answered and her son restored.

But between the two brothers there was little confidence. The prodigal was taken into the family and fed and clothed and made one of them, but rather as a child than a full-grown man. He was told nothing of his brother's doings or plans, though from casual talk he heard enough to make him eager for more. Something of the old lust of possession came over him, and he began to talk to himself of the tyranny of the family system that allowed all to the eldest son.

When certain visitors came he was manifestly in the way; he would come into the house and find his brother in consultation over the brazier with

some of the village elders; but on his appearance they would immediately begin to talk about some trivial matters or other.

People looked at him in a strange way, he thought, and seemed too busy to be sociable with him.

So gradually there grew in his heart a spirit of revolt: as there was no outlet for his renewed strength, he turned all his brooding malice against those about him, and especially against his brother, who seemed to be standing in his way like an immovable rock.

Now the old bell was tolling, and he was sunning himself, feeling secure with time on his side. He had taken his revenge,—one of the biggest things he had ever done, for it left him suddenly the heir to all that wealth.

The pungent smell of woodsmoke was being blown past him and the new sensation seemed to rouse him to his surroundings. He became conscious of the deep boom of the bell. It was beginning to stir him in the very depths of his being. Strange that he had never noticed it, since he came back, as he did now. And how long the intervals were between the tones that seemed to fill the whole world . . .

He began to wait in suspense for the next deep boom. And when it came, he trembled. It seemed to be summoning him to reveal the secrets he held so close.

And at that ominous sound, now become like the thunderous voice of an austere God, he again lived over the scene that had plunged the whole valley into perplexity and gloom.

Five days before, his brother had gone out shooting with a Spaniel he had recently bought from the nearest town, saying he would not be back till evening. Soon after he had gone he had stolen out and followed him through the forest, keeping at a distance

so as not to be discovered, and making detours round any villagers coming down with loads of faggots. He had traced his brother into a lonely ravine, full of great rocks loosened by storms from the mountain precipices above.

Here his brother had sat to rest, taking some papers out of his pocket to examine. He had gone straight up to him. He remembered how the dog growled and his brother turned a stern face in surprise, as he walked up silently in his straw sandals.

"Why have you come?" he had simply asked. "I wanted to be alone today; I have much to think about."

And he had answered that he too had much to think about, but he did not believe thinking was any good; something more than that was needed.

"Well, what is it?" asked his brother.

"Oh, it's no good talking; the time will come."

And as they sat there in a silence broken only by the rattle of stones rolling down the mountain screes far above, he had suddenly realized that the time had come. He picked up the gun and looked along the barrel, at a kite wheeling above them. Then he suddenly turned and emptied the gun into his brother's bared breast. The dog jumped up and showed her teeth, so he shot her too.

He could still hear the awful cannonade the echo made leaping from side to side of the gorge, from cliff to cliff above. He had looked round, expecting men or spirits to rush in upon him from every side, but soon the old silence fell about them.

Again the bell of the temple boomed, deeper and more surely threatening than ever. Now it was forcing him to confess what he meant to do.

Well, that was clear.

They would not find his brother, however long they looked, for he had hidden his body in one of those deep pot holes in the bed of the stream, and day after day, on pretence of searching for him, he had gone there and trembled more and more rocks in upon him. And he had turned the stream so that one part of it now ran over the spot.

They would never find him or his dog or his gun. And he would just sit there and all would come to him, and he would enter into his own and they should know he was as good a man as his brother.

He looked along the sunlight and saw where his old mother, with bowed head, had gone out to the well, still weeping quietly.

And seeing her, and remembering her love, he suddenly felt that he wished to hide himself from her gaze, from them all, from the sunlight even. . . .

Again, the bell tolled. . . .

Their time, it woke within him a deeper understanding.

It was arousing within his own heart a band of silent accusers. He saw his father's face sadly looking upon him, he saw the friends of childhood gathering and turning their eyes upon him with mute entreaty. And again he heard his mother's stifled sob.

He stood up and moved into a shadowy recess. The very sight of the farmyard was growing painful to him. He lay down and tried to sleep. But again the bell rang out, filling all space with its mournful tidings of the past, its dreadful warning of things to be.

Then all at once it came upon him that as long as he remained there morning and evening that bell would ring out the same accusation, the same challenge to his soul.

Nay, more than that, much more. It

was as though the bell were no longer in the temple among the pines of the hill-side, but hanging from his own heart-strings. Never more would he be free from its awful presence. Wherever he might be, it would ring out the truth to every heart and soul about him, and he meant always to bow his head, and he accursed and an outcast.

He was shuddering . . . it seemed an age before the next boom came, and

when it did it was like a crash of thunder aimed at his own heart.

He could bear it no more. He must end it. There was no escape.

Quietly and silently he left the farm and the village and the valley. The next morning exhausted and haggard from running all night with terror clutching at him all the way he gave himself up to the police in a town forty miles away.

FROEBEL'S INDIVIDUALISM IN MODERN EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., ED.D. (California)

Friedrich Wilhelm August Froebel, the great German educator, was born at Oberweischbach, a village of Thuringia, on April 21, 1782. Froebel's childhood was not without a considerable amount of unhappiness due to the austerity of his father and the early loss of his mother, who died before young Froebel was a year old. The elder Froebel, a German Lutheran pastor, was much engrossed with his many duties and young Friedrich was left to the care of servants. This care, however, was mainly neglected. The situation was little improved by the father's second marriage when Froebel was four years old. At the age of ten Froebel was rescued from this neglect by his maternal uncle who held an important position in the church at Stadt-Ilm. With this uncle Froebel passed five happy years. He took great delight in his lessons at school, in his observations of natural objects such as animals and plants and in the society of his school mates. Here he felt that he was loved and trusted.

In 1797 Froebel was apprenticed for two years to a forester in Thuringia.

During his apprenticeship he studied geometry, botany, and mathematics. He also became interested in a band of strolling players who held a performance in the neighbourhood. For attendance upon this performance he was later severely rebuked by his father. The forester, being too busy to give much attention to his apprentice, sought to disguise his own negligence by making an unfavourable report to Froebel's father concerning the lad's activities. At the end of his apprenticeship Froebel attended lectures at the University of Jena for about a year and a half. Lacking the resources to continue he returned home very much downcast. Ere long, however, he was appointed to the post of actuary-clerk in the Forestry Department of the State of Hamberg. Later he became secretary and accountant of a large country estate at Baireuth and still later held a similar position in Mecklenburg. While he was engaged in this work he became deeply interested in the philosophy of Schelling, which exerted a great influence upon his own world-view.

In 1805 Froebel went to Frankfort to study architecture. While here he met Dr. Gruener, a disciple of Pestalozzi and headmaster of the Frankfort Model school, who prevailed upon Froebel to become a teacher in the Model school. It was at this period that Froebel made his first brief visit to Pestalozzi's institution at Yverdon. Froebel continued teaching at the Model school for a period of two years and met with great success. He also gave private lessons in arithmetic and language to three boys, whose parents at length persuaded him to take the entire training of the boys in charge. For a time Froebel lived with these boys in seclusion in the country but became convinced that isolation was not the best thing. Accordingly he took his young charges to Yverdon, where he continued their training in close association with the Pestalozzian institution there. This experience further fired Froebel with a desire to devote all his energies to the work of teaching and educational reform. Accordingly in 1810 he returned with his pupil to Frankfort, resigned his tutorship, and in July, 1811, proceeded to the University of Gottingen in order to prepare himself definitely for educational work. In the following year the lectures of Weiss and Savigny on natural history and mineralogy attracted Froebel to the University of Berlin where he supported himself and further extended his knowledge of child nature by teaching in Plamann's Pestalozzian school for boys. His work at Berlin was interrupted by the Prussian call to arms in the war of liberation against Napoleon. Froebel enlisted but saw no action and after peace was declared in 1814 was soon back at the University of Berlin where he served as assistant to Prof. Weiss in the mineralogical museum. He continued his pre-

paration for educational work and studied the writings of Rousseau, Pestalozzi, Basedow, and Fichte. He was offered the post of Royal Mineralogist at Stockholm but declined on the ground that it was not in keeping with his educational purposes. He left his position at Berlin in 1816 to devote himself to distinctly educational work and in November of the same year opened at Friesheim the Universal German Educational Institute but transferred to Keilhau in 1817, a school patterned after the Pestalozzian model. This school met with varying fortunes and it was while engaged in this work that Froebel produced his greatest pedagogical work, namely, *The Education of Man*, published in 1826. This work is the most important source for a knowledge of Froebel's educational theory. The English translation by W. N. Hailmann has been used in gathering the materials for the present article.

From 1829 to 1837 Froebel again visited Switzerland, where he conducted various schools, among them being an orphanage school at Burgdorf. In 1837 he returned to Germany and devoted the remainder of his life until his death in 1852 to educational work for children too young to enter the ordinary elementary schools. He opened a "School for little children," the chief feature of which was organized play. The name Kindergarten was finally selected for this new type of school and Froebel's development of the Kindergarten and initiation of the Kindergarten movement during this latter period of his life constitutes his most significant contribution to education.

In developing his educational theory Froebel was deeply influenced by the writings of Comenius, Rousseau, Pestalozzi, and Herbart. The fundamental principle involved in Froebel's theory

of the development of personality and his championship of the rights of the individual rather than the institution clearly revealed familiarity with the philosophies of Rousseau, Pestalozzi, and Herbart. Each of these educational reformers had maintained that motor activity, and sense activity, and mental activity were parallel in their development and in this conception they were followed by Froebel. Like Pestalozzi and Herbart, Froebel also advocated "moral character" as the end of education. He sought through the development of character and personality to train the youth to be good citizens of the state.

In order to further the physical, mental, moral growth of the individual child as a preparation for a completely developed personality, Froebel advocated manual training for all children irrespective of social rank during the period from childhood through adolescence. In the earlier years of childhood and boyhood this training was to be informal in character but for the adolescent youth it was to be formal and to include shop work in the secondary schools. In both cases, however, it was to be regarded as part of the regular school curricula. This theory was in line with Froebel's conviction that the schools should be no longer dominated by the formalized humanism of the sixteenth and seventeenth centuries and which had continued to be in the ascendancy throughout the eighteenth century and even to Froebel's own day. He felt that the school should not be a place for drill in the humanistic studies and the natural sciences but that it should be a place for active work and that such work might play an important part in the educational process. Mental activity and sense or motor activity should go hand in hand and in school activi-

ties there should always be a proper balance between mental and physical work. "The activity of the senses and limbs of the infant is the first germ, the first bodily activity, the bud, the first formative impulse; play, building, modelling are the first tender blossoms of youth; and this is the period when man is to be prepared for future industry, diligence and productive activity. Every child, boy and youth, whatever his condition or position in life, should devote daily at least one or two hours to some serious activity in the production of some definite external piece of work. Lessons through and by work, through and from life, are by far the most impressive and intelligible, and most continuously and intensely progressive both in themselves and in their effect on the learner. Notwithstanding this, children—mankind indeed—are at present too much and too variously concerned with aimless and purposeless pursuits, and too little with work. Children and parents consider the activity of actual work so much to their disadvantage, and so unimportant for their future conditions in life, that educational institutions should make it one of their most constant endeavours to dispel this delusion. The domestic and scholastic education of our time leads children to indolence and laziness; a vast amount of human power thereby remains undeveloped and is lost. It would be a most wholesome arrangement in schools to establish actual working hours similar to the existing study hours; and it will surely come to this."¹

According to Froebel's educational theory manual activities should begin in early childhood and continue through the period of secondary education.

¹ Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, pp. 84-85.

Early in life children should share activity in their parents' domestic duties and trades and vocations. Through such participation they would develop the habits of work and industry, and the domestic and civic virtues without which one could scarcely hope to become a good citizen. "To give them early habits of work and industry seemed to him so natural and obvious a course as to need no statement in words. Besides, the child that has been led to think will thereby, at the same time, be led to industry, diligence—to all domestic and civic virtues."² Not only would the domestic and civic virtues be cultivated by the child's participation in the parental occupations but also such participation could be made to contribute greatly to the development of the child's personality. "Who can indicate the present and future development which the child reaps from this part of the parents' work and which he might reap even more abundantly if parents and attendants heeded the matter and made use of it later on in the instruction and training of their children?"³

The following paragraphs serve to illustrate some of the benefits which Froebel considered might be gained from the child's participation in certain common occupations, something of the wealth of information and the discipline that might be gained through association with wise and loving parents in their daily tasks.

Poultry raising.—"My neighbour's son, scarcely three years old, tends his mother's goslings near my garden hedge. The space to which he is to confine the lively little creatures in their search for food is small. They

escape from the little swain, who may have been busy in other ways, seeking food for his mind. The goslings get into the road where they are exposed to injury. The mother sees this, and calls out to the child to be careful. The little boy who, by the ever-renewed efforts for freedom on the part of the goslings, probably had been often disturbed in his own pursuits, retorts in his vexation, 'Mother, you seem to think it is not hard to tend the goslings'."⁴

Gardening.—The child of the gardener by actual participation in his father's work learns to distinguish the various plants and shrubs. "Behold here the little child of the gardener. He is weeding. the child wishes to help, and he teaches the little fellow to distinguish the hemlock from parsley, to observe the differences in the brilliancy and odour of the leaves."⁵

Forestry.—The son of the forester in the company of his father learns the lore of the trees. "There the forester's son accompanies his father to the clearing that, at some previous time, they together had sown. Everything looks green. The child sees only young pine-plants; but the father teaches him to recognize the cypress-spurge and to distinguish it from the pine-plant by its different properties."⁶

Blacksmithing.—The child of a blacksmith through practical observation of his father's work learns the properties of iron. "In another place the child sees his father striking the hot iron, and is taught by the father that the heat makes the iron softer; and again, as the father tries in vain to push the heated iron rod through an opening through which before it passed easily,

² Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, pp. 34-35.

³ *Ibid.*, p. 85.

⁴ Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, p. 87.

⁵ *Ibid.*, p. 85.

⁶ *Ibid.*, p. 85.

that heat expands the iron.”⁷ Froebel distinguished early childhood from later childhood or boyhood as he called it. This distinction was based not so much on age as on power, the period of boyhood being marked by the power of analysis, the ability to distinguish names from things and self from objects. In this period the boy began to ask more significant questions. The needs, characteristic of the period of childhood, are well served by manual training which will give an opportunity for free expression to the child’s manipulative instincts; whereas in boyhood the purpose become learning in a real sense. In the former period the child imitated domestic and occupational activities for motor expression. In the later period he shared in these activities to develop physical strength, to learn more about these activities and to acquire skill in productive work. “If in his former activity (in childhood) he imitated phases of domestic life, in his present activity (in boyhood) he shares the work of the house-lifting, pulling, carrying, digging, splitting. The boy wants to try his strength in everything, so that his body may grow strong, that his strength may increase, and that he may know its measure. The son accompanies his father everywhere—to the field and to the garden, to the shop and to the counting-house, to the forest and to the meadow, in the care of domestic animals and in the making of small articles of household furniture; in the splitting, sawing and piling of wood; in all the work his father’s trade or calling involves. Question upon question comes from the lips of the boy thirsting for knowledge—How? Why? When? What for? of What?—

and every somewhat satisfactory answer opens a new world to the boy.”⁸

Froebel believed that manual training should be carried on not only through early childhood and boyhood but also continued through adolescent years and throughout the secondary school period until adulthood. For this purpose he advocated including manual training courses in the curricula of the secondary schools and apprenticing certain older boys out to farmers and mechanics. Froebel felt that in the secondary schools a proper balance should always be maintained between activities of the mind and of the body. Reference has been made in preceding paragraphs to this fact and also to the fact that Froebel was opposed to the school practice current in Germany in his day of giving preference to language study to the neglect of the manual arts. He advocated giving manual training to secondary school boys for the purpose of both mental and physical growth and also permitting older boys to learn trades and industries from mechanics and farmers by means of apprenticeship. “For boys of this age should have some definite domestic duties to perform. They might even receive regular instruction from mechanics or farmers, such as has been frequently given by fathers inspired by vigorous and active natural insight. Especially should older boys be frequently set by parents and teachers to doing things independently and alone (i.e. errands,) so that they may attain firmness and the art of self-examination in their actions. It is very desirable that such boys should devote daily at least one or two hours to some definite external pursuit, some externally productive work. It is surely one of the greatest faults of our current school

⁷ *Ibid.*, p. 83.

⁸ Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, pp. 101-102.

arrangements, especially of the so-called Latin and high schools, that the pupils are wholly debarred from outwardly productive work. It is futile to object that the boy at this age, if he is to reach a certain degree of skill and insight, ought to direct his whole strength to the learning of words, to verbal instruction, to intellectual culture. On the contrary genuine experience shows that the external, physical, productive activity interspersed in intellectual work strengthens not only the body but in a very marked degree the mind in its various phases of development, so that the mind, after such a refreshing work-bath (I can find no better name), enters upon its intellectual pursuits with new vigour and life."⁹

In addition to the benefits to be gained from manual and trade training already discussed, Froebel believed that such training would contribute also to the development of religion. According to Froebel's theory work and religion should go hand in hand, each supplementing the other. Either without the other would be insufficient. "As for religion, so, too, for industry, early cultivation is highly important. Early work, guided in accordance with its inner meaning, confirms and elevates religion. Religion without industry, without work, is liable to be lost in empty dreams, worthless visions, idle fancies. Similarly, work or industry without religion degrades man into a beast of burden, a machine. Work and religion must be simultaneous."¹⁰

In this article it has been shown that Froebel through his scheme of manual training aimed at the development of the moral character and personality of the child and thus to prepare him to discharge worthily the duties of a citizen. He advocated manual work for all children from childhood through adolescence irrespective of social rank or condition. During childhood and boyhood this training was to be obtained by participation in the domestic and occupational activities of the child's parents. Adolescent youths were to receive training in the various trades and occupations through manual training courses in the Latin and high schools or by means of apprenticeship. The main aims of manual training were according to Froebel motor expression, the acquisition of knowledge, the building up of bodily health, the maintenance of a proper balance between mental and physical growth and the cultivation of the religious nature. Apparently Froebel nowhere advocated manual or trade training for the specific purpose of earning a livelihood. Hence strictly speaking, manual training in the Froebelian philosophy was not vocational and Froebel made no positive contribution to the theory of vocational education. He emphasized, however, the value of manual training as a means of self-expression and development which has since continued to be emphasized not only in the constructive activities of the regular school curricula but in the more specific training for trade and industrial skill given in the various forms of vocational education.

⁹ Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, pp. 236-37.

¹⁰ *Ibid.*, p. 35.

VIVEKANANDA AND WESTERN CIVILIZATION

BY PROF. D. S. SARMA, M.A.

I believe that of all the religious movements that have sprung up in India in recent times there is none so faithful to our past and so full of possibilities for the future, so rooted in our nationalism and yet so universal in its outlook and hence so thoroughly representative of the religious spirit of India as the Ramakrishna movement. I have always held that Sri Ramakrishna Paramahansa was the starting point of the great Indian Renaissance amidst which, if only we have eyes to see, we are living at the present day. This great Renaissance is the sixth of its kind in the long and chequered history of Hinduism which is spread over forty centuries. Our first Renaissance came before the dawn of history; it gave us those great Himālayan treatises, the Upanishads. The second Renaissance in Hinduism came in the second century B.C., and that gave us our great epics, the Rāmāyana and the Mahābhārata with that immortal dialogue, the Bhagavad-Gita. The third Renaissance came in the Gupta period and gave us those potent instruments of mass education, our Purānas. Then in the eighth century came the fourth Renaissance which gave us that towering personality, Sri Sankarācharya and his immortal commentaries. In the fourteenth century came the fifth Renaissance which gave us the great Bhakti leaders of Northern India, Rāmānanda, Kabir, and Tulasi Dās. And in the twentieth century came the present Renaissance of which Sri Ramakrishna Paramahansa was the starting point.

The present Renaissance was preceded by a very dark period in the history of

our civilization—an interregnum of over a century and a half during which nothing notable was done either in literature, religion or arts. We have just a glimmering of the dawn about 1830 connected with the agitation of Rammohan Roy and the founding of the Brāhma Samāj; but the actual dawn came only at the beginning of this century when along with nationalism came the Renaissance of Hindu religion. The present Renaissance differs in certain respects from the four or five Renaissances that preceded it. Firstly, we have no Hindu state that can foster and encourage this Renaissance. We know that the present state, the British Indian State, is wedded to a policy of neutrality. But we are on the eve of great changes, and if the contemplated federation of the peoples and princes of India becomes an established fact, as I hope it will, we shall have probably the policy not of neutrality but of encouraging every religion, so long as it does not interfere with individual liberty or disturb the public peace or does not countenance any custom or habit which will outrage the enlightened moral sense of humanity. Secondly, we have now not only Hinduism in India but two great rival religions, Islam and Christianity. I call them rivals, but I hope a time will come when we shall look upon them as allies, for our future policy should be one of alliance, of friendship and comradeship. We have all to make war upon our common enemy, namely, worldliness, selfishness, and cynicism. All religions will have to band themselves together and fight the common enemy, and I hope in times to come

that Christianity and Islam will join hands with Hinduism in making war against materialism. Thirdly, at the present day we have deep unrest in our own Hindu community. It is indicated by the Non-Brahmin movement in Southern India and the campaign against untouchability all over India. And lastly we see that India is no longer an isolated country. By the British conquest this country has been linked up with Western countries and all the waves of thought that are generated there reach our shores and we have to take account of them. Well, I say, the Ramakrishna movement is thoroughly representative of the Indian religious spirit because implicit in the lives of Ramakrishna and Vivekananda we have solutions to the difficult problems raised by the circumstances of the present day. What are the problems? As far as I can see they are these. What should be our attitude towards other religions? What should be our attitude to the deep social unrest in our own community? And, finally, what should be our attitude to Western civilization? I repeat that implicit in the lives of the founder of the Ramakrishna movement and its great apostle we have solutions to these problems. First of all, take the life of Ramakrishna. With him toleration was not simply a policy, it was a burning faith, for in his own life he experimented with all the religions of the world, and he proved that every religion could become the means of self-realization. He went through not only the Hindu Sâdhanâ but also through the Moslem Sâdhanâ and the Christian Sâdhanâ and he proved that through these various Sâdhanâs one could realize God. Therefore the lesson that we have to derive from his experience is that we should look upon all religions as various pathways to the single goal of self-realization. Of course there is nothing

original in this solution. It is imbedded in the history of Hinduism, for all of us know the well-known verse in the Bhagavad-Gita which says that all faiths are only pathways to God.

This verse is often quoted to prove that Hinduism is a religion of toleration. But what about its counterpart? The Bhagavad-Gita does not say that we should tolerate all religions and have a sort of superficial cosmopolitanism. While saying that all faiths lead to a common goal the scripture also emphasizes the need for Swadharma in another equally important verse. "Better one's own Dharma though destitute of merit, than the Dharma of another well discharged. Better death in the discharge of one's own Dharma; and Dharma of another is full of fear." The same thought is contained in one of Asoka's pillar edicts which says that it is the policy of the emperor to encourage all faiths in his empire, but that at the same time every man should stick to his own faith. And coming to modern times we should remember the words of Mahatma Gandhi, "Let all the cultures of the world blow about my house, but I shall not be blown off my feet by any of them." So while tolerating all faiths and looking upon them as various pathways to our Lord we should adhere firmly to our own faith. That was the solution that Hinduism has offered from time immemorial. It has only been emphasized by Ramakrishna Paramahansa.

Then what should be our attitude to the deep social unrest in our own community? Here again Ramakrishna's life gives us the solution. Those of us who are acquainted with Ramakrishna's biography will remember that he began his career as an orthodox Brahmin who would rather cook his own meal in the sands of the Ganges than eat the Prasâdam of the temple; but in the end

he made all his disciples cosmopolitan allowing them to accept food from all hands. Here again is a solution which we should all take to heart. Social reform should always be based, in this country at any rate, on religious feeling, and spiritual experience. It is only a rushing religious tide that will carry away all the rubbish of the past. Social reform which is divorced from religious fervour can never produce the desired results in this country. That, I think, is the lesson which the Indian social reformer should learn from Ramakrishna's career.

Now, what should be our attitude to Western civilization? The solution to this problem does not fall within the orbit of Ramakrishna's own life. For that we have to go to Swami Vivekananda's life. Vivekananda's career may be divided into three or four periods. His religious life begins with his contact with Ramakrishna Paramahansa. It is on the day when Ramakrishna touched his heart and the whole physical cosmos melted before him that Swami Vivekananda's religious life began. From that moment he became a man of religion. The next turning point in his life is the death of Ramakrishna. The intervening six or seven years when he was at the feet of his Master learning great spiritual truths form the first period of his career. After Ramakrishna's death Vivekananda became a monk and travelled all over India. The years of his wanderings form the second period of his career. During this time he saw the poverty, the degradation and the misery of our people. What he saw went like iron into his soul and he never forgot the state of the Indian masses throughout his career. After his period of wanderings was over he went to the Parliament of Religions at Chicago where he distinguished himself as a great apostle of Hinduism. That was

the next turning point in his life. He remained in America and England for about four years. These years form the third period of his career. Then he returned and had a triumphal march from Colombo to Almora. A few years after that he went on a pilgrimage to the cave of Amaranâth and undertook a second journey to the West. He returned and died a premature death.

Thus Swami Vivekananda's career may be divided into four periods,—the first period consisting of his pupilage, the second of his wanderings, the third of his journey to the West and the fourth of his work in India, his journey to Amaranâth, his second voyage to the West and death. His biographers have rightly stressed the importance of his contact with Ramakrishna Paramahansa. It is obvious that his whole life was completely transformed by his coming into contact with that great saint. But if we read his life carefully we shall find that his journey to Amaranâth together with the great mystic experience that came to him there is as important as his contact with Sri Ramakrishna Paramahansa. It was as much a turning point in his life as his contact with Ramakrishna, for we see that his attitude towards the West and Western civilization underwent a great change after his experience at Amaranâth. Let us first review his impressions of the West during his first journey and compare them with his impressions during the second journey.

In the first journey Swami Vivekananda was impressed with all that was good in the West. First of all, he was impressed with the material prosperity of America and Europe. Therefore after his return he began to din into our peoples' ears, "We must become wealthy, we should have material prosperity. Unless there is this physical basis our civilization would tumble

down." Secondly he was impressed with the power of organization that he saw in the West. So when he returned he advised his countrymen in his lectures, "Organize. Organize. Unless we organize ourselves, unless we have leagues and Samitis, unless we have bands of workers, we can never overtake our brethren in the West." Thirdly he was impressed by the Western nations' great concern for their masses. He saw the painful contrast between the condition of the masses in his own country and the condition of the masses in the West. Even during the days when people were singing his praises in Chicago, when crowds came to listen to his lectures, at nights we are told he used to roll on the floor of his room thinking of the Indian masses, their misery, their poverty, and their degraded condition. Fourthly, he was also impressed with the high respect with which women were treated in the West. Therefore when he returned he always emphasized that we should improve the condition of our women, that we should have schools and colleges for our girls, that we should respect our womanhood, that we should have nurseries and hospitals for them. These are the things that impressed him very much during his first journey.

But what happens after his experience at Amaranâth? At Amaranâth we read that the great Swami, who shook the world at Chicago, smeared himself with ashes, dressed himself in a mere Koupinam and went along with the Vairâgis, fell prostrate before the Lingam of Siva made of ice and had a vision—a vision which almost killed him. In later life he could never be induced to reveal the particulars of that vision, but there is no doubt that his outlook on life was thoroughly changed by it. It is significant that when he returned from Amaranâth to Srinagar he exclaimed,

"All my patriotism is gone: My patriotism is gone. Everything is gone. Now it is only Mother, Mother. I have been very wrong." The fact is that it was then that the mystic unity of all things in life came to him as a concrete reality. He called it Shiva at one time, and Kali at another. Once he said, "Ever since I went to Amaranâth, Shiva himself has entered into my brain. He will not go."

Well, this experience totally altered his outlook on life. We should remember, his second visit to the West came close upon this vision. Therefore this time it was not the flowers of Western civilization that attracted his attention. It was the serpents underneath those flowers. He perceived that all the beauty, and the glamour of the West was only on the surface. He put his finger easily on the black spots in the Western civilization. First of all, he was disgusted with the crude commercialism and the worldliness of the Western nations. Secondly, he was repelled with their love of violence. With a prophetic eye he saw that the nations of Europe were arming themselves for the next war. For him the stench of war arose on every side. And lastly he pointed out that in spite of all their powers of organization, with all their concern for the masses, with all the culture of their women, with all their material prosperity the people were not really happy. He began to say to himself, "They are no doubt wealthy, they are no doubt powerful, they are no doubt well organized, but are these people really happy? And he answered 'No.' The Indian masses in spite of their poverty, inspite of their degradation, inspite of their filth, inspite of their ignorance were far happier than the masses in the West." He perceived that our filth and our ignorance were only on the surface, but that the heart

of the nation was sound. Our people were humble and patient and religious and so they were happy—far happier than the Western people with all their material prosperity and wealth. Thus he was able to see what was wrong with the Western civilization and what was right with ours. However, he pointed out that we should try to take what is good in the West. We should be energetic and strong. We should acquire wealth. We should organize ourselves. We should elevate our masses, we should honour our women. But we should not turn our back on our spiritual heritage. He pointed out that our civilization had stood so many centuries in spite of the great shocks it received because of the principles of our Vedânta.

What are these principles? Briefly we may say they are three in number. First of all, we in this country have always emphasized the fact that this world of appearances is not real, when compared with the reality that lies behind. The phenomenal nature of the world has always been emphasized by our great teachers and prophets in our epics and Puranas, in our dramas, novels and songs. In fact this has been emphasized to such an extent that even the peasant who goes with only one meal a day has this philosophy on his lips and derives what consolation he can from it. He knows that the world of reality that lies behind these appearances is far more real than the concrete world. He knows that the world of spiritual values is everlasting whereas the world of matter and energy is a creature of time.

Secondly, not only is the world unreal compared with God; we ourselves, our own individual lives, so far as they are isolated are equally unreal. Individuality is only a half-way house according to Hindu ideas. It is here that we differ fundamentally from the peoples of the West. To them individuality is

everything. To us the individual is only a passing phase. Theirs is a civilization of self-assertion, ours is a civilization of self-surrender. And there is no doubt that in the world of spirit self-surrender is far higher than self-assertion, for it is through self-surrender that we attain to self-realization and not through self-assertion. We have to lose ourselves before we can find ourselves. Our civilization has always emphasized the ephemeral nature of the self. Man is as transitory and transient, as much an appearance as the world in which he lives. In fact the world and the self of man are correlatives. It is only when we transcend these two correlatives, the world on the one hand and the ephemeral self on the other, that we can attain to Reality. God is the absolute Reality and both the world and the human self belong to a lower order of entities. Swami Vivekananda after his great mystic experience in the cave of Amaranâth pointed out that unless we imbibed the Western civilization on its material side and supplemented it with our own spiritual outlook we could never be whole, we could never stand as a nation. During his first journey he always spoke of self-assertion. He said, "We must organize, we must acquire wealth, we must imitate the West, we must take even animal food so that we may be energetic and strong." No wonder that when he returned from his first journey there was a triumphal march from Colombo to Almora. Everywhere he said that the West was far better than the East in these respects, in wealth, in organization, in power, in its treatment of women, and its concern for the masses. But when he returned from the West a second time, his journey was absolutely private; nobody knew that he returned home till he presented himself before the gate of his monastery.

So, the lessons that we derive from Vivekananda's religious career are these. We should try and imitate the West only where it is helpful, but we must be true to ourselves. We should organize ourselves, we should acquire wealth, we should raise our masses, and we should improve the condition of our women. But we must be true to our religious principles. We must look upon this world as a transient thing. We must look upon our individual self as equally

transient; we must come to believe that there is only one Reality in which we live and move and have our being, and that is God. That is the kingdom of heaven—the Brahmaloka. The man who has identified himself with that, and for whom this world does not exist apart from God and in whose eyes the individual self is only a delusion when it is isolated from other selves—that man has learnt the secret of true happiness.

AN IDEAL OF INDIAN WOMANHOOD

BY MRS. LILA RAY

Aswapati, the king of Madra, had only one child, a daughter named Sâvitri. Sâvitri grew into womanhood as beautiful in spirit as in body. The great ardour of soul that shone in her face and manner shamed the princes who would have wooed her, had they dared. At length her father called her and bade her go forth into many lands to make her own choice of a husband. She set out alone, accompanied only by the people of the court.

Sâvitri was the guest of many royal houses and she went also into the forests to the Ashrams of Munis and others. And when she at length returned to her own country her father asked her whether she had made her decision. She replied that she would marry Satyavân who dwelt in a forest with the blind Dyumatsen, his father, the exiled king of Sâlva.

Nârada, the Guru of Aswapati happened to be present. He praised Satyavân but said that Sâvitri was unfortunate in her choice for Satyavân who was fated to die within the year. Then Aswapati forbade Sâvitri her

marriage, giving Nârada's prophecy as his reason. But Sâvitri refused saying that Satyavân, having been accepted in her heart, was her husband, be his life-time brief or long. None other would she wed.

And Nârada persuaded the king to permit the marriage.

So Sâvitri put aside her royal garments for the saffron robe of the simple forest folk and accepted their poverty with a light heart. With Satyavân she shared the care of her father- and mother-in-law, and Satyavân and she sat together in Tapasyâ.

As the year drew to its close, Sâvitri's alertness for the threatened danger became heightened by anxiety to such a degree that her vigil became ceaseless. She would neither eat nor sleep. But she gave no hint to anyone of the reason for her state, remaining unmoved by the solicitations of all about her.

On the year's last day she accompanied her husband into the forest to gather wood. There he fell asleep and Sâvitri watched. At length Yama

appeared. Sâvitri rose to greet him courteously and fearlessly.

"I understood that your messengers came for mortals. Why have you yourself come today?"

Yama replied, "Satyavân is not a common man. So I have come."

Binding Satyavân's soul to him he began to journey southward. Silently Sâvitri journeyed with him.

"Go back, Sâvitri," said Yama, "Why do you come? Go and perform the Srâdh ceremony."

Sâvitri replied, "A wife ought to accompany her husband wherever he goes. We are to be together in Dharma and Sâdhanâ. Where should I stay apart from him? By Tapasyâ and your grace I have the power to go wherever I wish. I go with my husband."

Yama, well-pleased, granted any boon other than Satyavân's life that she might ask. Sâvitri, a true Hindu, requested that sight be restored to her father-in-law. Receiving it she continued to journey beside Yama as before, answering his protests thus, "Beside my husband I know no trouble. I do not desire to go back."

Then Yama granted yet another boon and Sâvitri obtained the restoration of her father-in-law's kingdom. As the third boon she won for her father, who was without an heir, the promise of a hundred sons.

"Now go," said Yama, "for I have given you everything."

"I remain with my husband. You are called the king of Dharma for you preserve justice and merit. The faith I have in you is greater even than the faith I have in myself. So I am going with you."

Yama was moved to give a fourth boon. Only then, at the very last, did Sâvitri speak of that which lay nearest her heart.

"Give me a hundred sons by my husband," she asked and it was granted. Then she said, "But you have promised me a hundred sons by Satyavân and yet you are taking him away. How can your word be fulfilled?"

And Yama was constrained to release Satyavân. He did so with good grace, granting them long peace and happiness.

Satyavân's soul was restored to his body, he awoke, and, after resting a little, turned homeward with Sâvitri for it was now night. He besought her to tell him what had befallen during his slumber and she, saying that he was weary, promised to do so on the morrow.

Such, in brief, is the story that is enshrined in Hindu hearts, one of the loveliest beads upon the rosary of Hindu lore. Sâvitri is an accepted ideal of Indian womanhood but the implications of such an ideal have been forgotten. The negative virtues of self-surrender, sacrifice, and the passive acceptance of fate have supplanted the splendid courage and decision of Sâvitri.

Qualities of character are independent of time and place. Changing social codes do not alter the basic values of human worth. Though the respect shown to Sâvitri by her father and by Nârada as also the freedom from restraint she enjoyed reflect a society in which women occupied a position of esteem and trust, the different social environment of contemporary times cannot be given as an excuse for the lack of strength in women today. Women have permitted themselves to be maimed by social taboos. If they are assumed to be weak of will and intellect, and if their virtue is mistrusted and their judgment unconsidered it is because they are weak, they vacillate, and their power of judgment has atrophied from lack of use.

Contrary to all supposedly feminine tradition, Sâvitri did not weep or fall at

the feet of the king or Muni or god. She relied upon herself to cope with the danger that threatened her happiness. And she did so cleverly. There is no suggestion of the self-immolation of Sutte. We have no evidence that Sāvitrī herself thought of dying. She yielded to no thought of surrender either of her life or her home or her happiness. And she won for her husband not only his life but a kingdom, he and his sons would inherit and the promise of many sons. She fought for her love, she

fought alone and she fought with her brain against the most powerful of all mortal antagonists.

Great characters attain individual immortality in proportion to the degree they embody the aspirations of their fellow-creatures. Sāvitrī is a woman women admire. Her story, distilled by centuries of telling and re-telling is intense, a concentrate of the true aspirations of her sex. She has given us the responsibility of a great tradition.

BASAVA AND VIRA SAIVISM

BY PROF. N. KASTURI, M.A.

Even as early as the reign of Asoka, Buddhist and Jaina missionaries laboured among the peoples of the Deccan and South India and drove the ancient Saiva sects underground. But they could not long hold down the old faith. During the rule of the Pallavas, Appar and Sambandar developed a hagiology and a hymnology for Saivism and won respect for the sixty-three saints of Tamil lore. In the Deccan, Kālanukhas and Pāsupatas from Gujerat and Kashmir established monasteries and secured control over temples, besides becoming teachers of kings and commanders. Sankara's Advaita movement had lent support with the passage of time to the callousness of cold reason and to the pride of spiritual self-satisfaction, and so, Sri Ramanuja produced a new commentary on the ancient texts sanctifying and justifying the emotional side of worship and the mystic aspect of religion. Buddhism and Jainism suffered much in the midst of this intellectual and emotional upheaval. Ramanuja's Vaishnavism prospered by persecution. The Saivism

of the Cholas defeated on the field of battle the Jainism of the Ganges of Mysore. Everywhere, the clash of faiths,—dying, decadent, assertive, apologetic and anæmic—could be heard in the land.

It was at this critical juncture in the history of Mediæval Deccan that Basava, the great mystic, reformer and statesman was born. He was destined to place Saivism 'on horse back,' as it were, and render it 'heroic.' Hence the name by which it was known after his time—Vira Saivism. He provided the masses with a simple, symmetrical and satisfying faith by means of a synthesis of the various Saivite Schools of his times. He is revered by more than a million Virasaivas today as the St. Paul of their faith. And justly too.

His followers have treasured not only the story of his varied activities as an administrator, but what is even more important, his Vachanas or sayings, which give us glorious glimpses into his life of spiritual struggle. From these simple and direct revelatory statements, we can piece together the con-

flicts of his mind and realize the magnitude of his courage and concentration.

Basava entered the service, while quite young, of the Jaina dynasty that ruled over Kalyani and its provinces; and later, through his honesty and sincerity, he rose to be the chief minister of the Kalachuri King, Bijjala about 1200 A.D. Kalyani was a city long famous as the capital of the Western Chelukyias and the proud centre of legal and literary scholarship, and Basava must have imbibed more and more the culture of the saints and scholars who visited it. His was, indeed, a rare position, a combination of mystic and minister, heaven and earth, divine discontent and material achievement! Basava considered his official life as a form of service for the Lord and as a means of helping His devotees. He says, "Lord, they raise the finger of scorn at me and sneer that I sit at the feet of the Jaina Bijjala, and that I endeavour to please him. This is my answer. For what do I toil? For Thy sake, I shall beg even from the lowest in the land. For Thy sake, I shall labour day and night for wages. But, if I toil for my sake, here is my head!" Sometimes, the remorse came on him, swift, strong and irrepressible. "I put my faith on filthy gold! Like a fly I sit on dirt. I have no time to spare for thoughts of Thee. I know not the taste of Immortality," he cried in anguish. "I am merely gathering fuel all the time. Oh! when am I to find time to cook and eat?" But, oftentimes, the conviction that every little act, if done in His name, and for His glory, can never bring on bondage or cover the face of Truth consoled him in his distress. 'I plough, sow and reap, for Thy sake; I barter and sell, for Thy sake; I serve a worldly master, for Thy sake. I know Thou wilt award me the inevitable fruit of all these

actions. But, to whom else am I to offer the wealth that Thou givest to me. Everything that I have and am are Thine, O Lord!" Thus, Basava fed Saivites, monks and laymen, in hundreds and thousands and rebuilt Saivite temples and revived Saivite monasteries and theological schools.

Basava tried the paths of action and of ratiocination and finally had to take refuge in the path of devotion. His sayings are milestones indicating his progress to perfection. He acquired the fullest measure of renunciation and sacrifice only after long travail. He says, "The Lord is to be won only after the severest tests. If I say, 'I trust Thee,' if I say, 'I revere Thee,' if I say, 'I take refuge in Thee', Thou dost test my mind, my wealth and my body; and if I reveal not the slightest tremour of fear or distrust, then only dost Thou yield."

Basava had to struggle against a special enemy in his Sadhana. By means of his profuse liberality, he had attracted into Kalyan many Jangamas or wandering Saivite ascetics and these naturally flattered him as the 'pillar of their faith' and exaggerated his little victories over the self as liberation itself. One can almost see his soul smarting under this praise. "Lord, if Thou art kind, come between me and these flatterers. My mind is a tasteless fruit. It has no savour or sweetness. Out of pride, Thou hast made me into a man. I pray but only empty words come out. Yet, for them, I am 'pure'! My hand is not pure to worship thee, my mind is not pure to think of thee. Yet, for them, they are 'pure'! If my feelings are pure, will not the Lord, that instant, clasp me to His bosom?" He knew that it was dangerously easy to win popular applause. "Lord," he cried, "they are reaping before the corn is ripe. They are wounding me with

the golden spear of praise." The price he had to pay for his official life in the centre of Kalachuri politics was eternal vigilance against the pride of being the prime director of his own life. In his despair, he set about a rigorous self-examination and hauled up for scrutiny every little spiritual defect. "Lord, Do not heap burdens on me because I had the misfortune to be born high. What help can that be to me?" Many ascetics came to Kalyan and helped him in his exercises. They dispelled his doubts and directed him on the path. At last, Basava in his Vachanas is found supremely satisfied with a vision of the Lord as Siva, the goal of his endeavours, both lay and spiritual. Basava, thereafter, became an inspired teacher and men looked upon him as the Avatar of Nandikesvara, the messenger of Siva. He expounded his philosophy of spiritual realization in simple vernacular maxims, clear as crystal even to the man behind the plough.

The special feature of Basava is that he popularized the Path of the Six Places or Shad Sthalas. Linga is the personified Siva principle, while Anga is the Atman principle and the attainment by the Anga of the location of the Linga is the *summum bonum* of Saivas, because, with that attainment, we have unification, unity, peace. The Anga in its three places or stages of wakefulness, dream and sleep has the three characteristics of Tyaga, Bhoga and Yoga; while the Linga has, correspondingly, the stages of Ishta, Prâna and Bhâva, representing Sat, Chit and Ananada. The Path of the Six Places details the methods and the manner of the fixation of the Anga of the first stage, with the Linga of the first stage and so on, till the Yoga Anga and the Bhâva Linga merge. Thus, a consistent and practical code of spiritual exercises and practices was laid before

the people at large. The Jangamas were extolled as moving Lingas and worthy of worship as the Lord Himself. He taught the doctrine of the dedication of all daily actions at the feet of the Lord. Basava never attached much importance to the torture of the senses or the escape into asceticism. He said that the senses are apt to become more insistent and tyrannical through unreasoned repression. "The World is the Lord's mint. If you have currency value here, if you are a good coin here, you can circulate there. Otherwise, you will be thrown back to be recast," he said. He strove to make men active and industrious, and to take up any one occupation, all of which he declared were equally dignified and praiseworthy. "Out of the sweat of your brow, you should serve the devotees of the Lord." "The farmer who holds the plough is pure in body and mind, word and act. His hovel is verily, Kailas; that Jangama who teaches him is really the saviour of the World." This duty to work and to earn thereby one's right to exist, he enforced on the Jangamas also.

Basava spent many years of his life in spreading the hope that he had won for himself. His ideal was a Brotherhood of all the Siva Bhaktas, a stable social order based on the Life Divine. He dreamed of an efficient and purified Sangha of Jangamas. In a few years, Basava was able to revitalise Karnataka Saivism and convert thousands of people from other faiths. Thus, he was faced with the problem of social and cultural assimilation. "Oh! Why did you take up," he asks his new followers, "Why did you take up the name of the Lord if you still cling to lesser Gods? If you fall in with a Jaina, you behave like a Jaina. If you fall in with a Brahmin, you speak glibly of Hari. Whomsoever you meet with, you endea-

vour to please him. Unless the roots go deep into the bowels of the earth, how can fruits appear on the top?" He had to emphasize an unrelenting faith in Siva as the only cementing force of his new community. Everyone who was initiated had to discard his blind faith in greedy godlings. "To all the wicked spirits that hide in tree tops, caves, bushes, wells and glens, in the village square, and on the banyan tree, —and eat buffaloes, cows, calves, children, and pregnant women—to smash every one of these earthen pots, one stick is enough, the name of the Lord. Can the death of a fowl save the soul of a man? Can a sheep stave off the wrath of the Lord?" Basava also insisted on a rigorous social equality hitherto undreamt of in the Deccan. "Why talk of high and low? Trusting in caste, you seek pollution wherever you go! Holding a lamp, you are seeking darkness! Why this madness? What if we have a hundred crores of Brahmins? Cannot one Bhakta outweigh them all?" "Even an eater of dog's flesh, if he is a worshipper of the Linga is high-born." Basava tolerated no compromise in the translation of this equality into daily life. If all this is Siva, he argued, there is no room for any distinction between high and low. "The worship of the Linga is for all—male or female, Chandala or Brahmin. There is no difference before His presence. All are of His community, they form the Rudragana," said he. Like Sri Narayana Guru of recent days, the great social reformer of Malabar, Basava proclaimed One Religion, One Caste, One God.

The Saivite communities that already existed in the land as well as the other sects of Hinduism did not yield to this strange, strong man without a struggle. Those were, indeed, trying times for

Basava and his followers and he must have heroically resisted many a temptation to yield. He exhorted his followers to tread the path of sincerity. "What can human anger do to us?" said he. The Virasaivites had to bear up with persecution and ridicule. Their enemies said, "Add up the worst Achâras of every sect and you get the Sivâchâra of Basava!" But, Basava exclaimed, "What harm can the dogs in the street do to the man proudly riding on the elephant? The worst that can happen is death. Well, then. If it must come tomorrow, why not welcome it even today? If it must come today, why not welcome it now?" His merciless attacks on the insincerity and the superficial rituals of Jainism and Brahminism touched them to the quick. When he laughed, "On seeing water, they plunge! On seeing a tree, they circumambulate! Alas! How can the Lord bless these fools who put their trust in tanks that dry up and trees that rot. They carry gross in their hands, for they do not know the Lord. They carry ropes round their necks, for they do not know the Lord. They worship Fire but when their houses are blessed by Fire catching them, they raise a hullabaloo!" They felt that something must be done to destroy this dangerous disturber of peace. Basava pointed out, with evident relish, as an argument against the emphasis on birth, the low origin of the great Rishis, of Vyâsa, Vasishtha, Vâlmiki, Mârkanḍeya and the rest.

His enemies decided to strike him at the only place where they could possibly do some harm—his relationship with his Jaina master and king. They reported that every Jangama whom he fed was a spy and that Basava was fast building up a rebel army. They said that he had appropriated large sums from the

public revenues to feed his army of idlers. Others improved on the scandal and wickedly ascribed to him even the death of Bijjala which happened at the time. Basava said, in reply to all these aspersions, "the elephant is afraid only of the lion's paw. I am not terrified at the wrath of Bijjala or of any worldly power. I am afraid only of His anger." The last days of Basava were darkened by the shadows of party strife and political animosities, on account of these scandals set afloat by his rivals. Basava, in his last sayings, is seen praying for deliverance from the depressing atmosphere around him. "Cry halt, O Lord,

for this painful march of mine," he appealed and the Lord answered his prayer and recalled his soul to Himself.

Thus ended the dynamic career of Basava. He has, by his life work, won an abiding place in the hearts of the Saivites of the Karnataka. His Vachanas started an epoch in the history of Karnataka prose. His tirade against the practices of Jainas and Brahmins compelled them to examine themselves and become more liberal. His own insistent demand that the Siva Bhaktas should form one sincere, compact, social brotherhood was an inspiration and an achievement for many centuries.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER II

SECTION I

असदिति चेत्, न, प्रतिषेधमात्रत्वात् ॥ ७ ॥

असत् Non-existent इति चेत् if it be said न no प्रतिषेधमात्रत्वात् because it is merely a negation.

7. If it be said (that the world, the effect, would then be) non-existent (before creation), (we say) no, for it is merely a negation (without any basis).

If Brahman, which is intelligent, pure and without qualities, is the cause of the world of an opposite character, it follows that before creation the world was non-existent, for Brahman was then the only existence. This means that something which was non-existing is brought into existence, which is not accepted by the Vedântins. This argument of the opponent this Sutra refutes by saying that this negation is a mere statement without any objective validity. The effect exists in the cause before its origination as well as after it. It can never exist independent of the cause either before or after creation. Therefore the world exists in Brahman even before creation and is not absolutely non-existent.

अपीतो तद्वत्प्रसङ्गादसमञ्जसम् ॥ ८ ॥

अपीतो At the time of dissolution तद्वत् like that प्रसङ्गात् on account of the fact असमञ्जसम् is absurd.

8. On account of the fact that at the time of dissolution (the cause becomes) like that (*i. e.*, like the effect) (the doctrine of Brahman being the cause of the world) is absurd.

Says the opponent : If Brahman is the cause of the world, then the world being dissolved in Brahman at the time of dissolution, its defects would affect Brahman, even as salt affects the water in which it is dissolved. Hence Brahman would become impure and would no more be the omniscient cause of the world, as the Upanishads maintain. Again at the time of dissolution all things having gone into a state of oneness with Brahman, there will be no special causes left for a new creation. If in spite of this we consider a new creation possible, then it would mean that there is a chance of even the liberated souls, who have become one with Brahman, reappearing in the world. Nor can it be said that the world remains separate from Brahman in the state of dissolution, for in that case it would be no dissolution at all. So the Vedānta doctrine of Brahman being the cause of the world is objectionable, as it leads to all sorts of absurdities.

न तु, दृष्टान्तभावात् ॥ ६ ॥

न Not तु but दृष्टान्त-भावात् on account of the existence of illustrations.

9. But not (so) on account of the existence of illustrations.

The objection is being answered : That the effect, when it gets dissolved in the cause, does not pollute the latter by its defects, is borne out by innumerable instances. A clay pot, for instance, when it is broken and reabsorbed into its original substance, *i. e.* clay, does not impart to it its special features. The very fact of absorption shows that all the qualities of the effect cannot abide, for in that case it would be no absorption at all. Moreover we have to remember that the effect is of the nature of the cause and not *vice versa*. Hence the qualities of the effect cannot touch the cause. It may, however, be objected that since the effect is but the cause in a new condition, all the good and bad traits of the effect must have been in the cause. But we forget that the world is after all an illusion. Brahman has only apparently changed into the world and as such is never affected by it, even as a magician is not affected by the illusion produced by him.

The other incongruity shown, *viz.*, that since at the time of dissolution the world is resolved into Brahman and becomes one with It, there can be no further creation, and if it takes place there will be the possibility of even free souls coming into bondage again, cannot stand, for there are parallel instances with respect to this also. In deep sleep we do not perceive anything, there is no diversity, but on awakening we find the world of duality. A similar phenomenon can be expected to happen at the time of dissolution. In the former case it is the existence of ignorance (*Avidyā*), which is not destroyed, that is responsible for the reappearance of the world. So also at dissolution the power of distinction remains in a potential state as *Avidyā* or ignorance. But in the case of the liberated no ignorance being left, there is no chance of their being brought back into bondage from their state of oneness with Brahman.

स्वपक्षदोषाच्च ॥ १० ॥

स्वपक्ष-दोषात् Because of the objections to his own view च and

10. And because of the objections (cited) (being applicable) to his own (Sâmkhyan) view (also).

The objections raised by the Sâmkhyas against Vedânta are equally true of their view of the First Cause, viz., Pradhâna. Form, taste, etc. are not to be found in Pradhâna, yet we find these things in the world produced out of it. The objection as regards reabsorption at the time of Pralaya applies also in the case of the Sâmkhyan Pradhâna. Thus whatever objections are raised against Vedânta in this respect are also true of the Sâmkhyas. Hence they should be dropped. Of the two, however, Vedânta being based on the Srutis is more authoritative. Moreover the objections have all been answered from the Vedânta standpoint, whereas from the Sâmkhyan standpoint it is not possible to answer them.

तर्कप्रतिष्ठानादपि ; अन्यथानुमेयमिति चेत्, एवमप्यविमोक्षप्रसङ्गः ॥ ११ ॥

तर्क-प्रतिष्ठानात् As reasoning has no sure basis अपि also अन्यथा otherwise अनुमेयम् to be inferred or reasoned इति चेत् if it be said एवम् so अपि even अविमोक्ष-प्रसङ्गः there will result the contingency of non-release.

11. Also because reasoning has no sure basis (it cannot upset the conclusions of Vedânta). If it be said that it should be reasoned otherwise (so as to get over this defect), (we say) even then there will be no escape (from this defect, with respect to the matter in question).

What one man establishes through reason can be refuted by another more intelligent than he. Even a sage like Kapila is refuted by other sages like Kanâda. Hence reasoning having no sure basis cannot upset the conclusions of Vedânta, which are based on the Srutis. But, says the opponent, even this judgment about reasoning is arrived at through reasoning ; so it is not true that reasoning has never a sure basis. Sometimes it is perfectly sound. Only we must reason properly. The latter part of the Sutra says that even though in some cases reasoning is infallible, yet with respect to the matter in hand it cannot transcend this defect. For the cause of the world (Brahman) is beyond the senses and has no characteristic signs. It cannot therefore be an object of perception, or of inference, which is based on perception. Or again if we take 'release' in the Sutra to mean Liberation, it comes to this : True knowledge of a real thing depends on the thing itself, and therefore it is always uniform. Hence a conflict of views with respect to it is not possible. But the conclusions of reasoning can never be uniform. The Sâmkhyas arrive through reasoning at Pradhâna as the First Cause, while the Naiyâyikas (logicians) mention Paramânus (atoms) as that. Which to accept? So no conclusion can be arrived at through reasoning independent of the scriptures, and since the truth cannot be known through this means, there will be no Liberation. Therefore reasoning which goes against the scriptures is no proof of knowledge and cannot contradict Sruti texts.

Topic 4: The line of reasoning against the Sāṅkhyas is valid also against others like the atomists

एतेन शिष्टाग्रिग्रहा अपि व्याख्याताः ॥ १२ ॥

एतेन By this शिष्टाग्रिग्रहाः not accepted by the wise अपि also व्याख्याताः are explained.

12. By this (i.e. by the arguments against the Sāṅkhyas) (those other views) also not accepted by the wise (like Manu and others) are explained.

When Sāṅkhya philosophy, parts of which are accepted by the wise as authoritative, has been refuted, there is no question as regards the non-authoritativeness of all doctrines based merely on reasoning like the atomic theory of Kanāda and non-existence as the First Cause propounded by the Buddhists, which are wholly rejected by the wise. They are also refuted by these very arguments against the Sāṅkhyas, as the reasons on which the refutation is based are the same.

QUESTIONS AND ANSWERS

Question : What part does Varnāśrama (caste) play in the origin and progress of civilizations?

Answer : The cultural and civilizing forces which have helped the progress of man had their origin in every society in aristocratic circles. It was these elite of society with special privileges and responsibilities that were able to accumulate culture and civilization which afterwards spread to the masses and raised the level of the society as a whole. It is these few that fashion society in every age. Apparently they may be doing nothing tangible yet it is they who diffuse the ideals which become the guiding force in an age. They merely live the life and do not perform for society any so-called useful work. Yet they work out the salvation of the nation by their very lives handing down culture from generation to generation. It is these men of learning and spirituality that give to the world in every age new ideas and ideals and recast old ones to suit the changed conditions. Unfortunately the history of nations gives these people lesser importance and fills its pages with the activities of

warlords and statesmen, of battles won and lost which are after all blots on civilizations and have always retarded human progress. Buddha and Christ have done more for the progress of civilization than any other person of whose activities history is so eloquent. Of course emperors, kings and statesmen may be instrumental in spreading the ideas of such great men, yet they are not themselves responsible for these ideas which bring culture to a nation. Asoka might have preached broadcast the ideas of Buddha but he himself could not have originated a single idea taught by Buddha who shaped history for centuries. Nay even these Buddhas and Christs are but second rate men we should say. The greatest men pass away unknown. They live silently and pass away in oblivion and in time their thoughts find expression in Christs and Buddhas. Buddha himself said that he was the twentyfifth Buddha and twenty-four had passed away before him unknown to the world. These highest kind of men collect true and noble ideals which Buddhas and Christs preach later on to the world. They merely think

these thoughts and live them, being sure that they will find expression in society some day. Such are indeed the highest and the truly civilized amongst men. They come in touch with the waters of life and through them they flow into society. It is these great souls that create and keep up civilizations.

Obviously then a life of too much activity is not in keeping with the conditions necessary for the progress of civilization. Modern age exalts work and depreciates thought. Doing is very good but at the back of that there must be the driving power of thought and without that there can be no real work. Therefore we have to assimilate the highest thoughts and ideals, place them day and night before us and then only will there be true and great work. A life of too much activity often leads to stagnation of thought and ultimately to degeneration. Ordinary men fail to keep their activity in harmony with their mental and spiritual life. If they work hard they lose all power for deep thought or spiritual culture. That is the disease of the world today—too much of activity is working the ruin of nations. The earning of a livelihood consumes all their energies and they have nothing left for cultural improvement and the result is, they have lost touch with the spirit. The first condition therefore for the growth and progress of civilization is a leisured class which can form a nucleus, as it were, for the growth of civilization. This leisured class if it has to develop civilization must have a certain amount of material security for we cannot expect men to think on the higher problems of life if they are burdened with the cares of the necessities of life. These necessities every society has to give them if it wants to have progress and civilization. They must have leisure to think on the higher pro-

blems of life and live their lives in such a way as to set the ideal for others.

The ancient Indo-Aryans had recognised this necessity of creating a leisured class who were to be the civilizing force of the nation. This leisured class was called the Brāhmanas. Brāhmanhood was the ideal in ancient India, an ideal in which worldliness was altogether absent and true wisdom was abundantly present. This Brāhmana, the man of God, the ideal man who has known Brahman has to remain if society is to live and progress. That is why the Lord says in the Gita, "I come for the protection of the Brāhmanas," which in other words means protection of civilization. The Brāhmanas were not allowed to have any secular employment. Society saw that they had just enough and no more and the rules laid down for them made it impossible for them to increase their income by any means. They were not to touch a war weapon or handle a sword. The perfectly civilized ought to be defenceless. Their very nature makes it impossible for them to stand up in self-protection and unless the ruling power or their fellow-men think it worth while to support and defend them they cannot and *need not* exist. The moment they raise their hands in self-defence they fall from the high ideal of civilization. The Brāhmana's was a life of contemplation and control of inner nature, his profession, teaching and spread of knowledge. He was free and beyond all law, for no law was required to guide the life of such a perfect being. But then let not the modern Brāhmanas think that this is any way in support of their present day conduct or mode of life. All privileges and honour were given to the Brāhmanas because with them was the treasure of virtue and knowledge which they were expected to distribute to the world at large. They were expected

to work the salvation of mankind. The ancient Indo-Aryans had also realized that people who are concerned with the exercise of power and executive work cannot be free to live up to the ideal. So the Brâhmanas were prevented from having any hand in the government. For this there were the Kshatriyas. The Kshatriyas gave good government and were also the protectors of Dharma or righteousness. The Brâhmanas depended on them to keep them free from all molestation and want. Thus the Kshatriyas were in close touch with the Brâhmanas and this close touch made them imbibe all their virtues and ideals and they became cultured in their turn. The third class the Vaishyas also were affected by this civilizing force

developed by the Brâhmanas and they scattered it broadcast throughout the country and outside wherever they went for trade purposes.

Thus did the Aryan polity understand the true ideal of civilization and culture and the means also to attain it. The goal to be sure was the realization of Freedom, to attain Brahmanhood as the Upanishads declare it and the means was the Varnâshrama, the division of society into castes, with a civilizing force at the core, the Brâhmanas, and the object of this Varnâshrama was to take even the outcast, the Chandâla, step by step to the highest ideal of civilization, the Brâhmana, the knower of Brahman, the Truth.

NOTES AND COMMENTS

IN THIS NUMBER

Karma Yoga is an interesting article from the pen of Swami Turiyananda. It explains how a man can, by performing actions prescribed by the Sâstras, gradually attain to the state of desirelessness. . . . Prof. Abinash Chandra Bose discusses how Art and Religion meet each other and shows where Art strikes a human note in Religion which again adds a transcendental touch to the former. His article, *Art and Religion* is a deep and critical study of our attitude towards Art and Religion. . . . Prof. E. E. Speight gives our readers the story of Yuhidera in his *A Tale of Japan*. The story is so enchanting and instructive at the same time. . . . Dr. Debendra Chandra Dasgupta has shown in *Froebel's Individualism in Modern*

Educational Philosophy how Froebel through his scheme of manual training aimed at the development of the moral character and personality of the child. . . . *Vivekananda and Western Civilization* is the summary of an address delivered by Prof. D. S. Sarma under the auspices of the Sri Rama Krishna Seva Samiti, Rajahmundry during the Birth-day celebration of Swami Vivekananda. . . . Mr. Lila Roy in her *An Ideal of Indian Womanhood* dwells upon the time-honoured ideal of womanhood as set forth in the life of Sâvitri. . . . Prof. N. Kasturi gives us a glorious chapter of the religious history of India in his *Basava and Virsa Saivism*. . . . *Questions and Answers* contains a reply to, What part does Varnashrama play in the origin and progress of Civilization?

SRI RAMAKRISHNA AND HIS ADMIRERS

Many people say Sri Ramakrishna Paramahansa was a great man. And greatness admits of infinite degrees and varieties. And the appraisal of greatness is both subjective and objective. Nobody admires a man who is less than himself. This presupposes a subjective standard by which the man admired is judged. Truly speaking, the standard is always subjective and not objective. For though we may cite as our standard Vālmiki's Rāma, or Vyāsa's Krishna, or the Bengal Vaishnavas' Gaurānga, no two of us have the same ideal in our mind. Notwithstanding great similarities these differ widely according to individual taste and training. Hence the standard being subjective and the character of the man judged being necessarily coloured by the same individual taste and bias, from which no-one can be perfectly free, everyone is at liberty and ought to be given the liberty, to form his own opinion about anyone else and to give expression to it, if it is not malicious. So, we find different people giving different admiring accounts of the sage of Dakshineswar. It gives us no little pleasure to read them as they are published in periodicals. No authoritative opinion as to the quality of such accounts need be added. It is self-revealed. Coming from the pens of dearly loved persons the accounts have their unique values.

But there are others who have seen him differently, and they were no less loved by the sage. Their accounts, too, deserve our attention. These people too, had a share of the university education and imbibed the same critical spirit of the age. They visited the sage more frequently, mixed with him more intimately, watched him during

the day as well as at night, and made him pass through many a test. After all these they accepted him as a man of rare spirituality. They had never had the occasion of seeing the sage "faint away" in "excitement." They had never found the sage a man of uncontrolled nerves. Had they found him so, they would not have gone to him again; for they knew it well that nervous debility and sainthood can never go together. They examined what are called the 'faintings away' and found them to be a higher stage of consciousness and not a degradation or want of it. They found them to be what the scriptures on Yoga call Samādhi. Had it ever struck them that the saint's severe austerities had told upon his constitution which seemed to have been naturally frail and that he now and then lapsed into unconsciousness, they would have little ground of admiring him any more and would have left his saintliness severely alone.

His "woman-shunning" is a fact and yet it is not. Many have heard his lady disciples protesting against what they call an unjust aspersion against their all-loving child and master. They say, "We are not yet dead, and people dare to say that he could not bear our nearness or adoring touch. They would make us belie our personal experience!" And yet it is a fact that he could not bear the nearness or touch of *all* women and that he asked *many* of his men disciples and admirers to keep themselves aloof from women in the same way as he asked the latter to do the same towards the former. And it is known to all that he never asked his Naren (Swami Vivekananda) to observe such an attitude toward women. Is there any real contradiction between the two views? We do not see it.

Now we see a somewhat different reading of the character of the saint.

Both the readings might have a mixture of the subjective and objective elements of perception and judgment. One or both might be true or false. Angles of vision differ, facts and events acting on similar sense-organs are reacted differently. It is sheer folly to get annoyed at opinions. But one opinion has as much right to get publicity as any other. Pictures do not really suffer if they are viewed from numerous angles of vision.

MODERNISM DEFINED (?)

Magic is more powerful than logic. Certain words exercise magical influence on a class of minds. 'Modernism' is one of such words. And it has a peculiar charm over this class of men. One need not go to analyze its content. Sufficient is the mere utterance of this blessed word. For, is it not representative of everything that is best?

And what is best? That which the first person singular wants most. So 'modernism' actually means 'my-ism'. But all I's are not entitled to use it with reference to themselves. For, Mahatma Gandhi or Sri Aurobindo is not entitled to use their 'my-isms' in the sense of modernism—theirs are medievalism. There are reasons for it. First, they have grown old; secondly, they stand for discipline and devotion. They would rather die than give up what they have once taken or undertaken. Though grown old, they have not yet learnt the value of fickleness. So they are medieval.

They have certain other faults, which are more or less corollaries of the above. They talk of installing spirituality, that incarnation of medievalism, in the centre of our lives. They have a veneration for those old-world phantoms that go by the names of Sri Krishna, Râma and Sitâ, Nala and Damayanti. One of them had a chance of being called a modern when he was advocating a parti-

cular sect of Bengal Vaishnavism. But then, to the chagrin of the moderns, he is now silent over the matter. But the other is an out-and-out medievalist—he is hopelessly gone. Again, both of them do not denounce idolatry, find good points in *real* caste-system, are not enthusiasts about Bertrand Russell and his moral (?) theories. These are all typical faults of medievalism.

They have lost the pliancy of spirit. They have lost the 'courage' of giving a free play to their desires. The beauty of the tempestuous sea is conspicuous by its absence in their life. It is all dead, dull matter. Life without the surge of passions and desires is worse than death.

So our definition of modernism needs a little correction. It should be: Modernism is my-ism, 'my' referring to one who has freed oneself from the shackles of discipline. No other definition of modernism can give a perfect satisfaction to the truly moderns; and as such they are all defective.

We have not heard Mahatma Gandhi and Sri Aurobindo preach against everything modern or urging people to give up modern knowledge and its manifold, practical utility. The moderns themselves provide us, almost daily, with fine samples of the fruits of modernism they advocate. Medievals have reasons to look with suspicion at the modern 'pliancy' of spirit. If you sow wind, you cannot expect to reap anything but whirlwind. But whirlwind is not altogether bad. It kills many, but clears the atmosphere for others. Modernism teaches man to be wise. And this is a blessing indeed.

LIFE FOR TRUTH OR TRUTH FOR LIFE?

The above question does not arise in all minds. For them life is truth, and truth life. What is the value of truth,

if it does not teach us how to live or if it teaches us to cut off life. And what is the use of life, if it is divorced from truth, but for which, society, falling an easy prey to dark suspicion, will cut at the root of life? So it is unwise and injurious to take the two separately or to drive a wedge between the two. Life is for truth and truth for life; there is no real opposition between the two. They are the two sides of one equation.

This is the opinion of the majority, not necessarily of the mob. And it would have been the best possible scheme of life, had it really been true. As it is, it is not. Occasions arise in every life, when the individual is faced with the grim opposition between the two and has to decide between them. The question becomes imperious and demands an immediate solution.

The real solution of the question, however, depends on the answer of another question. What relation does truth bear to what we call our "I"? Is it nearer to "I" than life? Which sticks to our self more intimately and more permanently? If it is life, we have no right to call upon one to sacrifice it for the sake of truth. If it is the other way about, it is unnecessary to impose an "ought"; for it is then natural and pleasing to sacrifice life for truth.

But there is a vagueness about the problem, which makes the answer difficult. We understand life in a way which is sufficient for our present purpose. But truth to us is something abstract, a lifeless abstraction got at by separating the realities about it—the speech, word, and deed—, a bloodless generalization created by man for his own convenience. If truth is really

this, it is a tyrannizing superstition, which should be thrown off once for all. It is because we understand truth thus that problems arise so often and so insistently. But in reality truth is not this. We call an idea, an act, or a thing false, because it does not appear the same at another moment, it contradicts itself—this moment it is, the next moment it is not. Truth, the antithesis of falsehood, is that which remains the same at all times, which admits of no contradiction in or out of time. All the particular expressions of truth are found to possess this characteristic.

Now permanence has no meaning if it has no reference to the self. For who knows if anything exists after my death? If there is the possibility of *its* existence, there is equal possibility of *my* existence too. Hence self, the standard of permanence, is truth. Can we say the same thing of life? Assuredly not. For it is continually passing away—no two moments being identical. Is there, then, nothing permanent in life? Yes, there is; and it is the self, which is truth. But to us life means the activities and enjoyments, and they all pass off, some slowly some rapidly. If we view truth in this light, it becomes evident that life is for truth and not *vice versa*. Life is an opportunity for the realizing of truth, which, though our own self, is little known, because we have falsely identified ourselves with fleeting things.

What an irony of fate it is, that the real has become an abstraction to us and the false is passing for the real! It is due to this travesty of facts that such a question arises: Whether life is for truth or truth for life. Life is the means and truth its end. It cannot be otherwise.

REVIEWS AND NOTICES

THE HORIZON OF EXPERIENCE: A STUDY OF THE MODERN MIND. By C. DELISLE BURNS. Published by George Allen and Unwin Ltd. London. 372 pp. Price 12s. 6d. net.

The book under review is an interesting and illuminating study of the modern mind and is an opportune publication at a time when our world seems to be in the birth-throes of a new "order" of civilization. The author makes a serious attempt to show "that the 'modern' attitude towards the world is mainly a sense that on the horizon of our present experience are new forms of truth and beauty." In every sphere of experience are visible a dissolution of the old order and a new experimentation. New tendencies have made their way in arts, in sciences, in politics, in economics, in personal morality and in religion as well as in philosophy. The modern mind is essentially a break away from all traditional formulations and long-accepted notions. Happily, however, our author is not a Utopian, nor is he enamoured of all that is modern. "It is not implied that to be 'modern' is necessarily to be good. Indeed, it seems as if to be modern meant only to be uncertain of the future. . . . It is by no means certain that the next century will be better than this. Some of the evils we endure may be abolished: but others may come."

In the author's view, the history of civilization reveals a rhythmic alternation between periods of *assimilation* of acquired experience and those of *formulation* of new factors in experience. In the history of Western civilization, the rhythm can thus be described: (i) 400 B.C. to A.D. 400—the formulation period of the Greek-Roman system, (ii) A.D. 400-800—a period of new horizons, (iii) A.D. 800-1400 the formulation period of the Mediæval system, (iv.) A.D. 1400-1600—a period of new horizons, (v) A.D. 1600-1900—the formulation period of the Renaissance system, and (vi) A.D. 1900-2000—again a period of new horizons.

The present then is an era of transition. "The modern mind has been very much affected, for example, by the new facts connected with radio-activity and the new theories of relativity and "quanta." Such facts and theories have not been merely

additions to an existing store; for they have transformed the very bases of science" (p. 23). "We stand, therefore, between a traditional formulation which is inadequate to express our new experience and the possibility of some other formulation whose character is unknown to us." (p. 41).

Leaving aside author's observations on the recent tendencies in modern Western arts and literature to which quite a large portion of the book is devoted, we shall give some consideration to his descriptions of the modern attitude in morality, religion and in philosophy. Morality is defined as "the art of living" and "art, in the modern mind, is not an obedience to established rules but a creation beyond the reach of those rules" (p. 235). "We are therefore inevitably experimental in the art of living as compared with our grand-fathers." Morality, the author holds, should be regarded as "an art in which the achievements of the past are not final." The author stoutly advocates "progressive morality" and holds that there is today a "sense of new possibilities in morality, private and public, in 'personal relations' and in public policy." The conception of harmony as a moral ideal is rejected in favour of "freedom." The ideal of harmony or equilibrium, the golden mean, the "nothing too much," is inadequate to meet the "sense of direction" in moral life, which is akin to the creative sense of the artist. Unfortunately, the author does not give any definite ethical system which is to replace the traditional systems. The ideal of freedom which he puts forth as a more desirable alternative is yet in his own words "an indication of some of the characteristics of a new formulation, whose main structure is still beyond our horizon" (p. 261).

Religion also is defined as an art; "as morality is a form of art, so religion is a flowering of the art of life." The heart of religion, as the author says, is the "sense of deity" and we are told that at present there is an "increase in the sense of deity." "The sense of new possibilities in the awareness of deity and perhaps also the sense that deity is itself not a fixed and finished existent, but a living and therefore a changing value, may lead to an advance in religion, comparable to advances in the arts or in

science" (p. 277). All this appears to our mind, to be as fantastic as absurd. The sense of a changing deity, may be a conception which fascinates the modern mind, but, surely, it cannot be called 'deity' in any properly religious sense. The genuine religious sense is the sense of the *Eternal*. It is the *Immutable* which alone can satisfy the truly religious craving. Religion, as Swami Vivekananda was wont to remark, begins with the realization of the *Eternal*, and not before that. We would specially warn our Indian readers against acquiring a fascination for such much-vaunted "novel" conceptions. The last chapter of the book is devoted to the consideration of the possibility of a new philosophy. The author makes a plea that a comprehensive philosophical view of experience should not now depend only on the conclusions of science, but also take within its purview the elements of artistic appreciation; for the world of experience is not only a world of facts, but also one of values. Philosophy must return to "the undifferentiated experience within which is the diversity of the sciences, morality and the arts." The author is of opinion that the conclusions of philosophy should be pluralistic and realistic. Pluralism and realism, we may note here in passing, are the dominant tendencies in contemporary philosophical thinking in the West as well as in certain circles of Indian thinkers who follow closely in the footsteps of their Western Gurus. Now, a case for pluralism and realism can only be made out if we hold that the present level of discursive experience is ultimate and unsublatable. This is exactly what Vedānta questions. The possibility of a higher level of experience being indicated, Vedānta is in a better position in holding that the pluralistic and realistic level of experience, has Vyavahārika Sattā only and not Pāramārthika. The Western mind has never given any serious thought to the possibility of the transcendence of the present level of experience.

The book, we conclude, is more expository than critical. It is more a description of the psychology of the modern Western mind than a critique thereof. Nonetheless its value cannot be overestimated for all those who want to have a precise understanding of the modern Western mind. In revealing the modern mind before us, the author is wonderfully faithful and accurate. The get-up is nice and the printing neat.

S. N. L. SHRIVASTAVA, M.A.

SANSKRIT

THE MAHABHARATA (SOUTHERN RECENSION) VOLS. VIII & IX. CRITICALLY EDITED BY VIDYASAGARA VIDYAVACHASPATHI P. P. S. SASTRI, B.A. (Oxon.), M.A. *MCSR*. V. Ramaswamy Sastrulu & Sons, 292, Esplanade, Madras.

The author has undertaken a laudable task, that of presenting to the Hindus the Southern recension Mahābhārata in handy well printed and well-got-up volumes. He has adopted the text after a careful consideration of a number of manuscripts and printed editions of both the Northern and Southern recensions. Where they differ, he has put the variants in the foot-notes. In the two volumes before us, the manuscripts consulted are not exactly the same. But the readers are not taken into confidence regarding their exclusion and inclusion, which they might have reasonably expected from the learned editor. We have all praise for the text portions. As regards the adoption of the texts and of the division into chapters he has displayed a fine sense of judgment. But when a new edition of famous books like the Mahābhārata or the Rāmāyana comes out, readers are more interested in the introduction of the editor, who is expected to throw some new light there. The introductions of these two volumes do not fulfil that expectation. But as they are not the first volumes where such introductions generally occur and as we had not the occasion of seeing them, we can but guess that Mr. Sāstri must have added a good introduction in some previous volume, which is well balanced with the labour he is taking in making the text as perfect as possible. The 'concordance' of chapters of different editions added at the beginning of each volume has enhanced the worth of the book. We wish the editor success.

SREE RAMAKRISHNA NAMA SAMKIRTANAM. Published by Brahmachary Chinmaya Chaitanya, Sree Ramakrishna Kutir, Almora, Himalayas 28 pp.

This pamphlet contains several Stotras and the Namasamkirtanam praising the glory of Bhagavan Sree Ramakrishna Paramahansa Deva. The Samkirtanam consists of 108 Names of Sree Ramakrishna, giving incidents of his life and career. The Stotras and Names are composed in sweet Sanskrit and can be sung by devotees to immense profit to themselves. Musical notations are given in all details at the end of the book.

NEWS AND REPORTS

THE RAMKRISHNA MISSION

REPORT FOR 1934

The Annual General Meeting of the Ramkrishna Mission was held at its headquarters at Belur, District Howrah, on the 19th April, 1934. The following extracts from the Secretary's Report for 1934 deal with the activities of the Mission with its 40 centres all over India and Burma (exclusive of Math centres).

Permanent work of the Mission Headquarters

Besides guiding, controlling and supervising the various activities of the branch centres, and supplying workers to them, the Headquarters carried on as usual its permanent work, namely, (1) the work of the Charitable Dispensary at the Belur Math, which treated a total number of 7,627 new cases; (2) monthly grant to 6 primary schools; (3) help to poor families and indigent persons and students; (4) library and reading-room work; and (5) preaching in and around Belur and Calcutta as well as distant places in Bengal, Bihar, U.P., Assam, Burma and South Africa.

Mission Headquarters—Temporary Relief Work

During the period under review, temporary relief work was done in 13 districts in Bengal, Assam, Orissa, Bihar and Madras to alleviate the distress caused by flood, fire, cholera, earthquake or cyclone, the total number of recipients being tens of thousands.

Branch Centres

The activities of the Branch Centres are of three kinds, viz., Philanthropic (medical and other forms of general service, Educational and Missionary.

Philanthropic Work

The philanthropic activities of the Branch Centres include (1) Indoor Hospital work, (2) Outdoor Dispensary work, and (3) Regular and occasional service of many kinds.

The philanthropic centres established in Benares, Hardwar, Brindaban and Allahabad—all places of pilgrimage—and in the cosmopolitan cities of Rangoon, Bombay,

Delhi and Lucknow, served lakhs of poor sick people among the permanent inhabitants of these cities, as well as among the masses of pilgrims hailing from different parts of the country and speaking diverse tongues.

The philanthropic centres of their departments in the villages continued their medical and general service as usual.

The total number of patients treated in the Indoor Hospitals of the Mission was 6,278. The total number of new cases treated in the Outdoor Dispensaries was 3,11,784, the total number of cases including repeated ones being 8,27,546. The Maternity and Child Welfare centre at Calcutta made 2,776 home visits, conducted 405 deliveries, held 148 clinics for mothers and children, registered 1,242 mothers and children, and had an attendance of 4,710 mothers and children for examination and care. The Tuberculosis Dispensary at Delhi treated 405 new cases.

Educational Work

The educational work conducted by the Mission can be classified under several heads, viz., (1) Leisure hour training by providing gymnasiums, libraries, social work and scouting; (2) Boys' Schools, Girls' Schools and Mixed Schools; (3) Residential Schools for boys and for girls; (4) Students' Home for boys and for girls; and (5) Mass education for juveniles or adults through Day Schools or Night Schools.

Some of the Schools and Students' Homes are situated in or near the University centres of Calcutta, Madras, Bombay, Mysore, Patna and Lucknow, and in the towns of Cawnpore, Jamshedpur, Deoghar and Barisal, where they have been doing valuable work by imparting education directly, or by supplying the deficiencies of the educational system in vogue in the country, giving in either case physical, cultural, moral and religious training, and bringing about a harmonious development of the faculties of the pupils or inmates.

Rural centres of education like those at Sarisha near Diamond Harbour have been imparting education to the children of the middle and lower classes. The Night Schools and Adult Schools work in the villages and slums of cities.

The Industrial Schools and the Vocational Departments taught, along with general education, Mechanical Engineering, Automobile Engineering, carpentry, spinning, weaving, dyeing, calico-printing, tailoring, cane work, cabinet making, shoe making, and agricultural work.

In all, 19 Students' Homes, Hostels and Orphanages, 2 Residential Schools, 34 boys' girls' and mixed schools, and 2 Industrial schools were working, and 2,494 boys and 927 girls were receiving their education or training in these institutions.

There were 53 Libraries and Reading Rooms in all the various institutions of the Mission, every centre having one or more. The readers were paid individual attention in the choice of books or study, whenever necessary.

Missionary Activities

During the year under review, several thousands of indoor and outdoor classes were held by the Mission institutions and hundreds of lectures were given at or near the various centres, at the invitation of associations, societies, Universities, etc., and in the course of tours all over India, resulting in solace and benefit to tens of thousands of our countrymen.

Receipts and Expenditure

The total receipts of the Mission Headquarters and Branches for 1934, including the previous year's balance, were Rs. 6,83,683-8-9, the total expenditure being Rs. 5,20,200-0-4 and the closing balance Rs. 1,63,483-8-5.

We hope our patriotic countrymen will do all that lies in their power to further the work of the Mission, which is done in a spirit of consecration and selflessness.

(SD.) VIRAJANANDA,

Secretary, Ramkrishna Mission.

30th March, 1935.

THE RAMKRISHNA MISSION SEVASRAMA, BRINDABAN

REPORT FOR 1934

The activities of the Sevasrama may be classified under the following heads:—

(i) Treatment of outdoor patients: 84,201 cases were treated at the outdoor department, the total number of new cases being 12,133, and the total number of surgical cases, 201. (ii) Pecuniary and other assistance to

the poor and the helpless who came to the Sevasrama for help. The total expenditure incurred under this head was Rs. 104-8-9. Besides this, blankets and clothings were given to a few according to their needs. (iii) Free distribution of clothes, diet, and medicines to the poor patients. (iv) Admission of poor patients into the Indoor Hospital for treatment. There are 12 beds in the male ward, and 6 in the women's ward, and 6 in separate wards for infectious diseases. Poor, helpless patients lying in the streets are picked up occasionally by the workers and admitted into the hospital for treatment. The total number of patients treated in the Indoor Hospital was 337, of these 303 were cured and discharged, 21 died, and 7 remained under treatment at the end of the year. (v) Pecuniary and other assistance to the poor, helpless persons of respectable families who feel delicacy to appear in person for help.

Needs of the Sevasrama:—The following are a few of the more pressing needs: (i) A Surgical Ward costing about Rs. 3,000, (ii) an Outdoor Dispensary Building of about Rs. 10,000, (iii) a Guest House (Rs. 6,000), (iv) An embankment and a Landing Ghât costing about Rs. 10,000, and (v) a Permanent Fund. The cost of endowing a bed for the sick is Rs. 3,000.

The total income during the year was Rs. 9,098 and the total expenditure Rs. 7,980-10-6, leaving a cash balance of Rs. 1,117-5-6.

Contributions will be thankfully received by the Secretary, Ramkrishna Mission Sevasrama, P.O. Brindaban, Dt. Muttra, U.P.

THE RAMKRISHNA MISSION STUDENTS' HOME, CALCUTTA

REPORT FOR 1934

This Home is a college students' hostel licensed by the Calcutta University and run on the lines of a Brahmacharya Ashrama. It is intended specially for poor and meritorious students, who are helped through their college course with free board, lodging, fees, books, and other necessities as far as possible. It supplements the academic education of the University by a systematic home-training calculated to develop the character and efficiency of the inmates. It is open also to a few paying students, who intend to receive this Home-training.

Expansion:—A new dormitory building was completed during the year under review. At the beginning of the year there were altogether 22 students, of whom 14 were free, 6 concession-holders, and 2 paying. At the end of the year there were 31 students, of whom 22 were free, 6 concession-holders, and 5 paying.

University Examination:—Eight students sat for different University examinations. Of these 1 passed the B.Sc. examination, 2 B.A., and 3 Intermediate examination.

Home-training:—(1) *Spiritual*:—Regular classes were held every day for the exposition of the Gita and the Upanishads. Several Utsavs, which are social gatherings on spiritual basis, were celebrated.

(2) *Intellectual*:—A monthly manuscript Magazine was conducted by the students. Saturday classes were held when the students met to discuss socio-religious topics. (3) *Practical*:—All household duties (except cooking) were managed by the students, and the duties were distributed every month by a representative Committee of the students. Besides they managed a kitchen garden and a few flower beds.

Its Needs:—The urgent needs of the Institution are the reclamation of a marshy plot of land and the construction of a prayer hall, a library building, a dining hall, a medical ward, and a few cottages for workers. Funds are also required for making necessary arrangements for different kinds of vocational training.

Finance:—Total receipts during the year in all the funds together with previous year's balance came to Rs. 19,214-5-10, total disbursements amounted to Rs. 14,060-8-1, leaving a balance of Rs. 5,153-13-9. All contributions, however small, will be thankfully received by the Secretary, Ramkrishna Mission Students' Home, Bistupur Road, Dum-Dum P.O., Bengal.

SWAMI ASHOKANANDA AT MADRAS

WELCOME ADDRESS PRESENTED

At a public meeting held on May 19, at the Ramakrishna Math, Madras, an address of welcome was presented to Swami Ashokananda, Head of the Vedanta Centre, San Francisco, who visited the City on his way to America after a short stay in India. Mr. A. S. P. Aiyar, I.C.S., District and Sessions Judge, presided on the occasion.

"The Swamis of the Ramakrishna Mission, the Chairman said, were rendering a great service to India by spreading the message of the Vedanta in the West. Sri Ramakrishna by the example of his life and Swami Vivekananda by his teachings had spread the message of Hinduism abroad. India had resisted successive invasions and preserved intact her culture. Missionaries like Swami Ashokananda were carrying to the youngest of nations, the oldest of cultures. Let Indians, however, not forget their weaknesses. They had a great deal to learn from America in social, political and economic matters. Many of their notions needed revision in the light of modern experience. . .

Dewan Bahadur A. V. Ramalinga Aiyar then read an address of welcome and presented the same to the Swamiji enclosed in a sandalwood casket.

Replying to the address, Swami Ashokananda spoke for over an hour on the work of the Ramakrishna Mission in America and the task ahead. He said that Swami Vivekananda had awakened America spiritually. The European civilisation was not built on a deep spiritual foundation. He was proud to be an Indian, because in spite of her poverty and subjection, India had succeeded in preserving her spirituality. The Swamiji urged Indians to be a little more realistic and to look at the world with open eyes. While other countries were progressing, where was India? . . . Every human being had a right to lead a decent life. That had been denied to the bulk of the people in India. While the West tried to make the life of the average man more and more perfect, Indian civilization neglected the average man. That had brought about India's downfall. They could not afford to neglect the world. . . .

While people in the West had advanced materially and intellectually, they had no peace, they had no inner understanding. They had not learnt to recognise that there was in man something beyond the body and the mind. The message of the Vedanta had enabled Americans to find a true interest in life. It had enabled them to understand Christianity better. In that respect India was going to be the leader of the whole world. . . .

With a few remarks from the chair and with a vote of thanks to the chairman and the Swamiji, proposed by Rao Sahab C. V. Krishnaswami Aiyar, the function terminated.—*The Hindu*.

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

Calcutta,

February 15, 1899.

My lecture on Kali came off on Monday. The Albert Hall was crammed. The Chairman spoke against Kali and me, and was very touching, when unfortunately a devotee got up and amidst tremendous excitement called him all sorts of names. I am sorry to tell you that I laugh whenever I think about it all. Swami was greatly pleased about the lecture, and I trust that there is some reason, for I have several times since been inclined to think that I had done nothing but harm. You see the—declare that *that* was not Kali Worship, and that only what appealed to their lowest feelings was understood by the mob.

Anyway, the Kalighat people have asked me to speak on Kali Worship there, at Kalighat. It may not come to anything, but Swami thinks that would be the greatest blow that could be struck against exclusiveness. One lovely gift my lecture has brought me is the friendship and enthusiasm of a young boy full of noble impulses and freshness. I have found out the culminating point of sacrifice, and wonder if I could express it. It seems that the sacrifice of animals only goes on till the devotee is strong enough to offer himself instead, and then, like the Pelican he draws his own blood, and buries the feet of the Mother in flowers dipped in it. To me it explains and justifies the whole. I don't know how you will feel about it. Everyone seemed to know about that when Swami explained it to me, so I suppose it is recognized.

Yesterday morning two of us went early to be blessed by the old Devendra Nath Tagore. Swami sent word early that he was particularly pleased, and I told the old man this, and said I felt that I was making Swami's Pranams as well as my own. He was quite touched, said he had met Swami once when wandering round in a boat, and would greatly like him to come to him once more. When I told Swami, he was wonderfully moved, and said, "Of course I'll go, and you can go with me, and fix a day as soon as you please!" It seems that as a boy he clambered up into Mr. T's. boat and put anxious questions about Advaitism, and the old man paused and said gently at last, "The Lord has only shown me Dualism." And then he had patted him and said he had the Yogi's eyes.

Calcutta,

February 21, 1899.

My Kali lecture had been a good foundation for bringing Swami to an issue with some friends, whom we were visiting. And so the talk had been all of Symbolism. He said, "Poor M. has never studied the History of Symbolism, that is why he does not understand that the natural symbols are no good. You see I had a curious education; I went to Sri Ramakrishna and I loved the man but I hated all his ideas. And so for six years it was hard fighting all the time. I would say, 'I don't care in the least for this thing you want me to do,' and he would say, 'Never mind, just do it, and you will see that certain results follow.' And all that time he gave me such love; no one has ever given me such love, and there was so much reverence with it. He used to think, 'This boy will be So- and so-', I suppose, and he would never let me do any menial service for him. He kept that up to the very moment of his death, too. He wouldn't let me fan him, and many other things he would not let me do."

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[In His Own Words]

Referring to a certain stage after the Tântrika practices, Sri Ramakrishna said, "People used to stare at the loveliness of my form. The chest and face were always flushed, and the whole body seemed to be luminous. To escape public notice I had to wrap a stout sheet round my body. I prayed to Mother, 'Take back Thy outward beauty, Mother, and give me instead Thy inner beauty, and purity of the spirit.' I used to stroke the body

gently and repeat, 'Dive inward.' After a long time the exterior became dull as it is now."

About the metal image of Râmlâlâ or the "Child Râma" which was given to him by a devotee of Râma, named Jatâdhâri, Sri Ramakrishna said :

"I could see the actions of Râmlâlâ; so I used to spend the whole day with the Bâbâji (meaning Jatâdhâri) to

watch him. Days passed in this way, and Râmlâlâ became more and more intimate with me. As long as I remained with Jatâdhâri, Râmlâlâ was cheerful, but the moment I left, he followed me to my room. No argument would affect him. At first I thought that it might be a hallucination, for how could Râmlâlâ prefer me—practically a stranger—to Jatâdhâri whose whole life was spent in his service? I argued that I might be deceived once or twice; but this scene was repeated every day. I saw Râmlâlâ as vividly as I see you all—now dancing gracefully before me, now springing on my back, or insisting on being taken up in my arms. Sometimes I would hold him on my lap. He would not remain there, but run to the fields in the sun, pluck flowers from thorny bushes, or jump into the Ganges. I would remonstrate saying, ‘Don’t run in the sun, your feet will get blistered. Don’t remain so long in water, you will catch cold and get fever.’ But Râmlâlâ would turn a deaf ear. He would fix his beautiful eyes on me and smile, or like a naughty boy, he would go on with his pinks, or pout his lips or make faces at me. Sometimes I would lose my temper and cry, ‘Wait, you naughty boy, I am going to beat you black and blue.’ I would drag him away, and diverting him with various toys, ask him to play inside the room. But sometimes I lost patience and slapped him. With tearful eyes and trembling lips he would look at me. Oh, what pain I would feel then for having punished him! I would take him in my lap and console him. All these things actually happened.

“One day I was going to bathe. Râmlâlâ insisted on accompanying me. I took him with me. But he would not come out of the water, nor did he heed my remonstrances. Then I got

angry, and pressing him under the water said, ‘Now play in it as much as you like.’ Ah, I saw him struggling for breath. Then repenting of my act I took him up in my arms. Another incident pained me greatly, and I wept bitterly for it. He insisted on having something which I could not supply. To divert him, I gave him some parched rice not well husked. As he was chewing them I found his tender tongue was scratched. The sight was too much for me. I took him on my lap and cried out, ‘Mother Kausalyâ used to feed you with cream or butter with the greatest care, and I was so thoughtless as to give you this coarse stuff!’

“Sometimes, the Bâbâji after cooking his food could not find Râmlâlâ. Being sorely distressed he would run to my room and find Râmlâlâ playing with me. In wounded pride the Sâdhu would say: ‘The food is ready, and I have been searching for you, and here you are playing at your ease! Well, that is your nature. You do whatever you like. You have no feelings. Hard and unkind, you left your parents and went to the forest. Your father died of a broken heart, but you did not return even to see him on his deathbed.’ Scolding thus he would take Râmlâlâ away and feed him. The Bâbâji stayed here for a long time, because Râmlâlâ would not go away from me, and the Bâbâji could not leave behind his dearly beloved Râmlâlâ.

“One day Jatâdhâri came weeping to me and said, ‘Râmlâlâ out of his infinite grace has fulfilled my desire. He has revealed himself to me in the form I prefer, but he has told me that he will not go and leave you behind. But I am not distressed on that account. I am filled with joy to see him live here happily and play with you. I am satisfied when he is happy. I shall gladly leave him with you and go my

way. It gladdens my heart to think that he is happy in your company.' With these words Jatâdhâri left

Râmlâlâ with me and bade adieu to Dakshineswar. Ever since Râmlâlâ has been here."

THE GROUND FOR SOCIAL GOOD

BY THE EDITOR

I

The real progress of society does not consist in the political advancement alone. Nor can we say that a particular society is happy simply because its members do not suffer from starvation or poverty. Political and economic conditions have, of course, much bearing on the life and character of a people. But are there no greater considerations which make a people really happy and progressive? Material comforts alone cannot bring a people so many other factors of happiness. Political status too cannot, under all circumstances, make a people secure against economic wants and competition. That society can be said to be really happy, in which men not only live comfortably, but in close amity with one another. We can imagine a society to be progressive, in which the greatest number of men live in conformity not only with law and order, but with justice and righteousness also. Apart from political and economic freedom, every society needs some higher ideal for its inner strength and integrity. The ideal must be no less than the realization of Truth. The duty of the members of a society should be to make society square with Truth. "That society is the greatest," said Swami Vivekananda, "where the highest truths become practical." If a society fails to adjust itself to the noblest aspirations of human life, it degenerates into a state where men

would only have creature comforts and never rise above them.

In ancient India, the Rishis held that the science of Truth is the foundation of all the sciences of finite material things. Therefore, they regulated social codes, details of daily life and religious duties so that men may gradually travel towards Truth. In every art and science they cultivated, there was a conscious effort for realizing Truth from different angles of vision. Even in mundane affairs, they aimed at preparing the ground for the fruition of the spirit in man. In a Sanskrit verse, we find : "For the family sacrifice the individual, for the community the family, for the country the community, and for the spirit the whole world." The spirit of man was given the greatest importance and society had to guard it under all circumstances. The Brâhmanas were given leisure and opportunities to cultivate the spiritual ideals of purity, self-denial and wisdom. They acted as the torch-bearers of Truth and practically guided every limb of the social organism. They lived unselfish lives and so could look to the best interests of society from a higher point of view. The economic, political and other aspects of life were subordinated to the supreme demand of the spiritual ideal. "This principle saved the State," observes Sir Radhakrishnan, "from becoming a mere military despotism. The sovereign power is not identified

with the interests of the governing classes but with those of the people at large. While Dharma represents the totality of the institutions by which the commonweal is secured and the life of the people is carried on, Government is the political organization which secures for all, the conditions under which the best life can be developed. The State did not include the other institutions, trade guilds, family life, etc., which were allowed freedom to manage their own affairs. It did not interfere with art, science and religion, while it secured the external conditions of peace and liberty necessary for them all. Today, the functions of the State are practically unlimited, and embrace almost the whole of social life."

Manu says that the ruler of the State shall be endowed with the best spiritual and temporal education appropriate for his functions, shall be of self-denying and chivalrous temperament, free from lust, greed, pride and all vices, and ever eager to protect and defend the laws and the people from all injurious attack, even at the cost of his life. The great law-giver lays especial stress on the men of wisdom, who have realized Truth and are free from any sort of self-seeking. It is they who can properly appoint, correct and punish any ruler, and entrust to him the means, the machinery and the weapons for the protection of the people. When new situations arise, for which suitable laws do not exist already, these men of wisdom must dictate laws, because it is they who know human nature and its requirements quite well, can observe facts accurately, draw conclusions and foresee consequences far-sightedly. These men apart from their wisdom must know the sciences, history and traditions closely and above all, they must be men of self-denial and public

spirit. That society is blessed, where such type of people remain at the helm of social affairs. Because men would be in a position to practise the highest truths in that society and the main trend of social activities would be directed towards common good and a spiritual ideal. Average men would then enjoy the best fruits from the social organization. When the leaders of society are thus inspired by a higher ideal, the common run of people must naturally be swayed by their character and examples. When the spirit of serving a lofty ideal becomes the pivot of social forces, most of the differences that exist between the ruler and the ruled, the classes and the masses are sure to disappear. The darker forces that destroy the peace of society can be easily held back. The main principle of the social organization would be co-operation, and neither opposition nor competition can hinder the progress of such a society. People of different occupations would discharge their duties in a spirit of service for the general good of all. The rulers and leaders of society would protect people and love them as parents do their children. Society would then be a big family of fellow beings.

II

Economic plans, however well-thought-out they might be, cannot meet the varied needs and requirements of individual homes in a society. No social codes, however thorough they might be, can prevent men from committing theft, murder and adultery. Therefore, society needs the ideal of self-sacrifice so that love and goodwill may prevail. The virtue of self-denial is the mightiest social force. It inspires the most heroic and unselfish actions. Blessed is that society in which a good number of men are inspired by the spirit

of sacrifice. Every society badly needs such men as can forgo the less for the sake of the greater, the baser for the sake of the nobler, and the unrighteous for the sake of the righteous. Social good can hardly be achieved, if lesser demands of life are not sacrificed. Greatest service was done to mankind by the greatest men of the world through the power of self-sacrifice. Râma sacrificed the imperial throne and leaving it to his younger brother went to the forest. Krishna gave up his right to the throne of Mathurâ and installed his enemy's old father on it. Buddha is said to have refused to enter Nirvâna so long as a single being remained in misery. Instances are not rare in the history of ancient India, when men of divine knowledge undertook the burden of social duties and responsibilities for the welfare of society. Such men felt, as expressed in an immortal verse of the *Bhâgavatam* : "I desire not the supreme state of bliss with its eight perfections, nor the cessation of rebirth. May I take up the sorrow of all creatures who suffer, and enter into them so that they may be made free from grief." Jesus taught his disciples in the same strain : "Whoever wishes to save his life shall lose it, but whoever will lose his life for my sake shall find it."

The doctrine of service solves beyond measure the universal problem of suffering. It requires no ritual, dogma or belief to be followed. It transcends the considerations of race, colour and faith. It appeals to one's heart and reason, provided one feels for others. In a recent book, H. G. Wells speaks of religion in the new world and emphasizes : "The first sentence in the modern creed must be, not 'I believe', but 'I give myself.'" He points out the prime necessity of following such a doctrine in the modern

times. "It seems unavoidable," says he, "that if religion is to develop unifying and directive power in the present confusion of human affairs, it must adapt itself to this forward-looking, individuality-analyzing turn of mind ; it must divest itself of its sacred histories, its gross pre-occupations, its posthumous prolongation of personal ends. *The desire for service, for subordination, for permanent effect, for an escape from the distressful pettiness and mortality of the individual life, is the undying element in every religious system.*"

If we examine the spiritual exercises as inculcated in different religions, we shall find that self-abnegation is the very essence of religious life. The virtue is held in great esteem in all scriptures. It is indispensable for spiritual progress. So long as there is the little self in us, Truth can never shine. So, a man of spiritual hankering wants to kill it by means of a long process of suffering and service to others. When religion dawns in the life of a man, he has a wider vision of everything around him. He begins to look upon all creatures from a new angle of vision. It leads to the gradual expansion of his heart, the seat of all spiritual realizations. It then gives him a catholic outlook on men and things.

People level charges against religion, saying that it makes men indifferent to the woes of the world. They take religion for a device invented by the rich to keep the poor in poverty, the illiterate in ignorance, and the masses in degradation. If we examine religious life and its purpose, we find that these ideas are founded on false data and are unjustifiable. It is presumptuous to blame religion itself, if people carry on selfish pursuits in its name and under its sacred garb. Nor is it right

to say that there is no good in the propagation of religious ideas in the world. All religions were founded by men of immense suffering and intense self-sacrifice. Love and service were the keynote of their success. Even if we leave aside their divine message, we have no reason to deny that it was they who were the greatest inspirers of social service. The foundations of human society would have crumbled into dust but for their precepts and examples. Buddha exhorted his disciples to remain calm even if robbers and murderers should sever their joints and ribs with a saw. Jesus asked his followers to love their neighbours as themselves. If people could put into practice even a little amount of what they did and said, mankind would have been blessed and society would have been relieved of its huge load of miseries. In modern times, we proceed to alleviate the sufferings of men by a mechanical process of laws and associations. Such methods might do some good, but they have been found wanting and have failed to create a real spirit of service and genuine sense of fellowship among people. We have not been able to wash off, to any appreciable degree, the bad blood between labour and capital, between the ruler and the ruled. How can we hoodwink society by adopting insincere measures? Can any lasting

good be done to society by talking like a parrot and acting like a machine? Even brutes can understand our insincerity. How then can we befool our own brethren? Society needs bands of sincere workers, because it is sincerity alone on which the edifice of society can stand firmly grounded.

The principle of social service should cover all mankind. But unfortunately, national rivalries and industrial competitions have in these days made the field of social service too narrow. Social workers must rise above petty animosities, party strifes and religious differences. No bias of any description should get the better of their good sense. They need to extend their charity to all, irrespective of race, colour and creed. They need to feel not only the unity of man, but of all beings in the world. The ideal of Karma Yoga as taught in the *Gita* can be followed to the greatest good of society. Social workers must eschew personal motives and practise evenness of mind under varying circumstances. If the goal of life is to realize the oneness of life, that can be attained by a steady process of self-purification arising out of non-attachment and self-abnegation. The reward for social service done in such manner is spiritual joy ultimately leading one to eternal freedom of the spirit.

REVIVAL OF ARYAN FAITH IN EUROPE

BY PROF. ERNEST P. HORRWITZ

This year, 1935 the Germans, for the first time since their conversion to Christianity, have kept Easter-tide as an Aryan festival. They publicly celebrated the resurrection of the sun-god,

Sigfrid the dragon-slayer; he is the Nordic equivalent of Vishnu Bali-bandhana who slew the dread winter-demon Bali, and sent him down the winter-solstice, to Pâtâla, the lowest

hell. The revival of Aryan terms and ancient rites in the Awakened Aryan Germany (Prabuddha Aryāvarta) is specially conspicuous in Spring or Easter Dedication ceremonies. The New Faith movement is designed to fill an important place in the German child's life, hitherto taken by *confirmation*. "Dedication of Youth" (Jugendweihe) is held in the open air. Youth-rallies are convened in old Rhenish castles which have been turned into hostels for youthful hikers. For the first time the Lower Rhine saw beside the Swastika-flag the blue banner of the German faith with its golden sun-wheel (Vishnu-chakra; Chakravarti-chakra). German Youth fervently believes in Aryan gods. Brown-shirted lads and lasses know that the State ideal of the Third Reich demands unstinted dedication to an immortal Germany; young soldiers realize that their implicit Aryan faith guarantees the perpetuation of 'New Germany' (Prabuddha Aryāvarta). The gorgeous Easter processions of 1935 were formed with the blue Nordic flag, and flaming torches in front. The marchers halted at a soldier's grave; they grouped themselves round the stone, and honoured the departed national heroes. Below in the Rhine-valley stretch the broad primeval homelands, bequeathed to the race by Mother Earth, the broad-breasted goddess *Folde*; the etymological equivalent of Sanskrit Pri-thivi. For the first time in a thousand years the new community stood in the Aryan faith on that pristine soil,—Folde's inheritance! Soil and blood constitute the race; unbounded is its faith in the Reich under the red flag of the racial resurgence of Chancellor Hitler, and the blue flag of the revolution of the German soul. The children then swore to make themselves answerable to the land of their fathers with their whole lives. These young Sigfrids

(Vishnu-prasādas), self-confident and fearless, are dedicated, body and soul, to their blood, their soil, their eternal fatherland! They ended joyous Easter (Vasanta) by wandering with parents and friends in the neighbouring woods, the experiences of the thrilling day deepening with awakening nature! Such is the Nazi conception of *atma-bodhi* or self-realization. The Hitler children, like their Christian fellows enjoyed Easter hares, and hunted in the grass for coloured eggs, a world-old symbol for *prapancha*, the prolific 'spread' of vernal vegetation.

The two most troublesome, yet most dynamic nations of Europe, the Reich and Russia, both antagonize the 'Capitalistic Church' with its rigid creed and frigid traditions. Both struggle for a heroic faith, more humane and less dogmatic. Nazi Germany and the Soviet Union dread rather than hate each other. Ultimately they will be aligned side by side since they need each other, and have many cultural and economic contacts. Not just yet, but 1950 or even 1940; history wills it!

The N. E. passage through the Arctic Sea from Murmansk, in extreme N. E. Russia, to Vladivostok, is scheduled to be opened to regular freight traffic in July, 1935. These voyages fulfil the dream of a short route to the Far East, that once fired Henry VIII of England. The July celebrations will emphasize the rapidity with which the Soviet Union makes a productive region of what not long ago was a frozen waste. Even now countless expeditions discover coal and copper, gold and oil at various points within the 'Arctic Circle' (Sweta-Dwipa).

Soviet aviators have conquered polar Neptune; in a single season they navigate the N. E. passage. The thrilling adventure intensifies the interest of archæologists in palæolithic

records yet untapped. The Circumpolar Zone is the ancestral nest of the Aryan race, and the Arctic calendar is the cultural parent of Christian and Buddhist saga-lore.

Mongolian tribesmen still invoke Buddha as wheel-turner or cycle-spinner; the Sanskrit term, Chakravarti, can be traced back to the Aryan homeland, lit up by the *Aurora Borealis* and the Seven Bears, Ushas and Saptarksha, corrupted to Saptarshi, since the white polar bear after which the constellation was named, was unknown in Vedic India. At one time, in a remote geological period, the Arctic girdle alone was inhabitable, the more southern latitudes being glaciated. When the first glimmer of the Northern Light (Ushas) appeared after the drear dark winter, the proto-Aryans must have been thrilled and stirred, as they suddenly awakened to new planning and activity after their long hibernation. Priestly mathematicians, the primitive Rishis, eagerly watched through the twelve solstitial nights (December 21 to January 6) for the Sun-god's advent: the astronomer-mages computed the nativity of Godson, alternately bound and released in the year-ring, and turning the solar wheel year after year in *sæcula sæculorum*.

TN stands for the Twelve Nights (Xmas Eve to Epiphany), the matrix of light. Our polar sires conceived the winter solstice as the "Mother of God" (Devaki), his crib and cave, his rise and root. The new-born light, risen in the east (Easter), waxes and grows stronger, until midsummer night is reached. Then the rotating god ('Ixion on the wheel' in Greek mythology) suffers and sinks. Samson's golden locks are shorn; the Semitic name signifies 'sun'. The circling light lingers and

wanes, or to use the legendary language of church tradition, is 'crucified' until the next resurrection of the roseate aurora. Arctic memories survive in the lovely Ushas-hymns of the Rig Veda and the hoary Xmas carol beginning: a red rose bud has sprung from a dark tender root! The bud is the bambino; the root the madonna.

Such are the polar origins of the 'religion of the cross', long overgrown with the weeds of petrified doctrine and conventions. The crucifix or sign of the cross can be found rudely engraven in endless examples and exemplars on rocks all over the skull-cap of the northern hemisphere,—Greenland and Spitzbergen, Siberia and Alaska. The Aleüt Islands further south may be a remainder, volcanically dynamited and geologically metamorphosed, of submerged Atlantis. Wirth is engaged on an epoch-making work on Arctic-Atlantean origins (heilige urschrift der menschheit Leipzig); Tilak treated the same futurist topic from an astronomical viewpoint (The Arctic Home in the Vedas; Poona 1903), and Horowitz dealt with it semasiologically (Indo-Iranian Philology; Bombay 1929). The cross in the circle or Godson in the ring (chakravat; Latin: *deus in rota*) is the Hindu chakravarti whose Arctic significance was not even remembered in Vedic times. The sacrosanct name became an epithet of Buddha or the Awakened One; originally, awakened from Arctic gloom and darkness, and subsequently from the illusions of transient life, and from the dream of established sacerdotalism. Russian *budity* (awaken) is phonetically akin to Buddha. The reminiscence of the boreal Sun awakening on the drowsy winter couch, soon to be a bed of daffodils and roses, and safely delivered from



the womb of the old year, was carried down the stream of ages to the Elizabethan age and Hohenzollern era. It is a mark of superconscious genius on the part of Shakespeare and Wagner, to have unwittingly recast the old Arctic theme; the one in 'Twelfth Night' and 'Midsummer Night's Dream', two interludes enacted between supper and bedtime, and the other in the 'Nibelung Ring'.

The Arctis is not lost like Atlantis.

Here is vast cultural material to be utilized; virgin-soil, almost untouched! U S S R has the longest coast line touching the polar seas, but Nordic folklorists are more deeply interested in following the luminous trail left by Tilak. Aryan Saga-lore needs a brand-new interpretation. The Arctic origin of the Aryan race does not dim the light of the world, but rather adds to the deathless glory of the Holy Cross. *Via crucis, via lucis!*

TWO AMERICAN BLIND WOMEN

BY DR. SUDHINDRA BOSE, Ph.D.

I

The recent return of Helen Keller and Anne Sullivan from Scotland has corroborated a report, broadcast from Europe last winter, that one blind person is teaching another.

Miss Helen Keller who, though blind and deaf, became one of America's most famous women. And today Miss Keller is teaching Anne Sullivan, her nurse, teacher and companion since she was 7, the things Anne Sullivan taught her. Anne Sullivan, herself, has almost lost her eyesight. It is her once helpless pupil who guides, strengthens and comforts her as Helen Keller teaches Anne Sullivan's faltering fingers to follow the Braille alphabet Anne Sullivan once taught her now famous charge.

II

The story of Helen Keller is not so well known in India as it deserves to be. At eighteen months, as the result of an infantile sickness she became both blind and deaf. When she was some seven years old, she was unmanageable and it was impossible to reach her

intelligence in any known way. It was then that Anne Sullivan, who had herself because of defective eyesight been educated at a school for the blind, became interested in the child and undertook to teach her.

From that day Miss Sullivan became the unfortunate girl's constant companion. Step by step she began to teach the child how to live. First Helen learned the manual alphabet, progressing slowly and with great difficulty.

Miss Sullivan would pour water over the child's hand, then tap the five letters of the word "water" into the palm until the pupil learned to associate the two sensations. And so Helen progressed from word to word.

By the time Helen was ten, her sense of touch was developed to such a high degree that she was ready to begin the formation of words. It was Helen's own idea that she could make words with her mouth as she had felt others do. Finally it was done by placing her left hand on Miss Sullivan's face, her thumb on her larynx, the fingers on the muscles of the cheek, and on the lips and nose. Then as Miss Sullivan pro-

nounced a word, Helen would make the same facial and throat motions, and in the end could pronounce the word. Helen Keller can now pronounce every word in the dictionary, and every word has been learned separately by this laborious method.

After familiarizing herself with the English language, Miss Keller went on to learn French and German, and later was reading Latin and Greek classics in the original. At the age of twenty, she entered Radcliffe College which is a part of the Harvard University. She took her B.A. degree with honors in 1904.

While yet an undergraduate student at Radcliffe, she wrote her first book: *The Story of My Life*. This autobiography earned high praise from critics. It sold in the United States alone 100,000 copies and has been translated into almost every language known to civilization.

After her graduation she began her life work of writing and lecturing. In the company of her teacher, Anne Sullivan, who had married John A. Macy, Helen Keller travelled extensively in the United States and Europe. It was my privilege once to hear Miss Keller address a large public meeting. The sound of her voice seemed at first a bit unnatural, but as I got used to it in a few moments I had no difficulty in understanding her. She spoke of her own experiences and on the possibilities of an intellectual life for the deaf and blind.

Helen Keller has always worked in the interests of the blind. It was largely through her efforts that the public became aware of the fact that many cases of blindness could be prevented by treating the eyes of new-born infants with a solution of silver nitrate. Many persons who now enjoy normal vision would have become sightless, if their

eyes had not received this application in accordance with what is now the general practice throughout the United States.

She served on the Massachusetts State Commission for the Blind. And not long ago she received a 15-thousand rupees "achievement prize" from an American magazine. This was awarded chiefly in recognition of her successful efforts to raise a 3-million rupees fund for the American Foundation for the Blind. She made it possible to have a weekly newspaper in Braille for the use of the blind.

In addition to doing all in her power to help the spread of education among the blind, Miss Keller has worked tirelessly in the interests of the labouring classes. At an early age she became a Socialist, and made her first speech on behalf of the Socialist Party in 1913. She is also an international peace worker. During the Great War she spoke against militarism and its savagery. After the entry of the United States into the War, she aided the blinded soldiers of both sides. Later she championed the cause of women's suffrage.

Miss Keller followed up her early autobiography with a more mature work called *Midstream*, which was published in 1929. Among her other writings are *Optimism*, *The World I Live In*, *The Story of the Stone Wall*, *Out of the Dark*, and *My Religion*. Her life stands as a truly remarkable record of personal achievement.

Miss Keller has met and talked with many prominent persons in the course of her travels. She has been entertained by Presidents of the United States and members of European royalty galore. Andrew Carnegie, the multi-millionaire steel manufacturer, and Graham Bell, the inventor of telephone, were her friends. She exchanged ideas

with Thomas Edison, Rabindranath Tagore and Jagadis Chandra Bose. And Mark Twain expressed his opinion of her in these words: "The two most interesting characters of the nineteenth century are Napoleon and Helen Keller."

III

Here I like to think of the fact that with all her potential capacity, Helen Keller was in for a very sorry life if Mrs. Anne Sullivan Macy had not come along and given an untiring devotion to a seemingly hopeless task. Deprived of sight and hearing when a child, she was sitting alone and waiting "at life's shut gate." It was Mrs. Macy who opened the gate: it was her training that brought out what was hidden in Helen Keller. Now, I wonder what the same sort of training might bring out in any child if directed as intelligently and as devotedly.

Helen Keller might have latent ability, but she certainly could not have been brought out without the training. And how is anybody to know what his or her heredity is until put in a favorable environment and properly trained?

It seems to me that the plain business of our social order is to have constantly more Mrs. Macys for the generations that are coming. For in a sense every child is both blind and deaf and dumb. Unfortunately too many of us go through life without ever being conscious of it.

IV

It was more than forty years ago that Mrs. Anne Sullivan Macy went to the Keller home to become the companion and teacher to Helen Keller—the little Helen who was made rebellious by the dark and silent world in which she lived. With infinite patience, love—

and difficulty—she at length taught her pupil to speak and to read. The teacher brought the pupil a world of many dimensions. She opened the world of thought and action to the blind girl, deaf and dumb, awakening her to intellectual life and bringing out her genius.

In the course of her struggle for intellectual attainment, Helen Keller acquired a lofty philosophy of life which has served to complete her happiness in the years of her maturity. All the unrealized longings and all the secret joys of the blind, the deaf and the dumb have been made articulate by this woman who can never see the beauty of the world, or hear its melodies.

Helen Keller's is a poet's world. Her quick imagination transfigures the hard, bare facts of life into new and living dreams. No world of reality could be half so enchanting. To her all nature is beautiful and kindly.

She is an optimist, but not an ignorant Utopian. In her *Midstream*, there is a deeply psychic chapter: "Thoughts That Will Not Let Me Sleep." It is an exquisite chapter for those who are spiritually inclined and for those who sorrow over the "tragedy of slum children who for their heart-hunger are given dust to eat," and for those who grieve over anti-religious Russia, not seeing that "the furrow Lenin left is sown with the unshatterable seed of a new life for mankind, and the disintegration of old Russia is the working of God's undeviating Order."

She belongs to no Christian church, and subscribes to no Christian creed. Yet she is profoundly religious. She says: "God is light in my darkness and voice in my silence. I carry a magic light in my heart. Faith, that spiritual strong searchlight, illumines the way to the presence of the Lord."

V

Despite her handicaps, Helen Keller has become world famous. By her writings and her talks she achieved such prominence that she was chosen recently in a nation-wide poll as one of the twelve American women who have distinguished themselves exceptionally in the last hundred years.

But Miss Keller is very modest. To her, Mrs. Macy has meant life itself. She feels deeply that the world has paid her far too much honour, while it has neglected her other half—Mrs. Macy, the teacher.

Two years ago Miss Keller and Mrs. Macy went to Scotland, and settled in a countryside. A year ago the shadows began to dim the eyes of the one-time teacher. Slowly darkness began shutting her off from the world.

Teacher became ill and pupil rushed faithfully to her side. Miss Keller sat by her bed, spiritually guiding Mrs. Macy through her own strong will, physically guiding the one-time teacher's fingers over the Braille characters which formerly she knew well, but had long since forgotten. For Mrs. Macy it is a great tragedy.

In their old age the rôles of the teacher and the pupil have been reversed. Anne Sullivan Macy is almost blind, and it is now Helen Keller who takes care of her and keeps her in touch with the world. To this task the former

pupil's life is chiefly devoted, though she still finds time for a remarkable range of activities.

Miss Keller is constantly busy. She occupies herself with all manner of work, from house-keeping to writing. Her correspondence is voluminous. She is up at 7 A.M., and has a simple breakfast. Then she launches into her day's work, which would tax the energy of many seeing and stronger persons.

"Yes," said Miss Keller in answer to the question of an interviewer, "it is true. My teacher is now practically blind. I read to her every day, and I make notes for her in Braille. She knew Braille when she was at school, and when she taught me. But since then the system has undergone a great change. Half the letters are different. We have lots of fun when she makes mistakes, using the old letters."

The tragic affliction has brought the two closer. "Now I feel even nearer to her," said Miss Keller. "Ours is a friendship which even death will not sever." Was there ever such another example in the Western world as this friendship and mutual devotion of two women? What were Damon and Pythias in comparison with them?

And yet, even in their age—Miss Keller is 53, and Mrs. Macy, 67—they think of themselves last. They are planning, Miss Keller says, "to carry on together in work for the sightless."

PURITY: A SPIRITUAL AND MORAL FORCE

BY SWAMI NIKHILANANDA

The entire essence of Christianity, as well as of all other religions, has been put into that one sentence: "Blessed are the pure in heart, for they shall see God." No other virtue but purity has been mentioned as the condition precedent for the realization of God. Such virtues as poverty, suffering, meekness, desire for righteousness, mercy, etc., may enable one to enjoy particular aspects of spiritual exaltation; but the enjoyment of God, which is the culmination of all our yearnings, is reserved only for the pure in spirit. As a practical demonstration of this virtue of purity, Christ said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The best way to understand the state of purity, is to look at the children. Unless all religious aspirants become as innocent, guileless and pure as children, they cannot enter the kingdom of heaven. Again, by way of indicating its nature, Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Here also one finds that the purity of the child (which, by the way, is a negative virtue) is the passport to heaven.

The strongest weapon of a saint is his purity. He attracts all to him by this virtue alone. Often behind the learned utterances of the philosopher one does not discover any worth-while truth; but a word or two from a pure-hearted man changes our entire life. We go to a learned lecturer, his logic stimulates our mind, and his oratory sends a thrill through our entire being. We are caught in the glamour of his language and rhetoric. But when we leave his

presence and try to find out what we have learned from him, we sadly realize that we have retained nothing of his lecture in our memory. On the other hand, we go to a simple man who can hardly speak two sentences correctly, most of whose instructions are imparted in silence, but still the few words we hear from him are for ever imbedded in our mind and stand as a beacon light in the midst of our confusion and uncertainty. The reason is that the one is endowed with purity, while the other is merely a learned man without this cardinal virtue.

The spiritual power of saints and saviours consists of purity alone. There they tower high above all of us, making us revere them as God or as divine beings. It is not the immaculate conception, or the many reported miracles, that have made Jesus one of the saviours of humanity; it is his innate purity, his keeping away from all unholy desires, that makes us all bow our heads in reverence before him. He was untainted by evil. He never pursued any desire that was low or elemental. His desires never led him astray. He was never allured by temptations. There lies the divinity of Christ and of all prophets and saviours. The greatest spiritual force in the world is purity. In modern times we find many founders of cults and religions; but these cults appear and disappear like clouds in the autumn sky, while the religion that is founded on the bedrock of purity manifested in word, thought and deed endures for ever. Even if men forget all about Christ and Christianity, and even if all Scriptures are drowned in the ocean,

and all prophets thrown into the limbo of oblivion, still, if that one sentence : "Blessed are the pure in heart, for they shall see God," is preserved and practised by one man alone, that will save humanity.

What is purity? It is difficult to define. As we have already hinted, it is a negative virtue. It is a state of being untainted by evil, of not being led astray by desires and not being allured by temptations. We are not conscious of it when we possess it; but when we lose it we know that we have been robbed of a great treasure. It is the original state before any guilt, the virtue of the child, which has no merit in it and yet is a moral quality of the highest worth. It is like our liver, whose existence we know only when it is deranged. A normal man is not aware that he possesses a liver at all, but a person stricken with jaundice is very well aware that one of his organs is not functioning well. A child in full possession of purity is not aware of this priceless treasure; but on the threshold of youth, when he is about to make a false step, he hesitates and trembles. With a sort of moral instinct he tries to defend himself from the impending evil, though he does not know fully well what constitutes good and evil.

We can try to understand purity by its contrast with morality. A moral man has a many-sided experience of life. Such a man, aware of the meaning of good and evil, passes through conflicts. His maturity is derived from the richness of his experiences, but at the sacrifice of his innocence. He is no longer guileless as a child. He has already tasted the fruit of the forbidden tree. He is already a partaker of the dualism of the phenomenal world. From experience he chooses certain virtues, based upon expediency, which will steer him through the Scylla and Charybdis of

suffering and evil with the least amount of resistance. A moral man is a man of experience; and the richer his experience is in content, the more he must have come in contact with things of the world. He is already lost in the labyrinth of life and makes the best use of the experiences he has had, to avoid unpleasant and miserable results. His eyes have been opened by coming in contact with everything. But purity is the antinomy of morality based upon the many experiences of life. A pure soul is ignorant, simple and childlike. A pure man, without any effort or previous experience, has immediate perception of the right way. He does not reason, but *sees*. A moral man, burdened with the heavy experiences of the past, hesitates before any new problem; but a pure soul, with his unsullied simplicity, guilelessness and straightforwardness, sees through heaven and earth, as it were. With an intuitive directness he faces the battle of life and comes out of it unscathed. There is something in the pure which is convincing, irresistible and redemptive. We all feel it in the presence of the child or childlike holy men. To get back the purity of the child is the aspiration of the sinner.

Purity is, and remains, the deepest yearning of our soul, because it is our basic virtue. The fall of Adam and Eve from Paradise is only a story which teaches us how man by entering into the manifold experiences of the world has been deprived of his birthright of perfection. During his sojourn in the world of experiences, he has acquired for self-protection the traits of concealment, secretiveness and hypocrisy. Because he is impure, he cannot undertake any enterprise without reflection. He cannot make straight for the matter in hand. He employs subterfuge. He has no directness of conduct. The shame of

the guilty always pursues him like a shadow. The more he tries to get out of the maze through his logic and reason, the more he creates new situations, more difficult than the previous ones. At last he tires of the whole show of life. In desperation he cuts the Gordian knot with one stroke. He shakes off the complexities of life. This is what is called renunciation, which is the beginning of spiritual life. Thus is begun the return journey to his true home, from which he has been an exile. He recovers his peace of mind only when he attains to his pristine purity. The fall of man is, more or less, the philosophy underlying all religions. According to the Hindu theory, there is no actual fall. We have forgotten for the time being our real nature. It is always there. We have only to rediscover it. We are now hypnotized by the moral values of the illusory world. The purpose of religion is to dehypnotize ourselves. The nearer a man approaches his goal, the more he captures his lost purity. He has less and less to conceal; secretiveness becomes alien to him. A pure soul willingly lets others know. He is not disturbed by the shame of the guilty. His nudity is not nakedness.

A pure soul is often an enigma to the worldly-minded. People are puzzled by the directness of his conduct. As we are crooked and cunning, we cannot understand one who is devoid of these traits. One sees one's reflection everywhere. As an ingenious person sees ingeniousness everywhere, so a pure person sees everywhere simplicity and absence of motive. As he has not an intricate or calculating nature, he takes everything on its face value. Therefore he is misunderstood. The wise men of his time did not know what to do with Jesus. But the pure at once recognizes the pure without any difficulty.

Nicolai Hartmann writes in his monumental book on Ethics: "As the impure mind has an evil influence and infects with evil, so the pure mind has an influence for good. In this respect, pure-mindedness, despite its originally negative character, shows itself to be an eminently positive and creative energy in life. Nothing perhaps works so powerfully, so convincingly, for good, and so transforms others in their innermost character, as the mere presence of a pure-minded person who pursues the right undisturbed, just as he sees it and understands it in his simplicity. Precisely in his obliviousness to evil, in his failure to understand it and to react to it, he becomes a symbol and attracts the fallen and the morally prostrate. In this—and by no means in the very doubtful superiority of the mature man—lies the charm of association with a child, the assuaging and liberating effect of childhood upon the experienced and worldly-wise man, the education of the grown-up through the child. This power is the secret of purity, its veritable mystery. Innocence does not resist evil, simply because it does not see it, or, seeing, does not understand and believe. Outwardly it is defenceless; but it is clad in a coat of mail and is equipped as no other type of ethos is. Its failure to defend itself is not a weakness. It is the guilty man who is powerless against it. He never feels his weakness more acutely than when he encounters the glance of a pure-minded man who does not see the evil in him, or even in seeing, cannot believe it. In that the pure-minded man reacts to him, as if he himself were pure, the guilty sees himself denied in his innermost being, sees himself judged, cast out—as no conscious judgment could censure and condemn."

An absolutely pure soul carries with it a great redemptive spiritual and moral

power. Look at the conversion of Mary Magdalene. It is the purity of Christ which rescued her from the bottomless pit of vice. No worldly wisdom or intellectual instruction could achieve that. There is a beautiful incident in the life of Sri Ramakrishna. At one time Mathur Babu, his disciple and caretaker, wanted to test his purity of character. Mathur arranged the matter with some fallen girls. Sri Ramakrishna was taken to a room, where the girls with their bewitching charms planned to entrap him. No sooner did he see them than Sri Ramakrishna, with the simplicity of a child, addressed them as "Mother" and fell into a state of ecstasy. He did not see their moral perversity nor their ugly design. In his guileless mind every woman was the manifestation of the Divine Mother. He could not see evil in anything. This child-like purity of his soul worked the miracle. The suppressed motherhood in the women came out. They repented of their sins and promised to lead a new life. There is an equally attractive story in Hindu mythology. A young saint, Rishyasringa by name, was practising austerities in the forest. He was unsmitten by any idea of evil. The king of the country began to tremble before his spiritual power. He and his minister conspired with some courtesans, who were commissioned to divert the mind of the young saint from the path of rectitude. Early one morning the saint went to the lake for his daily ablution. The surface was covered with purple and white lotuses, and the sun in its morning glory peeped from the eastern horizon. The saint stood in the water pondering over the purity of the creation. Suddenly there was a splashing around him, and casting his look about he saw young girls of exquisite beauty darting their charming smiles at him. The pure soul of the saint saw in them the beauty

of the Creator. He addressed them as "Mother." All their evil designs were defeated in an instant. Their leader came back to the minister and said, "We have been chastised by the pure look of the saint. He called us 'Mother,' and the purity of the Eternal Mother in us asserted itself. You always looked upon us as the objects of your enjoyment. We were the fire in which you constantly offered the oblation of lust and passion. You wanted to propitiate the devil in us and in your presence we forgot the God which is our heritage. But had you ever worshipped that divinity you would have received in return the heavenly nectar of immortality. You wanted the clay of our physical charm, and so we were mere toys in your hands. But the soul of this saint, with his innate purity, brought back our divinity."

The pure soul exerts his redemptive power over the evil-minded, not by emphasizing their evil nature, but by directly putting his finger on the essentially divine spark in them, which is never extinguished. He is not familiar with crookedness. He cannot impute motives to anybody. He cannot comprehend the sordidness of the everyday world. This trustfulness is his great power and by it he disarms all dubiousness and hypocrisy. Anyone who comes into the charmed circle of the pure soul at once feels his elevating influence. This is more convincing than the study of holy books. Therefore all religions recommend the company of holy men as the greatest purifying agent in life. A pure man is the power of goodness become flesh. Such is exemplified in the life of Jesus. At his mere sight, or by his mere word, shrewd calculation and subtlety were silenced. The Pharisees could never entangle him with their cunning logic. A pure soul goes directly into the heart of things. Neither

heaven nor hell can keep its secrets from him. His penetrating insight unravels the mystery of everything. However the darkness may have accumulated for thousands of years, it is instantly dissipated by a spark of light. So the piled-up sin of ages disappears at the advent of a pure man. The power of purity is positive, whereas evil is a non-existing entity which appears to exist only in our perverted imagination.

The presence of a pure soul in society is its greatest corrective force. Though he does not judge or condemn, yet he is the monitor, a wandering conscience for the impure. A pure soul, by his silent presence, destroys the atmosphere of anger, hatred, envy, resentment and the baser passions and restores the spirit of serenity and calmness. In his presence, the impure soul ready to chastise the impure act of another hears the admonition: "He who is without sin, let him cast the first stone."

Purity is the very bedrock of spiritual life. It is not an abstract virtue, but it manifests itself in all forms of our thought and activity. A spiritual man preserves his purity in deed, word, thought, will and disposition. Our deeds, words, thoughts, etc. when inspired by purity, bear always a special impress. Purity of deed is straightforwardness of action, absence of all subterfuge and freedom from concealment and cunningness. Pure words do not admit of any double meaning, ambiguity or offensiveness. When our thought is pure, it means the simple presentation of facts and absence of masked motives and ulterior purposes. The pure in disposition view with sameness, love and hatred, admiration and contempt, good-will and anger. It arises from their inability to see evil anywhere. A pure person cannot indulge in envious admiration, jealous love or suppressed rage. He can never be a

sneak. The one unmistakable characteristic of purity is that the possessor of it harmonizes his inward attitude with his outward, his unconscious with the conscious. He is incapable of any duplicity. Purity of will manifests itself in wholehearted and absolute surrender to the end in view. He never undertakes any work in a careless or light-hearted manner. One can trust him in everything.

From the ethical standpoint, purity once lost cannot be regained. It is a state of original innocence and lack of a manifold experience of life. It is something with which we are born. It cannot be striven after nor actualized in life. We zealously guard it as long as we possess it; but once we have lost it, we may hanker after it, though we cannot get it back. Artificial teeth can never take the place of natural ones. But though we cannot recapture what we have lost, still we can preserve what is still left to us. The deeper we sink and the more we lose this saving virtue, the stronger is our desire to see it restored to its pristine glory. But as purity and manifold experience of life are antinomical in character, ethics cannot suggest any way for the fallen and the sinner.

It is the province of religion to resolve this antinomy of values. Religion alone shows us how to rid ourselves of this complexity of manifold experience and the conflict of life. In ancient times, religion prescribed the ceremony of purification for the wiping out of guilt. Christianity substituted the formula of forgiveness and salvation, through the suffering and sacrifice of the divinity intervening for man. Purity returns as an act of grace. The method is the simple act of belief. Religion alone shows the way to a Mary Magdalene to become a saint. But this is not any mechanical sort of belief.

Neither is it a mechanical observance of ceremonies. Such purification arises from a firm conviction in God as the source of all goodness and purity. A living contact with such a God washes away all dirt and filth. A living faith is absolutely necessary. One possessing such faith says to himself, "I shall now make my homeward journey." It is the return of the prodigal son to the house of his all-loving father.

According to the philosophy of Vedanta, the soul of man is never contaminated. It may be hypnotized into believing in the manifold of experience, but its spark of divine nature is never extinguished. The sun may be covered for the time being by a patch of cloud; but however thick it may be, it can never diminish the sun's resplendence. Gold may remain buried under earth for thousands of years, but that cannot destroy its natural brilliance. It has only to be dug out and the golden colour at once reveals itself. Flint may be under water for years, but the moment it is taken out and rubbed against a stone, the spark comes out. The idea of impurity comes when we forget our divine nature. If the student says with all the sincerity he can command, "I am divine," instantly he will regain his divinity. But it must be done with all the forcefulness of his nature. Nothing in the world can destroy that divine element. The so-called sin may hide or cover it, but it can never destroy it.

The different religions of the world may quarrel about dogmas and creeds, but all agree on purity as the one condition of spiritual illumination. The

spiritual disciplines enjoined by different religions have only one end in view, namely, to enable the student to lead a pure life. All injunctions regarding self-restraint and self-control are motivated by this ideal alone. The God of dualistic religions, or the Absolute of the Vedanta, is the embodiment of purity. In Truth there is no sex. Neither attachment nor taint is associated with Truth. Therefore those who aspire after It must be free from the ideas of sex, or desire, or attachment.

Religion says to the man who is tired of the complexities of life: "Come unto me, all ye that are weary and heavy-laden, and I shall give you rest." The same message is declared in the Gita: "Give up all ideas of moral duty. Take refuge in Me alone. I shall help you to reach the other shore of life." Again, we read in the Upanishad: "He who seeks the pure Truth with single-minded devotion, unto him alone the Lord of Truth reveals Himself." The language may be different, but the message is the same. We must tear off this veil of ignorance which conjures up before our vision the snare of the manifold and conceals our absolute nature, which is one with the entire universe. It is not God that makes us do evil deeds or refrain from virtuous ones; we are deluded about good and evil and caught in the net of the manifold simply because of our ignorance. It is only when this ignorance is removed that we realize our innate divinity, which is pure always and for evermore.

THE TRANSCENDENTAL APPROACH IN VEDANTISM: ITS VALIDITY

By PROF. SHEO NARAYANA LAL SHRIVASTAVA, M.A.

I

While there is amongst the generality of men a grave distrust of the value of philosophical enquiry as such, there is amongst the philosophers themselves no settled opinion with regard to the nature or method of philosophical enquiry. 'As many ways of philosophical approach, as there are philosophical thinkers'—is what strikes even a casual observer of contemporary philosophical tendencies. The bewildering multiplicity of philosophical systems, increasing every day like mushrooms, simply deepens the distrust in the hearts of men who are inclined to believe that philosophy may after all be but a wild-goose chase and the philosopher, as an old adage says, "a mad man searching for a black cat in a dark room where there is no cat." This looking with disfavour on philosophy, has, it appears to me, imperceptibly affected the trend of contemporary philosophical thinking. The present day philosophical thinkers have become, or at any rate, appear to have become apologetic of their mission. They seem to be fighting shy of facing the adverse criticisms of the multitude and betray an anxiety to bring their philosophical formulations more and more in a line with common-sense and the naïve beliefs of the generality of mankind. Our age has witnessed the successful spread of pragmatic, humanistic, positivistic and naïvely realistic philosophical theories, which are to my mind symptomatic of its utter metaphysical incapacity. The accentuation by some of the contemporary philosophers of

common-sense and naïvely realistic theories, reflects more an attitude of mind that hazards to take bold steps in metaphysical enquiry, than one of sober philosophical reflection.

Be it remembered that the philosopher who means fair play in his game, should not turn his back against conclusions that appear to be subversive of everyday unreflecting experience. The philosopher who shuts his eyes before the sun of Truth for fear of being dazzled is a disgrace to his mission. Every serious thinker, on the other hand, has been driven to recognize the unreality and illusoriness of everyday experience. "In philosophy," says Bosanquet, "we turn our usual ideas upside down." "The fact of illusion and error," writes Mr. Bradley, "is in various ways forced early upon the mind; and the ideas by which we try to understand the universe, may be considered as attempts to set right our failure." (Bradley: Appearance and Reality, Introduction.)

With these preliminary remarks, we now turn to our present theme—the nature of philosophical enquiry in the system of Vedanta. The question of the validity of method is one of paramount importance in any system of philosophical thought. The validity of *what* we conclude depends mainly on the validity of *how* we arrive at those conclusions. It is the procedure, the methodology, that ultimately shapes the edifice of any philosophical system.

In the search of Truth, nothing is more important than that we are seeking aright. In the history of philo-

sophy, all new departure, all fresh start, was made with the innovation of a new method of investigation. The unsoundness of a prior system of thought has ever been vindicated by a criticism of the method of approach employed by it. When Descartes had to pull down the edifice of Empiricism and raise in its place the superstructure of a rationalistic system, he had to vindicate, before anything else, the essential validity of the rationalistic method of approach. This he did by showing the inherent defectiveness of the empirical method. The empirical method of approach, he pointed out, ignores or leaves behind the Self, *for* which all things are real, and *from* which they all derive their validity. What Descartes contended was that any philosophy which ignored the essential correlativity of the objects to the Self, would be suicidal; for the Self is the primal fact, a fact of indubitable certainty. Similarly, when Kant sought to make way for his Critical Philosophy, he felt it of primary importance to establish the validity of his new method—the critical method. The first task to which he addressed himself was to show that all previous philosophies were doomed, for their methods were dogmatic and uncritical, inasmuch as they made assertions without first examining the powers and the validity of the mind which made those assertions. The right procedure, he showed, was the critical procedure which started with a criticism of the very faculty of reason and discovering its *a priori* presuppositions. So also when Hegel sought to give a new orientation to philosophical thinking and direct its course towards an intellectualistic view of the world—a view which dominates idealistic thought down to our own day, he had to vindicate the validity of the intellectualistic approach by showing the essential identity of

thought and reality and making metaphysics “the *thinking* study of things.”

Thus a new turn has always been given to philosophical thinking by an innovation in the way of approach. And at each turn, the particular way of approach resorted to, was believed to be the only secure way; while its inadequacy was only exposed by a subsequent thinker. Even today in the sphere of speculative thought, there is hardly visible anything like an established method of philosophical investigation, a method which may be universally assented to and relied upon. Instead, we find a congeries of rival philosophical schools, growing daily like mushrooms; while none succeeds in taking us near the all-important problem of Ultimate Reality. If we choose to adhere to any of the so-called accredited systems of modern philosophical thinking, we are either left unprofitably preoccupied with such minor issues as whether in knowledge we know the object *per se* or a complex of characters belonging to it, and so on; or, we are driven to some hazy and pseudo-philosophical generalizations about the Absolute, as in the philosophy of Bradley. Bradley tells us in so many fine words that the Absolute is a supra-relational harmonious blend of all appearances, where the appearances are so transmuted and transfused as to end in a final harmony. But asked as to what are the principles of such transmutation and transfusion, he has only to give us like the Indian of Locke, a disappointing negative—“I do not know.” It passes my comprehension how a conglomeration of appearances, each unreal and each retaining its unique individuality, results in the fullness of reality which is the Absolute. The Vedantic position, according to which the Absolute is not a summation or interfusion of appearances, but a Reality transcending the region of

appearances, seems to me much more acceptable.

II

Such being the state of things in the domain of speculative enquiry, it is no wonder that men should despair of philosophy and think it a barren pursuit. I do not mean to suggest here for a moment that nothing valuable was given to us by systems of philosophy that had their birth from time to time. What I am anxious to point out is simply this that the divergent streams of contemporary philosophical tendencies* lack a centrality and preciseness of method. *There is no commonly accepted principle of philosophical approach as such.* A centrality of method, as that witnessed in Science, is not visible in the sphere of reflective enquiry. At any rate, this is true of present-day philosophical tendencies in the West, though India presents a different case. What the dominant tendency in contemporary Indian philosophical thinking is, is difficult to state with precision. It is still, I believe, as it ever has been, Vedanta which holds sway over the best philosophical brains of the country, if amongst these we include not only the University teachers of philosophy but also a large section of philosophically minded people in general. But I am constrained to add here that though people in general still adhere to Vedanta as the *terminus ad quem* of philosophical thinking, there is, of late, noticeable amongst a considerable section of the University teachers of philosophy, a fondness to profess realistic, humanistic, and sceptical views which are the current coins of contemporary Western philosophy. It is a

matter of profound regret that many of the learned professors of philosophy at our Indian Universities are not conversant with even the A B C of Indian thought; the consequence being that they are irresistibly obsessed by the latest phantasies of the West.

Be as it may, mine shall be an endeavour here to vindicate the soundness and validity of the Vedantic approach to Reality—a way of approach chalked out by the Upanishadic sages, Gauda-pāda, Samkara and other Vedantins who followed their footsteps.

We shall begin by taking notice of a point of vital difference between the speculative trend of the East and that of the West. Leaving aside the intuitional approach advocated by Bergson, a survey of the various forms of philosophical approaches in the West brings home to our minds a salient feature of philosophical thinking there, *viz.*, that Western philosophical investigation from Descartes down to our own day has always proceeded on one fundamental assumption which it has regarded as an undisputed and self-evident truth. This assumption is that the universe which philosophy is called upon to reflect over and discover its deepest meaning and ultimate truth, is *essentially a rational or intelligible universe*, which can only be interpreted or explained or understood in terms of the universal and *à priori* presuppositions of reason or certain ultimate and fundamental categories of thought. The entire objective universe being construed as the intelligible content of a *thinking intelligence or reason*, a principle more basic than reason itself was never enquired after or even as much as believed to exist. The rational has, therefore, been the one accredited method of philosophical approach in the West. Philosophy there has always been “a *thinking study of things*.” “If you ask what

* When I say contemporary philosophical tendencies, I refer only to tendencies in the West; for reasons which shall appear in the sequel, I exclude Indian thought.

reality is," says Bosanquet, "you can in the end say nothing but that it is the whole which *thought* is always endeavouring to affirm."** This quotation is typical of the thorough-going intellectualistic outlook of Western philosophers.

In India, on the other hand, the rational approach was not given that accredited position which it obtained in the West. The ruling conception of Indian thought, the central peg round which is hung the entire fabric of Indian Vedantism, is Atman which reason cannot comprehend, but which is the presupposition of all rational experience. The self that *reasons* is the principle at the back of reasoning and is presupposed by it. Rationality or the reasoning-process would by itself remain blind, were it not lit up by *consciousness*. All reasoning is conscious reasoning or reasoning in the medium of consciousness. Consciousness is the precondition and *prius* of intelligibility and the intelligible universe. It is not thought which is the *prius* of reality, but consciousness which comprehends thought itself. What sustains and makes possible the thinkability of the thinkable universe is consciousness. Thought is *for* consciousness. Brahman or the First Principle is not thought, but the *prius* of thought.† This *prius* of thought is the pure principle of consciousness, ultimate and undervived), the primal fact. In a metaphysical system much depends, I believe, on what we take to be foundational in the scheme of reality. The

West,‡ taking thought to be the *prius* of reality, could not hit upon the possibility of an understanding of reality other than in terms of the categories of thought. Indian speculation, finding Atman behind discursive intelligence, could not see final truth in a rational interpretation of the universe. The conception of Atman in Indian thought is at once a challenge to the metaphysical validity of rational experience and a promise for deeper illumination. The modern pan-logistic philosophers have the hardihood to declare that because we, by the very constitution of our minds, are committed to a rational understanding of the universe, the rational is the only way in which the deepest meaning of the universe can be revealed to us. They fail to perceive—and this is their besetting sin—that rational or conceptual knowledge itself presupposes and rests upon a basic intelligence which lends it life and sustenance. The necessity of positing a deeper and more basic intelligence than reason can well be understood if we examine carefully the discursive and relational character of conceptual knowledge. The various concepts that enter into and combine in every single act of judgment or unit of knowledge, are all isolated, distinct from one another, and appear successively. This process of synthesising the several distinct concepts and welding them together into a single act of judgment, presupposes a medium of intelligence which retains each preceding concept and gives birth to the one succeeding it.

(To be concluded)

* Contemporary British Philosophy, first series, p. 60.

† यन्मनसा न मनुते, येनाहर्षनी मतं । तदेव ब्रह्मत्वं विद्धि etc.

‡ I do not mean to assert that there have been no mystics in the West or that there has been no anti-intellectualist philosopher there. But the general tendency there is to treat mystical accounts as extra-philosophical.

SOME CONTEMPORARY POETESSES OF JAPAN

BY PROF. E. E. SPEIGHT

Seijaku wa
Imazo totoki
Ametsuchi ni
Koe naku tsuki to
Ware to ari tada.

The calm of this moment is very precious; there is no sound in heaven or earth, and I am alone with the moon.

—*Baroness Kujo.*

Every race has but the literature it deserves, it has been said, and the foreigner who could justly take the measure of the Japanese people from his familiarity with their literature has yet to appear. For that miracle long years of labour are needed, lighted by intuition and sanctified by a sympathy involving trustful self-surrender. Japanese thought is at a far remove from our own: script, language, allusion and metaphor are as a succession of dark veils before the landscape, and to explain a simple poem of the older kind would mean much more than might light-heartedly be supposed from a literal translation. It would be an adventure in the depths of that sphere so few may know but from the surface; time is not of it, nor the space we are in league and conflict with. They have given it such names as the *Eternal Now*: the lovely revelation of it at the head of this essay is as the music of those unheard bells summoning the Indian mystics of old to their hours of understanding through silence and adoration, whose only record is a perfect song.

O raka ni
O dera mekite

Kemuri hiku
Waga haru no hi no
Ji no koro kana.

As the smoke of the incense in my porcelain burner floats upward on this spring day of mine, my room is like a great temple and my heart serene.

—*Mrs. Akiko Yosano.*

In gentle words Rabindranath Tagore once spoke to me of the sadness this exclusion of Japanese poetry from the hearts of the world made him feel. It seemed to him that there was something almost perversely remote in a poetic literature whose deeper import could only be comprehended at such a cost. We naturally agreed that our Western poetry, in spite of its accessibility, presents abundant examples where the words, too successfully for so many of us, as *Sordello* for Carlyle, serve but to conceal and mystify. But his great heart was longing to hear the music with which it could beat in concord, the song that was nestling within his own deep self, waiting for the magic moment of awakening. He felt like the blind man in Mrs. Hiroko Katayama's verse:

Kojo meshii
Tebiki no hito wo
Machi-wabinu
Kaze wa nishi fuki
Mata minami fuku.

This blind man is waiting and waiting for a guiding hand, though the wind blow west and the wind blow south.

It seems to me that in the poems of the living poetesses of Japan we have a response to the appeal many besides Rabindranath have felt constrained to utter. In saying this I refer specially to poems in the conventional mode of the *uta* or *tanka*, as the more popular *hokku*, the tiniest of poems, I regard as of less moment—not because great things are not to be enclosed in these minute vessels, but because of all elements of poetic style I regard the subtle and elusive power of rhythm as the most essential, and hardly anything but an abrupt rhythm seems possible in Japanese in seventeen syllables. We have, in our own literature, examples of the *hokku*, exquisite enough in their isolation. It was Richard Jefferies, not Basho, who wrote these words:

When the crescent of the new moon shone, all the old thoughts were renewed.

And here are three more, the first from John Webster, the second from Whitman and the third from William Morris:

"My soul, like to a ship in a black storm, is driven, I know not whither."

"A horn sounding through the tangle of the forest, and the dying echoes."

"Friendly the sun, the bright flowers, and the grass seemed after the dark wood."

But such forms with us play a further part in association with their context. Freely repeated, as isolated rhythms and desirable attainments, they would inhibit advance and cause atrophy of real poetic ability. That is why they confess in Japan that good *hokku* are so infinitesimally few.

*

From this brief survey I also exclude the mass of free verse, which in Japan is of less distinction than in English or French literature from which it derives. Japanese poets of today are as unfortu-

nate in their own tongue as Goethe and Heine felt themselves to be, though for different reasons. (On the other hand they are fortunate in not being the heirs of a language so stately and sonorous that the most trivial things became magniloquent, as in Spain.) The writers of free verse, which is, in the main, close to the colloquial, are bound to include numbers of those words which, whatever charm they may have in Chinese, are but as dead counters in their devitalized Japanese forms. However, the real *uta* have the virtue of being free from invasion, and tradition both permits and encourages the use of ancient words and locutions, in which there can be as rare a beauty, of sound as well as allusion, as in the most delicate of Avon or Ionian verses.

But, just as some of the loveliest vignettes in Greek poetry, from Sappho to Zonas, are spoiled by the repetition of the same syllable, chiefly as case endings, so we have poems like the following by Mrs. Akiko Yosano, where the fusion of sound and meaning is unattainable, and the beautiful thoughts of the poems sound better to a foreign ear in a translation than in the originals.

Shiranami no
Nuno ni sugarite
Araiso no
Aki no hajime no
Tsuki noborikinu.

Above the wild shore the first moon of autumn rose, clinging to a robe of white waves.

Natsugumo no
Kuzurete ochishi
Shiro no keshi
Hi no kata-hashii no
Kurenai no kishi.

The white poppies seem like broken, fallen clouds of summer, the red ones like fragments of the sun.

The redundancy of certain vowel sounds in these two *tanka* reminds us of similar examples in our own literature, such as Tennyson's line :

"Past up the still rich city to his kin."

But to the Japanese mind the repetition of the syllables *no* and *shi* does not arrest the attention. It is probable that their consent rests upon a vague feeling of some cross-rhythm or synecopation being suggested by these little bell-whispers sounding along the main rhythm, a kind of escape for the spirit provided by the very exigencies of the convention.

It goes without saying that such a form as the *tanka* has its limitations. Its extension to stanzaic function has never been seriously regarded, so we never find it a part of any such larger species of poetry as M. Paul Claudel describes as a vast commotion of images and ideas. On the other hand it can be very much more than the result of a touch on the nerves, to use another vivid expression of M. Claudel in reference to Poe and Baudelaire.

The world's great poets have cast their blossoms to the winds in similar ways, though so many of them are hidden in withered foliage. All the lovely fragments that are left of Sappho's verse are tiny as Japanese poems, and it may be that the greater part of all poetry we remember with our hearts consists of such treasures of luminous intensity as the best *Tanka*. The following verses of English poetry are all about equal in length to that form.

There is in God—some say—
A deep, but dazzling darkness,
as men here
Say it is late and dusky, because they
See not all clear.

—Henry Vaughan.

At my back I always hear
Time's winged chariot hurrying near,
And yonder all before us lie
Deserts of vast eternity.

—Andrew Marvell.

Her eyes were like the wave within ;
Like water-reeds the poise
Of her soft body dainty thin ;
And like the water's noise
Her plaintive voice.

—D. G. Rossetti.

My brother prays, so saith Kabir,
To brass and stone in heathen wise ;
But in my brother's prayer I hear
My own unanswered agonies.

—Rudyard Kipling.

*

As I look over this little selection of poems made from the work of but a few of the innumerable poetesses of the present day, they seem to me like a rosary of beautiful beads, lustrous and dark, starry and sombre, clear as the autumn moon or mysterious as an ancient forest.

Within the narrow limits of the *uta*, as in that other serious convention, the *tsuba*, or sword-guard, the Japanese creative faculty contrives to enshrine all that it holds dear and in reverence—all that it fears, too, thereby stilling the tremor of the heart awhile.

Here are the frankly uttered joys and sorrows of the passage from girlhood to conscious womanhood, the dreams and desires haunting the lonely hours of motherhood.

Ningyo ni
Koi wo yurushinu
Tarachine wa
Itokenaki hi no
Chisaki kaina ni.

In the days of my childhood I had in
my little arms the dolls my parents let
me love.

—Byakuren.

Musashino no
Sorin ni tachite
Otsuru hi no
Haha to narabite
Ogamu ko nariki.

When I was a girl, standing at my
mother's side in the sparse woods of
Musashino, I prayed to the setting sun.

—*Mrs. Kanoko Okamoto.*

Ao-ao to
Tsuki sashiireba
Haha to ko ga
Tomoshihi mo sode
Neshi mori no ie.

When the green moonbeams came into
our woodland home, Mother and I would
go to bed without lighting the lamps.

—*Mrs. Kanoko Okamoto.*

Hei no ue no
Akaki yuhi ni
Mi-iritari
Toku mari tsuku
Kono koc kikoyu.

I stared over the fence at the red
setting sun, listening to the voices of
children afar as they bounced their ball
up and down.

—*Mrs. Mitsuko Shiga.*

Haha wa waga
Uchi-mi katachino
Otoroc wo
Nagckedo yameru
Kokoro wa shirazu mo.

My mother is anxious about the
decline of my health, but she does not
know the pain of my heart.

—*Miss Asao Hara.*

Kono hokage
Kanashi karikeri
Kaneshtararu

Hito no kokoro wo
Omoi-yaru toki.

When I think of the heart of him I
sent away, this light seems very sad.

—*Miss Takako Yazuwa.*

Nigoritaru
Omoi wa motaji
Waga munc ni
Yadaoreru hito no
Kage mo kumoran.

I will not have any sullied thoughts,
for I am afraid of clouding the image
of Him who dwells in my heart.

—*Mrs. Hiroko Katayama.*

Usuiro no
Neru no ifuku wo
Kisetareba
Nao yawarakashi
Marushi waga ko wa.

When I clothe her in a light-coloured
flannel dress, she becomes still softer and
rounder—this little girl of mine.

—*Mrs. Kishiko Wakayama.*

*

There are little personal touches,
quaint or trembling with sorrow :

Kame no ko wa
Nosori-nosori to
Hate yuku
Kimi warukeredo
Ware mo yuku kana.

The lazy creeping of the young
tortoises gives me an uncomfortable
feeling, yet I walk just like them.

—*Mrs. Hiroko Katayama.*

Yuki kaeri
Hachiman sujino
Kagamiya no
Kagami ni obi wo
Utsu ko narishi.

In my childhood as I went past the mirror-makers in the streets of Hachiman, I saw the reflection of my girdle.

—*Mrs. Akiko Yosano.*

Honoo nasu
Hi no fusuma mi wo
Tsutsume domo
Tsumeta karikeri
Kono mi kono mune.

Though I wrap myself in scarlet, flame-like quilts, they are cold, this my body, this my bosom.

—*Baroness Kujo.*

Nani naranu
Hakana goto iu mo
Waga namida
Atsuku hashirinu
Shi wo tsuguru goto.

For slight and trifling reasons my tears flowed burningly as if telling of death.

—*Mrs. Masako Chino.*

Mono iu mo
Kiku mo urusashi
Waga heya ni
Kugi uchi-tsukete
Hitori nakabaya.

I wish to nail up the door and weep alone in my room, because talking and listening are both unbearable.

—*Miss Akiko Saga.*

Hana no ka ni
Utsura-utsura to
Sasowareru
Nemuri yo to wa ni
Samezushi mo arc.

O sleep to which I have been led so dreamingly among the perfume of flowers—come not to an end for ever and ever.

—*Miss Itoeko Tachibana.*

There are vignettes of home-life, little signals to the humanity that knows no difference of race or region. The four poems by Mrs. Okamoto, the wife of Mr. Ippei Okamoto, the famous caricaturist, I have combined because their subjects are the same.

Asa shimo ya
Kozeni to ii to
Mote inishi
Yo no nusubito wo
Awaremi nikeri.

On a frosty morning I pitied a robber who went off with some coppers and rice.

—*Mrs. Hiroko Katayama.*

Netsukarenu
Yo wa hiyayakeki
Aogaya no
Suso ni sara-sara
Ashifurete minu.

In the night when I could not fall asleep I tried to rub my feet against the border of the cool mosquito net.

—*Miss Hatsuko Matsumoto.*

Omina naru ware ni kawarite mono kau to kimi ide-yukinu samuki tonomo ni.

Kai-narenu obotsuka-nasa ni kai mo cde ame ni nuretsutsu kimi ga kacran.

Kai-narenu kimi ga kai-kishi negi no ne no mashirosa itodo aware fukashi mo.

Furoshiki no haji yori moruri negi no ne wo oi-kanetsutsu kimi kaeri kinu.

Instead of me, the woman, he has gone out in the cold to buy things.

As he is not used to marketing, it is quite likely that he will come home wet through without anything bought.

He who is not used to marketing has bought and brought home some leeks, and when I see their whiteness, I feel deep sympathy with him.

He could not keep them from peeping
out from the corner of his parcel, the
roots of the leeks he brought home.

—*Mrs. Kanoko Okamoto.*

There are glimpses of nature, most
abundant—sudden impressions of things
heard and seen and taken into the heart.

Myojo wa
Kacran kuni mo
Motanu goto
Tori-nokosarete
Aki-kaze zo fuku.

The morning star is left alone as
though it had no country to return to,
and the autumn wind is blowing.

—*Mrs. Akike Yosano.*

Yo to nareba
Waga katawara e
Yori-kitari
Yama-mizu ga iu
Inishie no koto.

This poem was paraphrased as follows
by one of my students :

When the night comes, the world,
covered with quietness, becomes
enchanted, and I hear the mountain
stream murmuring old stories.

—*Mrs. Yosano.*

Chi wa hitotsu
Dai byakuren no
Hana to minu
Yuki no naka yori
Hi no noboru toki.

As the sun was rising from the snow,
the earth was a great white lotus flower.

—*Mrs. Yosano.*

Nurete saku
Fuji no gotoku mo
Shioretaru
Hashira no hito wo
Mishiya tsubakura?

O swallow, did you see one who,
leaning against a pillar, was drooping
like wistaria blooming in the rain?

—*Miss Asao Hara.*

Hana to hana
Usu-murasaki to
Kurenai to
Unasuki-au wa
Nani no kokoro zo?

I wonder what they mean, these light
purple and scarlet flowers nodding to
one another.

—*Byakuren.*

Omoki kaze
Yo no machi fukinu
O nai no
Kitaru ga gotoki
Mono no airo ni.

A strong wind was blowing in the
night-street, and from everything about
me I felt as if a great earthquake had
come.

—*Mrs. Masako Chino.*

(One is tempted to take the two last
Japanese words as English, and so to
translate: And I felt the irony of
life !)

Araiso no
Sentagahana ni
Uchiyosuru
Nami no oto todomo
Tsuki akaki yogoro.

The waves that break on the rough
beach of Sentagahana roam through
the night of a brilliant moon.

—*Mrs. Kishiko Wakayama.*

Kuru kumo wa
Kokochi voki kana
Ikaru toki
Hi sac oite
Habakarazu yuku.

That dark cloud—what a delightful vision to my heart, covering even the sun in its anger, and passing proudly away.

—Miss Kotoko Harada.

*

The play of imagination shown in the poems I have quoted is transcended in others in ways which seem to point to Western influence.

Kuroki sora
Waga shi wo negau
Hebi no me no
Hitotsu hikarinu
Aoki hi no hoshi.

In the dark sky green Mars was gleaming like the eye of a serpent desiring my death.

—Mrs. Masako Chino.

Wakaki hi wa
Yasuge naki koso
Okashikero
Gingano moto ni
Yo wo akasu nado.

When we are young many things which are not easy are yet interesting, such as spending a night beneath the Milky Way.

—Mrs. Yosano.

Onna cho
Mayoi no kuni wo
Misoji hodo
Ayumi ayumite
Fumishi hosomichi.

For these thirty years I have been wandering through the country called woman on a narrow road.

—Mrs. Hiroko Katayama.

Haijiro no
Kinu kiru rojo
Maboroshi ni
Urei no hana no
Waga kami ni oku.

In a vision an old woman in a robe pale as ashes put a flower of sadness into my hair.

—Mrs. Masako Chino.

*

In every land the poetry of women is bound to be more intimate and cloistral than that of men. When William Sharp at last devoted himself to those poignant revelations of his ancestral memory, he shrank from the gaze of the world and hid himself in the guise of Fiona Macleod. In Japan it is the men who are bearing the brunt of Western ideas in literature; the hearts of the women are still rooted in the deep dark pools of the ancient imagination. Change they are undergoing, of course, and in varying degrees, as the poems I have translated will show. It seems to me, in my small acquaintance with a field of poetry that is vast and coextensive with the race itself, that Baroness Kujo stands typical of the reluctance to leave the old calm and beauty. In her sad, sweet verses there lingers the loneliness that is perhaps the most enduring trait throughout the twelve centuries of Japanese poetry, together with a spirit of resignation beautiful in itself and by reason of its religious associations.

Yaruse naki
Kokoro shizumete
Kinu nueba
Medetataekeri
Oibito domo wa.

At a loss I calmed my mind and took up my sewing, and the old people praised me.

Yugasumi
Nishi no yama no ha
Tsutsumu koro
Hitori no ware wa
Kanashi kari keri.

At the time when the evening mist is
folding the hills of the west, I am
sorrowing in my loneliness.

Hohoemite
Kyono hitohi mo
Kure keru yo
Yagoto naki mi to
Mede agamerare.

Smiling I spend the whole of this day,
honoured as a noble lady.

Rakujitsu wa
Kyojin no tama ka
Waga tama ka
Honoo no gotoku
Chishio no gotoshi.

The setting sun—is it the spirit of
some hero, or is it my soul—like a flame
or the tides of the blood?

Most of this lady's poetry owes its
charm to the things left unsaid, to the
silence in which it lies unfolded, to the
sense of relation with a deeper world
than life as we know it. This cosmic
intuition is suggested, and often vividly
expressed, in the work of other living
poetesses.

Waga tama wa
Iku tose mukashi
Sasurai no
Tabiji ni idete
Kyo mo kaeranu.

My soul went out wandering many
years ago and even yet has not come
back.

—Byakuren.

Tori mo nakazu
Shizuka naru hi yo
Waga tama no
Kasokeki hibiki
Sora ni kikoyu ya.

No birds are singing, it is a quiet
day; the very gentle sound of my soul
may be heard in the sky.

—Mrs. Hiroko Katayama.

Aoki hana
Ten no kanata ni
Emu to minu
Kimi ga mi-iki ni
Kami soyoga taki.

When by your breath my hair waved
it seemed as though blue flowers were
smiling in the heavens.

—Mrs. Masako Chino.

Saki no yo no
Furusato ni miru
Hikari shite
Warehiki tsukuru
Ochikata no umi.

Yon far-off sea is gleaming as if it
were my home in the world to be, and
drawing me thither.

—Miss Takako Yawaka.

Among modern poetesses Mrs.
Yosano, of whose poems I have already
quoted a number, is the best known
because of her wide range of activities.
Married to a poet-teacher herself, the
centre of a numerous family, she yet
finds opportunities for social and edu-
cational work such as a woman of any
Western country might be proud of.
Her poems are notably fresh and full
of ideas: there is so often in them a
sense of waking from a dream of the
past, of outlook, expectancy, of new
flowers growing in an ancient garden.

Kako no yowa
Umi yori fukashi
Shiratama mo
Sango mo saguri
Ide-gataki kana.

Because the world of the past is deeper than the sea, I cannot find pearl or coral.

Hi no yama mo
Osae nami omo
Shizumubeshi
Koishiki koto wo
Ika ga subeki zo?

The fires of a volcano subside, and the waves sink back, but what shall I do with the might of love?

Hito no ko no
Tokubeki nazo mo
Mina tokeshi
Hika to oboyuru
Ganjitsu no hiru.

At the noon of New Year's Day it seems as if all the riddles that vex the children of men had been solved.

Yawa hada no
Atsuki chishio ni
Furemo mide
Sabishi karazuya
Michi wo toku kimi.

Are you not lonely, you who preach about virtue and have never felt the touch of warm blood (coursing through) soft skin?

*

Of these kinds then are the poems that are being written nowadays by the poetesses whose names are best known in Tokyo. It would be possible to make many such selections if one were able to take into account the best of the work appearing in the great number of magazines devoted to poetry and to the interests of women. In nearly every part of Japan there are magazines publishing poetry; everywhere there are people with at least one good poem in them. But it is a delight of a rare kind to come across such an achievement as the following by the late Miss Hide Takeyama:

Mizu yori mo
Tsumetaki
Iro wo matoitsutsu
Tsuki wa shizuka ni
Aki to narikeri.

Clothed in a robe of colours cooler than water, the moon in her calmness brings to my heart the autumn of the world.

Such a poem makes us realize what large tracts of our modern poetry are of quite other order and value than these quiet moments of vision. In fact, it is really only to certain parts of our richly varied English poetry, to the more intimate, central portions, that typical Japanese poetry can be justly compared.

If we turn from the immediate and the explicit to those deeper revelations which mark the advance and the greatness of poetry, we shall find that of their components two are supreme and inalienable, rhythm and metaphor. These are the things which make the final appeal to the subtler processes of our being and give us that intuition of ascension which is the criterion of all art. Japanese poetry hitherto, by its unfortunate and unnecessary limitation of form, cannot be compared with English poetry as a reflection of the vaster complexities of the universe. Both rhythm and metaphor are means to the reconciliation and unifying of the endless diversity about us. Within the limits of the *tanka* a great deal of the formal and conventional life of old Japan, and of the desire for escape from it has formal utterance; with the breaking of that rigidity and the coming of fresh air and harassing winds into the hearts and minds of people larger rhythms are beginning to assert themselves. The flood of free verse will serve its purpose, as in other lands, by sending poets back to more vital work

in the early twenties and thirties of the last century. A new spirit in the name of tasting life, freedom and individualism stood in the forefront disbelieving, mocking and destroying all in a mood of despair and recklessness. Scepticism, a natural propensity associated with the first glimmer of twilight heralding the dawn of a New Age, worked its full. But a century of apish imitation, of the predominance of an alien culture brought us home the ridiculousness, the weakness of our situation towards the beginning of the present century. The immediate result of this was a going back to our ancient treasure-house of learning to scan the brilliance of the gems thereof, to apprehend their reality and to consider their utility in resurrecting the nation. But the *modus operandi* of this apprehension is fully modern. Hence the variety and complexity of interpretation and evaluation it gives to our ancient lore.

Our two Epics, the Râmâyana and the Mahâbhârata, are also being scrutinized under this gaze. Some take them as mythological stories with well laid-out plots. Others read in them the life of the Aryan culture. The moral aspect of the stories—the high idealism of the worldly conduct and the punishment of evil conduct—is increasingly stressed by many. Others value them for the light they throw on the geographical knowledge of the country and the historical conditions of the times. And there are not a few, who dismiss them as figments of an imaginative brain. For, it is asked, could monkeys and bears speak and discriminate? To what limbo should many-headed, many-handed monsters be relegated but to that of fantasy? Where are the archæological ruins of the bridge constructed over the sea? Where are the immortal Vibhishana, Hanumân and

Parasurâma to be seen? Can Lanka hide itself before our undaunted explorers? These are a few of the many doubts which persuade a modern reader to charge his cannon of scepticism in this direction.

But whatever it may be—and our scholars, psychologists, historians will answer the aforementioned questions—the deep spiritual significance of the Epics cannot be ignored or contradicted. The Mahâbhârata, is bulky, complex, intricate in its insertions and interpolations and exhibits a many-sidedness, difficult of comprehension. But the Râmâyana is more simple, homogeneous and sweetly irresistible in its appeal. It is the scope of this brief essay to give a few indications of the deep, spiritual significance on which it is based, as told in the Adhyâtma (Spiritual) Râmâyana.

II

The Râmâyana—the story of the struggle of Jiva (Individual) to attain Parama (Transcendent), of the finite realizing the infinite of trials and tribulations, joys and sorrows, conquests and failures, Bhukti (enjoyments) and Mukti (liberation)—begins with Dasaratha (Manas) of the family of the Sun (Tejas). Verily it is said that mind is the cause of Jiva's bondage and liberation—the pivot on which the cycle of creation revolves through time, space and causation. This mind, as also every principle of creation, functions by means of Tejas—the universal energy, of which the solar energy may be a representation. Dasaratha was the king of Ayodhyâ (The Panchakosa), the owner of chariots (Sarira), drawn by swift-running horses (the Indriyas : senses). Thus the function of the mind begins experiencing the objective universe, desiring and acting, fulfilling physical, psychical and intellectual

needs of the embodied soul. The king had three queens—Kausalyâ (Nivritti), Kaikeyi (Pravritti) and Sumitrâ (Bhakti). Thus Prakriti—the ever-active unconscious root-principle of creation exhibits her beginningless play through the channels of movement, lapse and devotion and experiences the pleasurable, painful or indifferent feelings thereof through its subtle principle of Manas. Vasishtha (Veda) was the Guru of Dasaratha. Veda—the highest religious authority, the incarnation of infallible wisdom, is undoubtedly the Guru of the Jiva.

Dasaratha had no sons; he desired to have them. Son is the direct reflection of the father's soul. He is his second birth. This most desirable thing in the path of Samsâra is got through good Karma (Sacrifice : Yajña). Dasaratha performed the Putreshtisacrifice and was blessed with four sons—Râmâ (Jñana : Wisdom), Lakshmana (Viveka : Discrimination), Bharata (Vairâgya : Detachment), and Satrugna (Vichâra : Deep thought). The king's heart was gladdened. All his thoughts were concentrated on his sons. He saw them playing and frolicking, growing like the moon of the bright fortnight in beauty, virtue, and accomplishment. Thus Antahkarana through its faculty of ascertainment (Buddhi) deeply reflects upon the problem of life—the opposite current (Dvandva) of the stable and fleeting, the truth and untruth, the good and evil (Satrugna), and abstains from the fleeting, the untruth and the evil (Bharata), and concentrates on the good, the true and the beautiful and thus is matured the faculty of discrimination (Lakshmana) which is radiant with the glorious light of wisdom (Râma).

Lakshmana was the constant companion of Râma, and Satrugna was the constant companion of Bharata.

Days passed into months and months into years. The princes grew up benevolent, handsome and brave. Then came one day to the court of Dasaratha the holy sage Visvâmitra (Faith). He and other Rishis were troubled in their peaceful forest retreats in course of their spiritual meditation (Vishnudhyâna) by the old Râkshasi Tâdakâ (Vrânti : Delusion) and her offspring Mârîcha (Kâma : Desire). For is not simple delicate faith rudely shaken by delusion and the passionate urge of the senses? And what power has this pure tender element to withstand this surge's swell but to invoke the catholicity and constancy of wisdom and discrimination?

Visvâmitra requested Dasaratha to lend him the services of Râma and Lakshmana. Dasaratha was perplexed. Mind greedily sought to utilize the treasured jewels of wisdom and discrimination for its selfish satisfaction. But Veda (Vasishtha) gave him the timely admonition:—,

“O King! do not vainly attempt to imprison the expansive light of wisdom and discrimination within the rotation of thy sordid narrow orbit. The light must diffuse itself over broader regions for the good of the whole. Worship Kaushika and entrust your sons to his care and purpose.”

Râma and Lakshmana, as they accompanied Visvâmitra on the forest path, heard his instructions. They raised their mighty bow (Nirvâna) and pierced Tâdakâ with shafts and hurled Mârîcha, mangled and mutilated, on the sea. Thus delusion was annihilated by wisdom, but the potency of desire was not quite exhausted. It has to wait for a more opportune moment to spend its remaining force.

Then the two princes with Visvâmitra directed their footsteps towards

Videha, the city of Janaka (Father of the world). They had heard of the mighty bow of Siva, bending which, Sitâ (Peace) could be won. For what a price must not be paid to achieve the blissful repose of peace amid the din, the throes, the travails of life?

On the way they passed through the Asrama of Gautama (Tapas), where Indra, the ignorant, lusty, body-ridden soul (Ajñāna Jiva) was cursed for outraging the beautiful Ahalyâ and Ahalyâ, the personification of ignorant indulgence, was turned into stone. Thus the sin of weakness, in acquiescing to the riot of senses, thickens the darkness of Avidyâ and extinctions the light of consciousness. Râma touched the stone with his feet and the dust thereof brought life to it. Thus do the stray streaks of wisdom resuscitate immediately the processes of life from grossest decadence and bring animation to the feeble beatings of pulse.

The pilgrims entered into Videha. Old Janaka was pleased to see them. The bow of Siva was strung and Râma married Sitâ. Wisdom was united with peace. Janaka gave his other daughters—Urmilâ (Namratâ: Humility), Mândavi (Abstinence) and Srutakirti (Impartiality) in marriage to Lakshmana, Bharata and Satrugna respectively. Thus the discriminative man becomes humble with virtue like the branch bent with ripe fruit; the unattached grows wiser in abstinence; and the deeply thoughtful razes the barriers of high and low and looks on all as of the fundamental existence.

Dasaratha came to Videha and witnessed the sweet weddings of his sons and returned to Ayodhyâ with his sons and daughters-in-law. On the way Parasurâma (Pratihimsa: Revenge) met them like a whirlwind, passionate, dark and intrusive. Wind blew fiercely; all

men's eyes were blinded with dust. Revenge—the glaring chequered impressionable force of life—faced the effulgent radiance of wisdom and voiced forth its challenge. Lo! in an instant its force was spent. It became humble and made obeisance to the great lord.

III

Dasaratha was anxious to have Râma crowned to follow in his footsteps and made the necessary preparations. Alas! blind whimsical Manas! It was measuring everything to its standard. It did not know that the Ritam, the eternal order of things, which keeps everything in its position (Adrista) was silently yet surely working against its impetuosity. Râma was still young. Knowledge was in its infancy. It was yet to face many more trials to get itself deeper and broader till it touches the ultimate. Everything was ready for the crowning ceremony. But at the last moment Kaikeyi (Pravritti) addressed the King in this wise:—

“O King! if you value my love, if you are true to your word, send your son Râma to the forest for fourteen years and crown my son Bharata in his place.” She wept, she frowned, she cajoled. She would have her way. Poor Manas! How dizzily this fragile bark was tugged and tossed on the turbulent waves of Pravritti! So long the boat had been dancing gaily on rippling waters; there was no stir in the air, no stir in the sea. But all unconsciously swept the storm; the boat was fast sinking beneath the tide. Dasaratha moaned in anguish; copious floods of tears streamed over his cheeks; he fell swooning. The wheels of destiny—universal configuration—rolled on. Râma went to the forest (the passage of fearlessness). Still he was a birdie and has to soar across the dark abyss of fear to fly to the shining

abode. But could wisdom go without discrimination to be its constant companion? And without peace, which, ever locks it in her ambrosial embrace? Lakshmana on hearing of Râma's going to the forest, was furious with Dasaratha and Kaikeyi. He said to Râma, "Lord, Dasaratha has become mad through his attachment to Kaikeyi. His sense of justice is dead, I shall bind him and kill Bharata. Let the world witness my strength to-day." Even discrimination, unbridled by wisdom, has its partiality, its impetuous one-sidedness and lack of proportion. Wisdom gives it fullness of comprehension and serenity. Râma smilingly answered, "Dear Lakshmana, do not run away with your thought. Reflect, will you spend your mighty force for the sake of a negligible transient entity? Our sense-pleasures are as fleeting as the play of lightning on the dark cloud. Man toils day and night for the satisfaction of this body. But how short-lived it is as the frog in the grasp of a snake! How quick it is as the water-drop on the lotus-leaf! Wealth is unsubstantial as shadow; glory and renown are dreams. Do not be angry. Anger is the greatest enemy of man."

The doubt of discrimination was burnt by the fire of wisdom; Lakshmana, with all humility, said, "Lord, let me go with you; I shall serve you."

Sitâ clutched at Râma's feet and looking meltingly into his eyes said, "Let me too go with you, my lord. In your company fruits of the forest will be my Amrita, the thorns thereof will be my flower-bed. I am your endearing slave. Leave me not." Sitâ and Lakshmana went with Râma into the forest.

The Râmâyana echoes the pathetic note of Râma's parting. The queens wept; children cried; citizens moaned; tears trickled down from the eyes of even dumb creatures. But nowhere in the whole work is to be found a single word, a faint trace of the piteous plaint of Urmilâ (Humility), Lakshmana's beloved. Her lord, the light of her eyes, the joy of her heart, her dearest one was going away. Sitâ could not leave Râma. But Urmilâ was silent. She did not strive to follow Lakshmana nor did she persuade him to stay with her, for she did not want to be in his way. Perhaps her heart was cleft in twain; perhaps the surging emotion choked her. But she remained silent. How sublime is the silent self-sacrifice of humility! How abiding her power of endurance! On the other hand how could Bharata, the incarnation of detachment, stoop to pleasure at the cost of Râma? He cursed his mother. He went to the forest and begged Râma to return. But Râma remained firm. He advised Bharata to return to be king. The latter accepted the responsibility of ruling the country as Râma's substitute, but in an ascetic garb. Un-attachment has still to undergo the discipline of disinterested action (Niskâma Karma). Its Prârabdha has not been completed.

Dasaratha could not bear the separation. He pined in solitude and expired after a short time. Manas was dissolved and in that dissolution it found its resurrection through the noble quest for fearlessness. For, is not death the stepping stone to Amrita? Is it not the dark-coloured messenger of deathlessness?

(To be continued)

A MYSTIC'S MONOLOGUE

By PROF. K. V. GAJENDRAGADKAR, M.A.

The negative results of the natural sciences, that aim at giving a mechanical and rational explanation of the various phenomena and events in nature and life, as pointed out by the eminent scientists of the present day and as surveyed by the great contemporary philosophers, are not a little responsible for the distrust in the powers of the *discursive reason* to explain the ultimate problems of life and knowledge. This distrust has led the thinkers to postulate a higher power or faculty--Intuition or Faith of man that would give him a *direct* and first-hand knowledge about the ultimate first principle or cause of the world, God. This power or intuition is in no way antagonistic to discursive reason, but is in fact a *more evolved form* of the same, inasmuch as it incorporates in itself the results of discursive reason, and marks a great advance over it. All mystical experiences, which form the quintessence of every religion, are possible only through the power of intuition. The present revival of interest in the study of religion and mysticism is to a great extent due to the philosophy of intuition that has been so ably and systematically propounded by some of the great contemporary thinkers in different parts of the world. Indian philosophy, which can but hardly be distinguished from religion, is known for its dominant mystical tendency. It would be interesting to the students of the history of mysticism to note the heights that were reached by the Neo-Upanishadic thinkers in their mystical experiences. It is with this view that

their diverse and rich experiences have been expressed in the form of a monologue, though they are the experiences of different mystics, living at different times and places.

This experience forms the common property of most of the New Upanishads which merely repeat the same thing only in different terms. A detailed description of this post-ecstatic experience is found in the Tejobindu, Brahnavidyâ, Atmabodha, Brahma, Sarva, Kundika, Maitreyi and Kaivalya Upanishads. We may proceed to give the account found in all these Upanishads together in terms of the experient himself: "I am not the body," he says, "and therefore there can be no birth and death to me. I am not Prâna, and therefore there can be no hunger and thirst to me. I am not Chitta, and therefore I can have no grief and infatuation. Again, I am not the agent, and therefore there can be no bondage or freedom to me. I am without the six Koshas, without affections, feelings and desires. I am beyond all feelings of respect and disregard, existence and non-existence; and all distinctions vanish in me. I resort to nothing, and things beautiful and ugly do not exist for me. I am above all colours and signs. I am incomprehensible, invisible, and inconceivable. I am above all names and forms, and beyond all time and space. I am the object of worship for the Vedas, and of investigation and determination for the Sciences. I reside in Chitta, am thought incarnate, and yet beyond them both. I am changeless, qualityless and desireless. I am without any

parts, without any stains and blames. I have no beginning, middle and end. I am unattached, and without any limitations. I have destroyed illusion and am all-perfect. I am ageless and immortal, self-refulgent and self-existent. I am one without a second and without limitations. I am the creator, protector, and destroyer of the worlds. I am the Lord and Governor of all, the great poet, and the supervisor of all actions. I favour all persons and I am the sole object of love to all. I am the eye of eye, the all-seer with eyes everywhere, the witness of darkness and yet beyond the reach of darkness. I am divine, eternal and immovable. I am the internal Self of all, dwelling in the hearts of all. I am supreme of all, very ancient and ever-abiding. I am lustrous, bright, and most beautiful of all. I am omniscient and omnipresent, and immanent in the universe, as sugar is in the sugar-cane; and yet I am greater than the universe. I am all-powerful, and the protector of all beings. I am the quintessence of all existence; I am to the world what oil is to the seed, or

butter to butter-milk, or fragrance to the flower. I am pure knowledge and the highest joy, and peace incarnate. I am ever free and perfect, the supreme spirit, and verily the Brahman which is Existence, Consciousness and Bliss. All creation, including the insignificant worm as well as Brahmâ, exists in me, as waves on the face of the sea; and yet I desire for no object, just as the sea does not desire for water in the waves. I am the informer and witness of the body, and continue even when the body perishes, as does the sun, when the jar, which he makes visible, is destroyed. I am beyond good and evil, and transcend all the injunctions of duty. I am subtler than the subtle, and greater than the great; I am the manifold world, the primal principle, the golden Purusha, the god Siva incarnate. I am, without hands and feet, possess inconceivable power, see without eyes, and hear without ears. I know myself, and there can be no knower of me. I am the King of the spiritual world. I sit on the pedestal of the Self. I think of nothing but my own Thought."

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

Topic 5: The distinctions like enjoyer and enjoyed do not contradict the truth which is oneness

भोक्तापत्तेरविभागश्चेत्, स्याल्लोकवत् ॥ १३ ॥

भोक्तापत्तेः On account of turning into the enjoyer **अविभागः** non-distinction **चेत्** if it be said **स्यात्** may exist **लोकवत्** as experienced in the world.

13. If it be said (that if Brahman be the cause) then on account of (the objects of enjoyment) turning into the enjoyer, non-distinction (between enjoyer and things enjoyed would result), (we say, such distinction) may exist (all the same), as is experienced commonly in the world.

A further objection is raised against Brahman being the cause. We perceive differences in the world. Now, perception as a means of knowledge is stronger than the Sruti. Hence what the Srutis say in contradiction to such an experience cannot stand. The idea is this: The distinction between the enjoyer (the Jiva) and the objects of enjoyment is well established by experience. If Brahman is the material cause, then the world, the effect, would be non-different from Brahman, and under the circumstances the difference between the subject and object would be destroyed, since the one would pass over into the other. Hence Brahman cannot be held to be the material cause of the world as it contradicts perception.

The latter part of the Sutra refutes this giving examples. It says that nevertheless there can be such differences in non-different things. For instance, waves, foam, etc. are non-different as being alike sea water; yet as waves and foam they are different from each other. As sea water, their cause, they are one, but as waves, foam, etc. they are different, and there is no contradiction here. Hence it is possible to have difference and non-difference in things simultaneously, owing to name and form. Therefore from the standpoint of Brahman the enjoyer and the enjoyed are not different, but as enjoyer and things enjoyed they are different; there is no contradiction in this.

The Sutra can also be interpreted otherwise. If Brahman be the cause, then It would also be the enjoyer, the Jiva, there being no difference between cause and effect. Consequently, there will be no such difference as the bondage of the Jiva and the freedom of Brahman. The Sutra says that even as there is a distinction between the object, which is clear, and its image, which is disfigured in an unclean mirror, so also owing to the impurities of the Antahkarana (mind) the ever-free Brahman may give rise to the image of the Jiva, which is bound.

Topic 6: The non-difference of the effect from the cause

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ १४ ॥

तदनन्यत्वम् Its non-difference आरम्भण-शब्दादिभ्यः from words like 'origin' etc.

14. Its (of the effect) non-difference (from the cause results) from such words as 'origin' and the like.

In the last Sutra the objection against Brahman being the material cause, that it contradicts perception, was answered from the standpoint of Parinâma-vâda or the theory of Brahman actually undergoing modification. Now the same objection is refuted from the standpoint of Vivartavâda or apparent modification, which is the standpoint of Advaita. The objection is: Texts like "There is no manifoldness whatever here (in Brahman)" contradict perception. Reason also says that among things which get transformed into each other there cannot be difference and non-difference at the same time. Hence the doubt. In a single moon we cannot see two moons. What was spoken of in the last Sutra, viz., that the difference between them is one of name and form, even that is unreal, for in a thing which is one without a second, which is non-duality, even the difference due to name and form is impossible. The example of the sea is not apt, for here both the sea and its modifications,

waves and foam, are objects of the senses, but Brahman is not. It is realized only through the scriptures and in Samâdhi. What then is the truth? It is oneness, non-duality. As the effect is non-different from the cause, the latter alone is real. The Sruti also establishes this by the example of clay etc. in the Chhândogya Upanishad. "Just as, by the knowledge of one lump of earth, my dear, everything made of earth is known, the modification being only a name arising from speech, but the truth being that all is earth, . . . thus, my dear, is that instruction" (Chh. 6. 1. 4 & 6). Here Sruti by using the word 'modification' tries to prove that there is no separate reality of the pots etc., which are mere modifications of the lump of earth. They are not separate things but merely different conditions, just as the boyhood, youth, etc. of Devadatta are mere conditions, and not real. So by knowing the lump of earth the real nature of the pots etc. is known. It matters little that the various forms are not known, for they are not worth knowing, being unreal. Even though these pots etc. are objects of the senses, yet discrimination tells us that besides earth nothing real is found in these. They are merely names arising out of speech and nothing more. They are cognized through ignorance, hence they are unreal. The clay, on the other hand, is realized even apart from name and form and is therefore real. Similarly Brahman alone is real and this world is unreal. The world being non-different from its cause, Brahman, the truth is oneness, non-duality, Brahman, the one without a second. To people who through want of experience have not this insight into things, there will always be difference and non-difference, even as in the case of the sea and its waves, but in reality these differences are relative and not true.

भावे चोपलब्धेः ॥ १५ ॥

भावे On the existence च and उपलब्धेः is experienced.

15. And because on the existence (of the cause) is (the effect) experienced.

The effect is not experienced in the absence of the cause, which shows that the effect is not different from the cause. The world phenomena appear only because Brahman exists and not without It. Hence the world is non-different from Brahman.

सत्त्वाच्चावरस्य ॥ १६ ॥

सत्त्वात् On account of (its) existing च and अवरस्य of the posterior.

16. And on account of the posterior (i.e. the effect, which comes into being after the cause) existing (as the cause before creation).

Sruti says that before creation the world had its being in the cause, Brahman, as one with It: "Verily in the beginning this was Self, one only" (Ait. Ar. 2. 4. 1. 1.); "In the beginning, my dear, this was only Existence" (Chh. Up. 6. 2. 1.). Now since before creation it was non-different from the cause, it continues to be so even after creation.

असद्व्यपदेशान्नेति चेत्, न, धर्मान्तरेण वाक्यशेषात् ॥ १७ ॥

असत्-व्यपदेशात् On account of its being described as non-existent न not इति चेत् if it be said न no चर्माक्षरेण by another characteristic वाक्यशेषात् from the latter part of the Sruti text.

17. If it be said that on account of (the effect) being described as non-existent (before creation) (the conclusion of the previous Sutra is not true) ; (we say) not so (it being described) by another characteristic (as is seen) from the latter part of the text.

“Non-existent indeed this was in the beginning” (Chh. Up. 3. 19. 1). The word “non-existent” does not mean absolute non-existence, but that the world did not exist in a differentiated condition. It was undifferentiated—had not yet developed name and form,—in which sense the word “non-existence” is also used in common parlance. It was in a fine condition, and after creation it became gross, developing name and form. This sense is shown by the immediately succeeding portion of the text, “It became existent, it grew.” Hence the conclusion of the last Sutra is all right.

युक्तेः शब्दान्तराच्च ॥ १८ ॥

युक्तेः From reasoning शब्दान्तरात् from another Sruti च and.

18. From reasoning and another Sruti text (this relation between cause and effect is established).

From reasoning also we find that the effect is non-different from the cause and exists before its origination. Otherwise everything could have been produced from anything. Particular causes producing particular effects only shows this relationship between cause and effect. Before creation the effect exists in the cause as unmanifest. Otherwise something new being created, anything could have been created from all things. The fact is, it gets manifested on creation, that is all. That which is absolutely non-existent like the horns of a hare can never come into existence. So the cause cannot produce a altogether new thing which was not existing in it already. Moreover that the effect exists even before creation we find from such Sruti texts as “This was only Existence at the beginning, one without a second” (Chh. Up. 6. 2. 1).

पटवच्च ॥ २६ ॥

पटवत् Like cloth च and.

19. And like a piece of cloth.

Even as is cloth folded and spread out, so is the world before and after creation. In the folded state one cannot make out whether it is a cloth or anything else, which is clearly discernible when it is spread out. In the state of Pralaya (dissolution), i.e. before creation the world exists in a fine potential state in Brahman and after creation takes the gross form.

यथा च प्राणादि ॥ २० ॥

यथा As च and प्राणादि in the case of prâṇas.

20. And as in the case of the different Prâṇas.

When the five different Prânas (vital forces) are controlled by Prânâyâma, they merge and exist as the chief Prâna (which regulates respiration) merely maintaining life. From this we find that the effects, the various Prânas are not different from their cause, the chief Prâna. So also with all effects; they are not different from their cause. Therefore it is established that the effect, the world, is identical with its cause, Brahman. Hence by knowing It everything is known.

NOTES AND COMMENTS

IN THIS NUMBER

In the Editorial we have tried to drive home the deeper implications that lie behind the problem of social service. *The Ground for Social Good* can hardly be political or economic. . . . Prof. Ernest P. Horowitz gives us an interesting and informative account of how the Aryan culture is catching the imagination of modern Europe. . . . Dr. Sudhindra Bose presents to our readers the story of two American blind women who achieved prominence by dint of their sincerity and labour. . . . Swami Nikhilananda is the head of the Ramakrishna-Vivekananda Center of New York. In the present article, *Purity: A Spiritual and Moral Force* he points out how a pure soul is the greatest corrective force in society. . . . In *The Transcendental Approach in Vedantism: its Validity* Prof. Sheo Narayana Lal Shrivastava discusses the nature of philosophical enquiry in the system of Vedanta and its procedure in shaping the conclusions thereof. . . . Prof. E. E. Spaight dwells at length upon the rich poetical literature that *Some Contemporary Poetesses of Japan* have produced. . . . Mr. Kapileswar Das gives us a new light on *The Spiritual Basis of the Râmâyana*. . . . Prof. K. V. Gajendragadkar is the professor of Philosophy at the H. P. T. College, Nasik. He gives in his *A Mystic's Monologue* the diverse spiritual

experiences that have been expressed by the Rishis of India.

THE HINDU MAHASABHA

The growth of the Mahâsabhâ to its present stage is an interesting study. It began as a protestant body, its wide outlook on some vital matters having been counter-balanced by some slightly narrow views on other matters. Like the Manu's fish, it, however, grew very rapidly, which compelled some of its old adherents to drop off. But the Sabhâ has not suffered for that, on the contrary it has gathered strength beyond expectation. We are here not concerned with its principles and methods; we only like to see how its circumference is widening and how that is bringing in new and grave responsibilities to its leaders and organizers.

The attitude of some of our own sisters and brothers drove so many wedges into Hindu society that it almost forgot what it really was and was led to believe a fraction of it as the complete whole. Historians and anthropologists contributed not a little towards this splitting up. India has not produced in modern times a good number of wise sociologists who could prove to the country that in the make-up of a society origin does not count much. These positive and negative causes wrought havoc in the Hindu society; and it actually felt itself not as one

body but as a number of rival bodies, scrambling for power and threatening one another into extinction. The Sabhâ in its onward march, almost unknown to itself, has stayed this disruption, has opened the eyes of the Hindus as to what they are. For this act of service the Hindus must always remain grateful to it. It has amply justified its existence by this one act, if not by many others, which it has to its credit.

By electing a Buddhist to its presidential chair, it has taken a step fraught with immense potentiality, it has broken a growing superstition that would have been dangerous to both the sects. Now that the biggest wedge has been pulled out, let us hope that the tiny ones will not offer any great difficulty. We say "great," for there are some hard nuts to break. The Punjab, noted for its stubbornness in worthy spheres of activity, might, by habit, show it in this sphere too, and thus check for some time the uniform progress of the Mahâsabhâ.

Is the difference of the followers of the Gurus with the various sects (including the Arya Samâjists, the Brâhmos, the many Panthis, some Vaishnava sects) coming under the general name the "Hindus" greater than the difference of the latter with the Buddhists? Why then are we startled now and then by the narrow outcry for keeping up the unfortunate separation? How long will the Sikhs and the Hindus remain separated and continue to reap the bitter fruits of a dark narrow age? The Sabhâites are to decide it and the sooner it is decided the better. The followers of Guru Nânak too have something to do to counteract this mischievous propaganda. The Indus should not hold its waters back from falling into the Indian ocean because the Ganges is pouring its into it; the ocean is as much of the one as of the other.

Sooner or later all will come to their all-inclusive fold. The dreams of Buddha, Mahâvira, Nânak, Kabir, Chaitanya, Râmmohan and Râmakrishna will not and cannot, go unrealized. It is no political expediency but homage to unalloyed truth that will effect this unity of all differences, keeping and honouring them all but emphasizing the unity--Hinduism.

The Sabhâ has achieved some great things but has yet to attain many greater things. But with the widening of its scope its responsibility of service is increasing in volume. Its presidents and secretaries can no longer afford to pass remarks as they come; they will have to think thrice, will have to weigh each word before it is allowed to escape their lips. They must stand firmly on truth and truth alone and should not wound the feelings of any section. Love must prevail over all things. Unnecessary criticisms and crossings of swords must cease.

The caste system as it is at present and many other social customs are not any integral part of Hinduism; and yet they have grown upon its body, slowly working their way for centuries. They cannot go in a day. Many of them are not wholly bad either. Why then hazard rash criticism, when silence over them and holding up of their positive, beneficial sides will work better for the desired end? Take for example the caste system. All Hindus do not believe in it. The staunch Vedists like the Arya Samâjists ride roughshod over it. Even those who believe in it are learning to see deeper into it; its unnatural rigidity is slowly giving place to catholicity. Why then pass harsh remarks and retard the natural evolution? That is at least unbecoming of the chair of the Mahâsabhâ. He cannot afford to be impatient, rash, or angry.

It is not for him to court popularity with some sections at the cost of another. He must keep the balance strictly even.

We hope the Mahāsbhāites, specially its office-bearers, will be more careful about what they say; for greater Hinduism expects wonderful work of them. And they will have the backing of all the sects, orthodox or heterodox, in their arduous task, if only they exercise a little caution and restraint in their conduct. In every great work there must be mistakes now and then. But nothing is so powerful a corrective as real love. If we have it sufficiently, we are sure to transcend all difficulties. We expect the same love, caution, and restraint of our Sanātānists, and hope they will not make capital of such mistakes.

PUNISHMENT IN CHILD-REARING

Inhibition of native impulses in children generally produces disastrous results by breaking out as criminal or neurotic behaviours. It is a universally accepted truth. And this has brought about a complete change of attitude towards children. The more educated the parents and guardians, the more modern a school—the greater the freedom given to the boys, the less the interference of the adult mind. Freedom is the first condition of growth in every sphere of life, individual as well as collective, young as well as old.

But children are born with good as well as bad tendencies. And freedom helps the growth of both. Nay something more. Like weeds outgrowing useful plants, the undesirable impulses always stifle the desirable ones. So the real problem of child-training is, how to devise ways and means for the elimination of the devil in the youngsters, and that without their knowledge. For if they come to know it, they are sure to resent—they would take it as

amounting to curbing their freedom, which would stunt the growth of good qualities too.

But this requires such patient study of individual cases, such religious devotion to the cause and so much prudence in general on the part of the educator, guardian or teacher, which few of them can claim to possess. Very few of the guardians have the leisure or willingness or even the true sense of responsibility for this great duty. Good teachers, though very few in number, have all these at least to a working degree. But without the co-operation of the guardians they cannot do much. This help the teachers can hardly expect to get. On the contrary they get positive oppositions, and that mostly from those who hold high social positions and are noted for their culture. It is not unnatural if the teachers get lukewarm under such circumstances.

The result is tragic. Children have their freedom but no guidance. Guardians, themselves indifferent and indulgent, want the teachers to be so, and they have become so. This want of prudent guidance is responsible for most of the juvenile faults which slowly develop into dangerous adult characters. Careful study of the behaviour of the kindergarten children has revealed to the psychiatrists, criminologists and educators of the existence of potential "gangsters" and "destroyers" in any group of children. Mr. Garry C. Myers, after a careful study of children between six and twelve of more than a dozen states of America, draws a very sad picture of their vandalism.

"The largest drugstore (of a town) closes its doors immediately at the end of a basketball game, choosing to lose the trade rather than to lose from theft and breakage by the savage youngsters." "Parents of young people of suburban high schools often complain that their children hardly dare to turn the back on a fountain pen or other

useful article, lest it be stolen by a class-mate." "In a certain large university the men's room of the spacious Union Building has no furniture. When several attempts were made to keep this room furnished, the students either carried the things away or demolished them." "In a certain very aristocratic neighbourhood it is expected that new furniture must always be purchased in the home following a party for children under twelve." "Directors of religious education in large churches of suburban areas say that they are worried about the bedlam which boys from six to twelve create in Sunday School. . . . 'Often the worst culprits are splinters from the pillars of the church and civic leaders in the community.' "

The picture is true not of America alone but of other countries as well in fact of all countries which give freedom to children but no well-thought-out, clever guidance.

We might not, however, take Mr. Myer's remedy, *viz.* spanking children, too literally. What is really required is a perfect co-operation between guardians and teachers in carrying out a prudent scheme of training based on the latest revelations of child psychology and other allied sciences—a scheme which gives due share not to severity, far less direct severity, but to indifference and coldness from the loving ones as a sort of punishment when undesirable acts are committed. Winking over or even supporting delinquency is surely based on wrong psychology, for it gives an opportunity for moral weaknesses to grow. Violation of natural laws brings on sure punishment; violation of moral laws ought to do the same, and it actually does. If parents or guardians would not do that, society will take it up one day and punishment in that case is sure to be severe. It is difficult for society to absorb confirmed criminals. "Robbery or murder does not happen when it seems to happen. The crime has for years been in the making, probably since the offender was an

infant." So timely punishment based on love and with due regard to the nature of the child as well as of the crime is a real blessing for the child. But unfortunately this "due regard" is almost always overridden by passion and the effect is worse than that of no punishment.

A DIFFERENT ANGLE OF VISION

A world-famous poet passes a night in a remote village and hears the rude, uncivilized villagers singing and dancing in the evening for hours together. It is no song, so to say. They go on repeating only four words, which roughly means "Glory unto the Lord," in a monotonous and extremely inartistic way. The poverty of thought, sentiment, and expression pains the noble heart of the poet; and he thinks: what are our education and educational institutions worth, if they fail to remove this poverty? The poverty is indeed great, and the indifference cruel to a degree. We share the poet's feeling.

But suppose Lord Gaurāṅga happened to pass the same night in that village and heard that wild, inartistic 'howl'. "Glory unto the Lord"; what would have been his feeling, where would he have been—in his own room or in the midst of these rustics? And what would have been the result? The cry of "Glory unto the Lord" had no life in it—it is true. It was but a mechanical utterance as from a gramophone. But would it have been the same, when Gaurāṅga would have joined them, which he would have done surely? And what about his feeling? Would he have thought? "Oh the poverty of feeling of the people! What are we doing for them?" Nothing of the sort. The mere utterance of the Lord's name, with or without feeling, would have sent him to an ecstasy, which would

have automatically roused the dormant emotion of the people. We can visualize the change: the poverty yields to an uncommon surge of religious feeling, many lives are permanently changed, the whole village is uplifted. And the magician did not stop to know that he had done all these. Who would complain and of what?

The same lifeless, artless words which pained the noble poet nobly, had actually infinite joy to the prophet, not once, or twice, but numberless times. And how these jarring sounds of an inarticulate people were wrought into exquisitely beautiful pieces of art!—these same four words, the treasure of a poor people! And they were sung for hours

together with the depth of feeling that melted many a stony heart. But centuries have rolled on, and social, political, economical, and with them religious, oppressions have made the loving, jolly people prostrate. And yet they sing those words, after the day's toil for hours! Yes, the sentiment is not there; we should add, not in all cases. But the words are not ugly, neither the tune is unworthy, nor is the repetition annoying. But continuous adverse circumstances have made the heart dry, which has made real melody so jarring, so offensive. Where is the heart that will draw out the sleeping melody again?

REVIEWS AND NOTICES

THE BASIC CONCEPTION OF BUDDHISM. By Vidhushekhara Bhattacharya. *The University of Calcutta* Pp. 103.

The book comprises the two lectures delivered by the learned author in the University of Calcutta as the Adharchandra Mookerjee Lecturer of 1932. In the first lecture he shows that the Buddha was born at a time when the authority of the Vedas had lost its hold to a great degree and free-thinkers were holding the field; and that as such he imbibed the prevailing thought currents of the time, its rationalism and the problem of miseries. And this independent way of thinking led him to the same goal through a diametrically opposite path, to the extinction of all desires as the *summum bonum* through Anâtman or not-self. But he had one peculiarity all his own: himself having solved all the knotty problems of man and the world, he would not be led into what he considered to be fruitless discussions, viz. whether the world is eternal or not, finite or infinite; whether saints exist after death or not; and the like. To him what really mattered was the flight from the clutches of sorrows and miseries. And he invited people to learn from him the method of attaining Nirvâna. His silence over those matters and about

the ultimate truth, (which he thought, was sure to be misunderstood, if expressed in language) as well as the employment of Sandhâbhâsya or the 'intentional speech' led to diversities of opinion, though in reality he preached one truth and one Yâna. In spite of these apparent diversities, the author opines, the different Vâdas converge on the extinction of all desires, which leads to Nirvâna. The second lecture shows that this extinction of desires is also the aim of all the different Yogas of Brâhmanism, which, to this end, retained only the Self after the dismissal of everything else as momentary and unreal. The Buddha, however, found that all desires centre round the love of Self. So his radicalism led him to an analysis of this ultimate reality of Brâhmanism, which was reduced to five transitory Skandhas, all questions about individuality having been explained by action and retribution, by the law of "Dependent Origination." Then the lecture comes to an end after a passing refutation of the stock objections to the Anâtman theory.

So we find, the author does not see anything wrong in what Mrs. Rhys Davids calls the later Buddhism, which, according to her, is fundamentally different from the one

preached by the Sâkyamuni. He does not seem to support the view so powerfully upheld by her that the Buddha did preach Atman and had nothing to do with the monkish yell of pessimism and the all-void theory. In a discussion of the basic conception of Buddhism by a well-informed savant like the Sâstri we expected a clear statement of his own opinion about the matter and his reasons for differing from her. She has raised a grave issue and the tone of her writing is challenging. We do not think that a scholar lecturing in a university on the same topic could ignore her like that. From the wealth of informations, the little book furnishes from the very beginning, the readers might well have expected a learned, at least a brief, discussion of the important issue; and it is said that they are disappointed. Except this one omission, which we regret, we have all praise for the book.

(1) THE WORK OF RURAL RECONSTRUCTION. By G. Rudrappa, M.A. (Oxon), Bar-at-Law. *The Bangalore Press, Mysore Road, Bangalore city.* Pp. 38. Price -/4/-.

(2) THE WORK OF RURAL RECONSTRUCTION (FURTHER REFLECTIONS AND THOUGHTS). By G. Rudrappa, M.A. (Oxon), Bar-at-Law. *The Public Library, Bangalore.* Pp. 49. Price -/4/-.

These two brochures, specially the first one, are meant for those who want to do something for the Indian village-folk. They contain some very practical hints and suggestions to undertake such work without waiting and weeping for sufficient money. To the author the village problems of India are not merely economic but social, moral, and religious too. The villagers, he says, should be educated, and taught rules of health and sanitation; should know the distinction between social and religious things; and must not be allowed to ruin themselves by early marriages and foolish expensive social customs. He wants to see the village panchayats evolved into ideal republics. We recommend the two little books to those who are engaged or want to engage themselves in rural reconstruction work.

ALLAHABAD UNIVERSITY STUDIES. Vol. X. (Arts and Science.) *Senate House, Allahabad.* Pp. 375. Price Rs. 7/8/-.

The book contains 13 theses in all—4 in philosophy, history and law, 8 in chemistry and 1 in zoology—most of which are not

unworthy of publication by a university. The papers written by Mr. S. L. Katre, Mr. M. U. S. Jung, and Miss R. Clement on Avatâras of God, The Muslim Law of Inheritance, and On the Cytoplasmic Inclusions in the Oogenesis of *Sciurus Palmarum* deserve special mention. *The Mystic Philosophy of Kabir*, however, is not up to our expectation. Perhaps the high quality of the papers written by S. J. Kshitimohon Sen and others made our expectation too high-strung. And this has made us forget that diamonds are rare and that gold has its own value. Chemistry seems to be the University's pet child, and it should be so. The printing and the general get-up of the book are good.

THE ROERICH PACT AND THE BANNER OF PEACE. Vol. II. *Roerich Museum, Naggar, Kulu, Punjab.* Pp. 189.

The book contains the proceedings of the Third International Convention for the Roerich Pact and the Banner of Peace held in November 17th and 18th, 1933. It will give the readers an idea of what the man and his organization are doing for the establishment of abiding peace and goodwill in the world. It contains speeches by eminent people, who deserve a hearing. Some of the speeches are informative too.

KALYANA KALPATARU. (Gita Numbur). *The Gita Press, Gorakhpur, India.* Pp. 251. Price Rs. 2-8 (Inland).

This special issue of the paper keeps up admirably the tradition of its fore-runners. A peep into the mere table of contents reveals to one the important stars of India and abroad. The editors and the management deserve congratulation.

THREE GREAT ACHARYAS—SANKARA, RAMANUJA, MADHVA. Published by Messrs. G. A. Natesan & Co., Publishers, Madras. Pp. 344. Price Rs. 2.

The book contains seven papers written by eminent scholars, three on the "Life and Times" of the three Acharyas and four on their "Philosophy" and allied subjects. Râmânûja has attracted the greater attention of the publishers, in as much two papers (viz., on "Philosophy" and on "Râmânûja and Vaishnavism"), written by two admiring scholars, have found place in the little volume; whereas the other two Acharyas could claim but one each for their philosophies. The paper on Madhva's philosophy has been written by Mr. S. Subba Rau, who, whether an admirer of Madhva

or not, has given a good account of the philosophy and has worthily defended the philosopher, as every writer of such a paper ought to do. But the publishers are unkind to Sankara. They have asked one to write about Sankara philosophy, who, though a great scholar, is known to be anti-Sankarite; and the result is, while the readers get a true account of the other two systems of philosophy and no criticism thereof, they get a view of Sankara philosophy which cannot be said to be true, or at least equally true, and that with an overdose of criticism hardly just. This is unfair. All the papers should have been written on the same plan. Criticisms are not unwanted. But why should others be spared and one prove the scape-goat?

EMINENT ORIENTALISTS—INDIAN, EUROPEAN, AMERICAN. *Published by Messrs. G. A. Natesan & Co., Publishers, Madras. Pp. 378. Price Rs. 2.*

The book contains the life-sketches of twenty-five eminent Orientalists, seven of whom are Indian. Every patriotic Indian as well as all who are interested in the history of Asiatic cultures cannot afford to be ignorant of the life and activities of these great scholars. And this little book gives its readers an opportunity of making their first acquaintance with them. Most of the papers are well written and are calculated to excite veneration in young hearts for both truth-seekers and truth-seeking. The publishers deserve our thanks.

THE LIFE AND TEACHINGS OF BUDDHA. By Anagarika Dharmapala. *Messrs. G. A. Natesan & Co., Publishers, Madras. Pp. 104. Price 12 as.*

The book gives a faithful picture of the life and teachings of Lord Buddha from the orthodox point of view.

CONTRIBUTION OF ISLAM TO INDIAN CULTURE. By Nanalal C. Mehta, I.C.S. *Published by the Author from Muzaftarnagar. Pp. ix+42. Price Re. 1.*

This pamphlet is a reprint of a speech delivered at the last Muslim Educational Conference and first published in the columns of the *Leader*. Here the author has shown that the present composite character of the Indian Culture owes a great deal to Islam—a thesis admitted on all hands. The author cavils at the generally accepted view that Islam has brought the *purdah* system in India. This, of course, should be taken with a grain of salt. But his other state-

ment, viz. that Islam's virile emphasis on life of action gave a rude shock to a nation of somnambulists, is too true to be controverted. Islam's greatest and the only contribution not only to the Indian, but to the world, culture is this: it has shown by the life of most of its adherents what a compact body of men, knit together by a fraternal love, and fired by the zeal of a new faith whose demands are not too high strung, can achieve by a life of action and rude simplicity.

Its other contributions, though they are by no means insignificant, are not really its own. Regarding them it has done the same thing as the Romans did in spreading the Greek culture. But whereas the Romans effected improvements in some aspects of the Greek culture, it is yet to be proved that the Arabs did anything like that. Turkey is writing her history anew, Persia is yet to write hers. Spain, Jerusalem, and Egypt are not articulate enough. When a comparative study of the histories of all these countries of pre- and post-Islamic period is impartially made, it will be time to judge how far the Islamic culture is really Islamic and what cultural improvements were effected in these countries by their Arabian conquerors. Orthodox Muslims disown Sufism. True followers of the Quran have reasons to look askance at the sort of culture that arose in Persia with its music and painting, wine and dancing. To associate cultures with religions is not always safe for truth. And the more modern a religion is, the less true it becomes; and the more cultured the converted nation is, the less hope there is for such association. Culture, once engrained for a few centuries, refuses to be uprooted by a conquest, political or religious.

What Mr. Mehta has written is quite true, if we substitute Persian for Islam. But this does not hold good in case of that stern life of action—that is truly Arabic, truly Islamic. India gratefully acknowledges this gift of Arabia, as she does those of ancient Iran, Greece, Persia of the middle ages, and many other countries. Only she has not learnt the lesson quite well, as she ought to have done.

BENGALÉE

- (1) VISVA-VIDYALAYER RUP, AND
- (2) SIKSHAR VIKIRAN. By DR. RABINDRANATH TAGORE. *The University of Calcutta. 30 and 20 pp.*

In these few pages we find the wise doctor giving us in his inimitable language the ripe fruits of his deep thinking on what true universities are and what our truly national universities should be. Every nation, says he, lives a life aspiring after an ideal, which reveals itself in and through the nation's arts and crafts, its social and religious laws, its letters and folk-lore. Sometimes this ideal assumes forms, so to say, in the shape of supermen like Buddha, Christ and others. This national aspiration and its gradual simultaneous fulfilment give a dignity to the nation, which feels an urge to conserve and develop the ideal and its method of attainment and to propagate them for the good of the world. Universities have their rise in this noble, divine urge. According to the author every true university must have this treble function of conservation, development and diffusion of a certain noble and sublime ideal—a master ideal, to which all other thoughts, sentiments and activities are subservient. The Western universities, both ancient and modern, are true to their national ideals. They are at once the index and educator of those nations. Our ancient universities of Nālanda and Vikramsīlā were of this type. There the teachers and the taught represented the nation in learning, wisdom and character. They carried with them the dignity of the nation; their very sight reminded the people of their noble

ideal; in them the arts, literature and the whole tone of the nation were safe. They lived for the nation, studied the national problems, thought out their solutions, checked evils with the authority of their character, took the whole nation up with them. No wonder, they were looked upon as greater than the gods.

Our modern universities are of quite a different type. They do not represent the national ideal, one might say, they are ignorant of any. They have nothing to give to the world. They only borrow from London, Oxford or Cambridge. The subjects they teach and study—history, economics, sociology, philosophy, anthropology and other arts and sciences—have little national value. University men are cut off from the nation. Their character and mode of living, and the arts and literature they produce, do not represent the national ideal, raise no hopes in the heart of the people and give no solutions to their many problems.

What the great poet has said in these pamphlets are too true and obvious to need any comment. We are glad to see that the Calcutta University is trying hard to come up to the national ideal, which, we hope, other Indian universities are also doing. Every Indian educationist would do well to go through the illuminating pages and to think over if the ideal is a poet's Utopia or a really practicable one.

NEWS AND REPORTS

SRI RAMAKRISHNA CENTENARY

A SHORT REPORT OF THE ACTIVITIES OF THE CENTENARY COMMITTEE

Invitations were sent to some of the prominent persons of Europe, as a result of which the following ladies and gentlemen have accepted the membership of the General Committee, expressing their great willingness to co-operate in the Centenary celebrations:

Sen. Giovanni Gentile, President of Istituto Italiano, Rome. (Vice-President); Dr. H. V. Glasenapp, Keonigsber, I. P. Germany (Vice-President); Dr. F. O. Schrader of Kiel University (Vice-President); Prof. Sylvain Levi (Vice-President); Mrs. Gilella Muniva Craig, Secretary of the Suffi Organization, Rome (Member); Mrs. Fran H. Fera of Hamburg (Member); Prof.

Walther Schubring, Prof. of Indology, Hamburg University (Member); Principe Andrea Boncompagni Ludovisi of Rome (Vice-President); Dr. J. E. Eliet of Paris (Member).

Local committees consisting of leading citizens have been formed at Cuttack, Balasore, Khulna, Ranchi, Deoghar, Dhanbad, Adra, and Purulia. The people of Ghatsila assembled in a meeting and decided to organize a permanent branch of the Ramkrishna Mission there in commemoration of this Centenary.

The total amount contributed up to 30th April towards the Centenary celebration comes to Rs. 6,300-5-3 of which the following few deserve special mention. South African Indians through Swami Adyananda Rs. 2,000/-. Messrs. B. M. Kharwar,

Calcutta Rs. 101/-, Sewdayal Dwarkaprasad, Calcutta Rs. 201/-, Jivan Ram Ganga Ram Lal, Calcutta Rs. 201/-, Swatan Mudra, Calcutta Rs. 200/-, Mohammad Safi, Calcutta Rs. 100/-, Bholaram Moorasudee, Calcutta Rs. 100/-, through Ramakrishna-Vivekananda Centre, New York City Rs. 281-13-3.

THE RAMAKRISHNA SEVASHRAMA, SHYAMALA TAL

REPORT FOR 1934

The Sevashrama is situated in the midst of the deep Himalayan jungles interspersed with groups of hamlets here and there. There is no other means of medical relief within 30 miles from it. People often come to be treated even making a full day's journey. The Sevashrama being located near the trade-route between Tibet and the plains, many Bhutias falling ill in the jungles and at Tanakpur, come to it for treatment. Thus the value of the work should not be gauged merely by the number of patients, but by the urgency of their demands and their extreme helplessness.

Another distinctive feature of the Sevashrama is the treatment given to the dumb animals, such as cows, bullocks, buffaloes, which generally suffer from wounds, worms and foot-and-mouth diseases.

The total number of outdoor patients was 2,038 and that of the indoor patients, 16. The number of cattle treated during the year was 482. There were 576 repeated cases. The debt of Rs. 179-10-3 of the Building Fund has been paid off.

Some of its needs are: (1) a permanent fund of at least Rs. 8,000/- and (2) the endowment of a few beds, each costing Rs. 800/- only.

The total receipts in 1934 amounted to Rs. 1,420-6-3 and total expenditure, Rs. 1,017-11-3.

Contributions, however small, will be thankfully accepted and acknowledged by the Secretary, The Ramakrishna Sevashrama, Shyamala Tal, P.O. Deori, Dt. Almora, U.P.

SRI RAMAKRISHNA ASHRAMA, MYSORE

REPORT FOR 1934

The activities of the Ashrama for the dissemination of religious ideas consist of daily worship, moral and religious classes at and outside the Ashrama, moral discourses to the

prisoners in the Mysore District Jail and to the inmates of the Sri Krishnajarmani Tuberculosis Sanatorium, lantern lectures and discourses and the holding of birthday celebrations of Sri Ramakrishna, Swami Vivekananda, Sri Krishna, Buddha, Christ and other Acharyas as well as of other celebrations such as the Gita Jayanti. Such activities are not limited within the town of Mysore but are carried to other places as well.

The Ashrama keeps a Library which is well utilized by the public. By gifts and purchase the number of books has come to 987. The Ashrama has also published a few books and pamphlets in English and Kannada.

Sri Ramakrishna Students' Home: The first floor of the Home has been extended to accommodate two more boarders. The Home has now a strength of 19 with a Swami as the Resident Superintendent. Every effort is taken to see that the students live in an atmosphere of cleanliness, discipline and self-respect. Their physical development and progress in studies are also attended to. They join the evening prayers at the Ashrama and attend the weekly class on religion. They have Debating Societies and a Court of Honour.

Study Circle: Higher studies were pursued last year by Three Swamis of the Order under the direction of Messrs. V. Subrahmanya Iyer, A. R. Wadia, B. Kuppaswamy, and Dr. B. Tirumalachar.

Welfare Work at Padavarhalli: In co-operation with the public and the Municipality a nucleus of Welfare Work has been started in Padavarhalli and Vontikoppal and some other villages. An Adult Night School, training of village women in the three R's and some inexpensive but useful arts, talks on problems of village uplift, shows of Health Films and holding of weekly religious classes are some of its activities.

Earthquake Relief: The Ashrama took the initiative in collecting funds for the Bihar Earthquake Relief and having collected some Rs. 4,000, sent the amount to various funds according to the wishes of the donors.

The attention of the generous public is drawn to the fact that though the foundation-stone of the shrine of Sri Ramakrishna was laid as early as November, 1928, the plan has not yet been materialized.

The total receipts together with the opening balance came to Rs. 6,268-5-3, and the

expenditure to Rs. 4,926-2-0 leaving a closing balance of Rs. 1,842-8-8.

THE RAMKRISHNA MISSION, SINGAPORE

REPORT FOR 1934

The 72nd birthday anniversary of Swami Vivekananda and the 99th birthday anniversary of Sri Ramakrishna were duly celebrated. Lectures, Bhajan and feeding of the poor were the significant features of the days. All, irrespective of caste, creed, or colour, squatted together on the floor and partook of the holy Prasadam with devotion and respect.

Swami Bhaswarananda, President and Resident Minister of the local centre, invited by the public of Teluk Anson and Seramban in F.M.S. went on a lecturing tour and delivered several speeches on the religion and philosophy of the Hindus and on the ideas and ideals of the Mission. He also visited some of the estates where he spoke to the Harijans (Estate coolies) on simple living, purity, sincerity, prohibition of toddy drinking and practice of economy. He delivered also, occasionally, speeches under the auspices of different local organizations. The Sunday Class and those on the Gita and the Upanishads continued to be held as usual.

The Vivekananda School: It is a mixed school of boys and girls having three male and one female teachers with the strength of 122 students. Moral and religious sides of the teaching are fundamentally stressed upon. During the year 39 students were given free tuition. Its children gave the year-ending concert entitled "Dhruva Charitam," which was much appreciated by a large audience. The occasion was graced by the presence of Swami Ashokananda, President of the Vedanta Society of San Francisco, who was on his way to India.

Music plays an important part in the training of the children. Needle work is carried on by the lady teacher to the satisfaction of the Committee and the Supervisor. Physical training and recreation are also well attended to.

The Night School: The Night School is for the Harijans and has 49 students on the rolls. All the students are free.

THE RAMKRISHNA MISSION SEVA-SHRAMA, (CHARITABLE HOSPITAL) RANGOON

REPORT FOR 1934

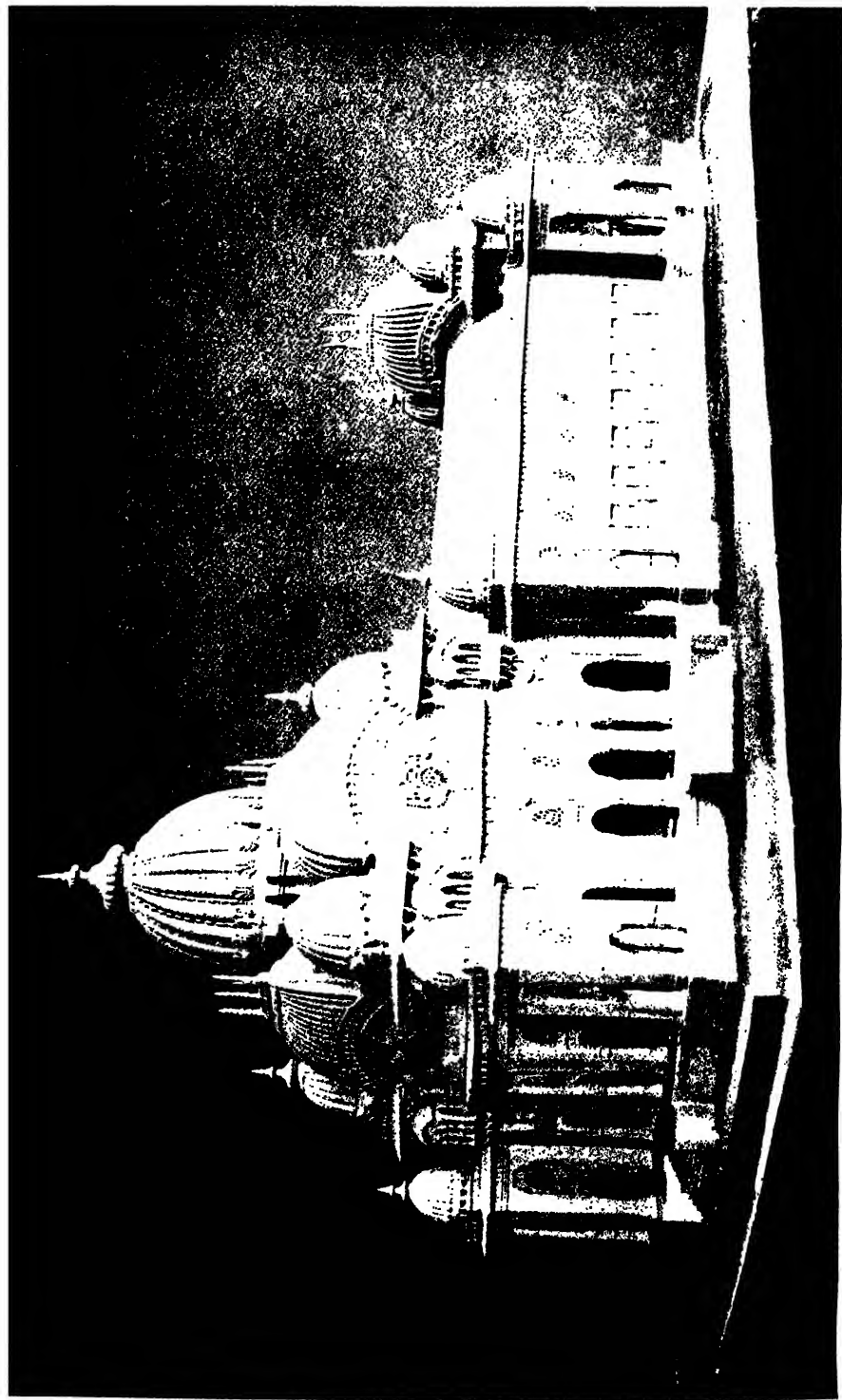
During the year under report the total number of patients treated at the Sevashrama was 74,818. These patients did not belong exclusively to the city of Rangoon, but a considerable number of them came from the suburbs and from some remote districts of Burma.

The number of patients admitted in the In-door department was 2,861 males, 779 females, and 138 children. The aggregate of the daily totals of attendance came up to 29,565 males, 9,490 females, and 1,825 children; the average daily attendance was 81 males, 26 females, and 5 children, i.e. a total of 112. The average period of stay in the Hospital in each case was 12 days. Some chronic cases had to be kept for months.

At the Out-patients' department the total number of attendance came up to 165,882 including men, women, and children. The average daily attendance was 298 males, 88 females, and 68 children, i.e. a total of 454.

Its total income was Rs. 54,141-7-1 and total expenses came up to Rs. 44,246-14-9.

Any contribution, however small, will be thankfully received by:—The Secretary, R. K. Mission Hospital, Rangoon-East, Burma.



The design of the Sri Ramakrishna Temple, the construction of which has begun at the Belur Math with the help of some Western friends, whose contribution meets a greater part of the estimated cost of Rupees 8 lakhs. Such of our readers as are interested in details may refer to the Secretary, Sri Ramakrishna Math, Belur Math P. O., Dt. Howrah.

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*Chicago,
December 10, 1899.*

Somebody asked me, “How is it that Swami is so great, and yet today he says, ‘Spirituality is the only thing for my country ! I was wrong to desire material good,’ and tomorrow he will be insisting that material benefits must be India’s and so on?” “And his action remains constant both times,” I said ; then I went on, showing part of the great helpfulness of these contradictions to myself, how he dramatized for one absolute renunciation of the fruits of action. . . . How true it is indeed that there is no peace without Freedom. Is it not absurd to be touched by trifles ? I feel the whole need of the whole Vedānta, for it is so helpful to have a will to serve and help absolutely, than to have to sit encased in one body with one way of throwing oneself at difficulties, and only one little narrow path to walk along. But we are all one : is not your way as much mine as Nivedita’s ? If one could only realize it !

*Anne Arbor,
January 13, 1900.*

To Swami Vivekananda :*

Your birthday-poem reached me here last night. There is nothing I could say about it that would not seem common-place : except that if your beautiful wish were possible it would break my heart.

* Swami Vivekananda sent her a poem on her birthday conveying his benedictions and in reply she wrote this letter to him.

For here I am one with "Râm Prasâd,"—"I do not want to become sugar—I want to *eat* sugar!" I do not want even to know God in any way; even to think of such things is ridiculous of course,—that would not leave my Father unattainably above.

I know one would not need to think of one's Guru—that he would vanish if one realized the Divine—but even in that moment I cannot conceive of perfect bliss without the assurance that his was greater.

One is trying to say impossible things, to think unthinkable thoughts, but you well know what I would express.

I used to think that I wanted to work for the women of India,—I used to have all kinds of grand impersonal ideas,—but I have steadily gone on climbing down from these heights, and today I want to do things only because they are my Father's will.

Even knowledge of God seems too like a return of benefits. One longs to serve for serving's sake, for ever and ever, dear Master—not for one miserable little life.

And another thing I am sure of, and need to be sure of in true moments, and that is that you will have thousands of children who will be bigger and worthier and able to love you and serve you infinitely better than I, in days that are close at hand.

Your daughter,
MARGOT.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

While Sri Ramakrishna practised the highest form of Vaishnava Sâdhanâ—the Madhura Bhâva or the relation between a mistress and her lover, he saw the vision of Sri Râdhâ and later on used to say: "It is impossible to describe the heavenly beauty and sweetness of Râdhâ. Her very appearance showed that she had completely forgotten all personal considerations in her passionate attachment to Krishna. Her complexion was light yellow."

*

Referring to this period of his Sâdhanâ, he said again: "The manifestation, in the same individual, of nineteen different kinds of emotion for God is designated in the books on Bhakti as Mahâbhâva. An ordinary

man takes a whole lifetime to express even a single one of these. But in this body (meaning himself) there has been a perfect manifestation of all nineteen."

*

Sri Ramakrishna once picked up a blue flower and showing it to his disciples said, "Such was Sri Krishna's complexion as He appeared to me during that practice." One day, he was seated in the verandah of the Vishnu temple listening to the reading of the *Bhâgavatam*, when he fell into an ecstatic mood and saw the resplendent form of Sri Krishna. Next, he found that luminous rays issuing from His lotus feet in the form of a stout rope touched first the *Bhâgavatam* and then his own chest, connecting for

some time all three. About it, he used to say, "After this vision, I came to realize that God, His devotee, and the scriptures, which are His words, though they appear to be distinct entities, are in reality one and the same."

*

"At dead of night I suddenly awoke from sleep, to find the Divine Mother approaching me with a basket in Her hand. She held it out to me and asked me to accept the contents, which were mine. At a glance I found that the Mother had brought me worldly honours. They looked so hideous to me that I turned my face in disgust and prayed to Her to take back Her allurements. Thereupon She disappeared with a smile."

*

"After the initiation 'the naked one' (meaning Totâpuri) began to teach me the various conclusions of the Advaita Vedânta and asked me to withdraw the mind completely from all objects and dive into the Atman. But in spite of all my attempts I could not cross the realm of name and form and bring my mind to the unconditioned state. I had no difficulty in withdrawing the mind from all other objects except one, the all too familiar form of the Blissful Mother—radiant and of the essence of Pure Consciousness—which appeared before me as a living reality preventing me from passing beyond the realm of name and form. Again and again I tried to concentrate my mind upon the Advaita teachings, but every time the Mother's form stood in my way. In despair I said to 'the naked one,' It is hopeless. I cannot raise my mind to the unconditioned state and come face to face with the 'Atman.' He grew excited and sharply said, 'What! you can't do it! But you have to.' He cast his eyes around, and finding a piece of glass he took it up,

and pressing the point between my eyebrows said, 'concentrate the mind on this point!' Then with a stern determination I again sat to meditate, and as soon as the gracious form of the Divine Mother appeared before me, I used my discrimination as a sword and with it severed it in two. There remained no more obstruction to my mind, which at once soared beyond the relative plane, and I lost myself in Samâdhi!"

*

Referring to the period of his Advaita Sâdhanâ, Sri Ramakrishna used to say: "For six months at a stretch I remained in that state whence ordinary men can never return—the body falling off after three weeks like a sere leaf. I was not conscious of day and night. Flies would enter my mouth and nostrils just as they do in a dead body, but I did not feel them. The hair became matted with accretions of dust. There was no chance for the body to survive, and it would certainly have perished but for the kind ministrations of a monk who was present at Dakshineswar at the time. He realized the state of my mind and also understood that this body must be kept alive at any cost, as it was meant to be of immense good to the world. He therefore busily engaged himself in preserving this body. He would bring food regularly to me and try to bring my mind in various ways down to the consciousness of the relative world, even by beating me with a stick. As soon as he found me to be a little conscious, he would press some food into my mouth, only a bit of which reached the stomach; and there were days in which all his efforts would be in vain. Six months passed in this way. At last I received the Mother's command, 'Remain on the threshold of absolute consciousness for the sake of humanity.'

Then I was laid up with a terrible attack of dysentery. An excruciating pain in the stomach tortured me day and night. It went on for six months. Thus only did the mind gradually come down to a lower level and the con-

sciousness of the body. I became a normal man. But before that at the slightest opportunity the mind would take a transcendental flight and merge in the Nirvikalpa Samâdhi!"

THE RIGHT UNDERSTANDING OF LIFE

BY THE EDITOR

The saddest thing of our times is that most of us lack the right vision of our purpose in life. Modern trends of thought are largely responsible for it. They are too cramped and narrow to give us a wider outlook on life. Hence the goal of life is lost sight of. We hear many people crying in bewilderment: What are we to do with our lives?

People feel it necessary to say at some stage of their life, why they suffer and to what end. Those who are of pessimistic turn of mind declare that we are born to suffer in this world. Life seems to be dry and barren to them. It is often felt a drudgery. They cry in despair, "I slept and dreamt, life was beauty, I awoke and found, life is duty." Their spirit sinks as they hear the call of Duty. They shudder to think how Duty has bound them hand and foot! Years of their life glide away and they cannot take them by the fore-lock. Events stride with break-neck pace and they are overcome with the deeper issues of life. The feeble frame of their mind reels and totters at the very base. They begin to search within and try to find out their Maker who alone can make an end of their sufferings. They feel like St. Augustine who gives a vivid description of such a mental condition: "I asked the earth for God, and it

assured me, 'I am not He; I asked the sea and the depths and the creeping things, and they answered, 'We are not the God, seek thou above us.' I asked the breezy gales, and the airy universe, and all its denizens replied, 'Anaximenes is mistaken. I am not God'; I asked the heaven, sun, moon, stars, 'Neither are we,' say they, 'the God whom thou seekest'; and I asked unto all things which stand about the gateways of my flesh (the senses), 'Ye have told me of my God, that ye are not He; tell me something of Him', and they cried with a loud voice, 'He made us.' The search goes on until the inward Self is questioned, when the answer is: 'Thy God is unto thee, even the life of thy life.'"

Belief animates their soul. They see the first rays of a new life—the life of the spirit. They take recourse to prayer. Prayer softens the hardness of life. It pulsates the paralysed limbs and ranges the deranged brain. It warms the languid heart and enraptures the drooping soul. It brings like the dove after deluge the golden branch of Religion.

There are others who are men of stronger mettle. They face the odds of life bravely and try to solve the riddle of life through greater sufferings. They love misery and give a bold front to them by dint of fortitude. According to these people, there can be no victory

without fight and life to them is a great battlefield. They worship God in His terrible aspect. Their form of worship can be best expressed in the words of Swami Vivekananda :

“Thou Time, the All-destroyer !
Come, O Mother, Come !
Who dares misery love,
And hug the form of Death,
Dance in Destruction’s dance,
To him the Mother comes.”

II

We suffer for want of wisdom. The Lord in the Gita asks a struggling soul to approach men of wisdom by prostrating himself, by questioning and by service. Those who have no faith in the words of perfected souls and in the teachings of scriptures cannot enter into the domain of wisdom. The modern mind is too self-conceited to understand the virtues of implicit faith and obedience. We are now too rationalistic to pin our faith on men of wisdom and on the words of the scriptures. We are afraid of sacrificing our reason and freedom of thought. We think it foolish on our part to profit ourselves by the experience of others. The result of such an attitude is that we have dissociated ourselves from the wisdom of the hoary past. The cause of this unhappy state of things is that education of today is absolutely separated from religion. Thinkers of note nowadays feel the supreme need of linking education with religion. They say that they should form an indivisible unity. “Take them apart,” says Dr. L. P. Jacks, “think of them as separate, and both will suffer damage. Religion will be a thing for which there has been no preparation : education will be a process that leads on to no definite goal. The realities of the one are the realities of the other.” In

ancient India, we find that the Rishis used to impart spiritual training side by side with the secular education to their disciples. “The word Gurukula, ‘the Family-home of the teacher’”, says Dr. Bhagavan Das, “is fragrant with the sweet perfume of the atmosphere of paternal and filial relationship and spiritual affection which pervaded that home ; and the word Brahmacharya means the pursuit of Brahman in its three aspects and meanings, viz., (1) the recognition of the all-pervading immortal Self, (2) the gathering of the higher and the lower knowledge, metaphysical and physical science, and (3) the conserving and maturing of the seed of life wherein dwells the sacred potency of infinite multiplication.” The Rishis by no means neglected the culture of material sciences. They only subordinated them to the science of the infinite Self. In this way, they could maintain the lofty standard of life. Learning could hardly usurp the throne of spirituality, the essence of human life. The system of modern education requires to be refashioned and educationists should see how much we can borrow from the wisdom of the past to improve the present condition.

III

Will or nill, we have to carry on the task of life. We have to fight against the forces within and without, and thereby manifest the essence of our being. The following dialogue shows how a Vedic Rishi taught his disciple the subtle essence of life :

“Fetch me from there a fruit of the
Nyagrodha tree.’

‘Here is one, Sir.’

‘Break it.’

‘It is broken, Sir.’

‘What do you see there?’

‘These seeds, almost infinitesimal.’

'Break one of them.'

'It is broken, Sir.'

'What do you see there?'

'Not anything, Sir.'

He said, 'My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists. Believe it, my son, That which is the subtle essence, in it all that exists has its self. It is the Truth. It is the Self, and thou, O Svetaketu, art It.' "

The Rishis prescribe various methods for men of different temperaments so that they may manifest the subtle essence of life. They advise men of emotional type to take to the path of divine love. Those who are of active habits need to follow the path of unselfish action. Men who are of philosophic turn of mind should take the path of discrimination. There are others who have the meditative bent of mind and they naturally take to the path of psychic control. These different paths are no water-tight compartments. A man may combine in him all the four paths but he has to lay more stress on a particular path suited to his temperament. The main object is to manifest the eternal in us by the control of internal and external nature. The common factor to all these paths is the spirit of renunciation. The man of love sacrifices all his attachment for the world for the sake of his beloved God. The man of unselfish action forsakes the fruits of his actions for the sake of Truth. The man of philosophy gives up all unreal things for the sake of the Real by means of critical analysis. The man of psychic control eliminates all modifications of the mind stuff in order to establish himself in the Self. All these people uniformly give up the lesser demands of life and devote themselves to the larger ones. The keynote

of these practices is to secure one's own liberation and the good of the world. It is a mistake to suppose that we can achieve the goal of our life without having any eye to the world around us. There is fundamentally no independent existence of any being in the world. We are all interlinked with the entire creation. Those who think of their separate existence and forget the fact of mutual dependence and connection are extremely deluded. This is why the Rishis lay emphasis on the welfare of the world as the counterpart of one's personal liberation. The spirit of renunciation was held by them in high esteem. Because in it they found the key to the alleviation of sufferings, both individual and collective. It enables us to comprehend the fuller aspect of life.

The moment we can renounce our little selves, we get the vision of universal love which is the only law of life. Tolstoy once wrote in a letter to Mahatma Gandhi on the solution of the problem of suffering in the world. His words echo the soul-stirring message of the Eastern sages : "The longer I live and particularly now, when I clearly perceive the approach of death -- the stronger it impresses upon me to express what I feel to be more luminous than everything else and which in my opinion is of enormous importance : it is about what is called the renunciation of all resistance by violence, in which, however, in the last analysis is expressed nothing but the law of love not yet corrupted by fraud. That love, in other words, the effort of the human souls for unity and the attitude towards one another arising out of it, represents the highest and the only law of life, and in the depth of his heart everybody knows it and feels it (as we see in the clearest manner among children), he knows it, so long as he is not entangled in the net of falsehood."

IV

Though 'Resist not evil' is the highest ideal, yet to hold it indiscriminately as the ideal for one and all in a society will result in great harm to mankind. For, it would be unwise to preach the ideal to those who are not fit for the same. We have to remember that duty and morality are relative and vary according to the stage an individual has attained. The man who resists evil is not always doing wrong, for it may be his duty to do so according to the circumstances in which he is placed. It is only when one has the power to resist evil that non-resistance will be a great act of love. But if one has not this power to retaliate, to him non-resistance has no meaning. Here, non-resistance becomes a source of weakness. So what is called resistance of evil is but a step towards the manifestation of this highest power, namely, non-resistance. When one gains the power of resistance, then will non-resistance be a virtue. Till then one will have to fight and resist evil. All men in a society are not of the same mental capacity and so they must have different ideals according to their fitness. Everyone must take up his own ideal, though it is a relative one, and endeavour to accomplish it. That is a surer way to progress than taking up other men's ideal for which we are not fit and so can never hope to accomplish. That is why the Lord says in the Gita, "Better is one's own Dharma, though imperfect, than the Dharma of another well performed.

Better is death in one's Dharma : the Dharma of another is fraught with fear." For, however much we may conform to the highest ideal externally, inside it will be all canker, and it is the mind that is the prime factor in human progress. The Lord points out to Arjuna that his desire to desist from fight and to take to the life of a Sannyâsin is not due to his mental growth but due to the common desire in man to shun what is disagreeable to the senses and accept what is agreeable. This is a sign of weakness and a weak man can never hope to reach the ideal. "The Atman is not to be realized by the weak," say the scriptures. So Sri Krishna asks Arjuna to resist evil, for that was his duty according to Arjuna's spiritual fitness at the time.

The theory of Dharma is based upon the inner tendencies and capacity of a man. Every life has to pass through various stages before it reaches the highest ideal. If life is viewed in this perspective, there can never be any conflict of ideals. Putting the same highest ideal before everyone creates an unnatural struggle and spiritual progress is stopped. Our duty therefore is to struggle and live up to our own ideal for which we are fit and not aim too high. We are not, however, to lose sight of the highest ideal, but we have to strive to make our ideal conform as near as possible to Truth and thus progress gradually till we are able to reach the highest ideal of non-resistance or universal love which alone is the goal of life.

What is life but growth, i.e. expansion, i.e. Love? Therefore all love is life, it is the only law of life, all selfishness is death, and this is true here and hereafter. It is life to do good, it is death not to do good to others.

HINTS TO PRACTICAL SPIRITUALITY

BY SWAMI TURIYANANDA

The whole of Hindu Dharma is based on the Vedas. Therefore none of the different views, *viz.*, of the Purânas, Tantras, etc., are contrary to the Vedas. All these have the Vedas for their basis. For the easy comprehension of the Sâdhaka the Rishis have explained it variously and have also fixed different practical courses to be followed—that is all. The authors of the scriptures say that their views are based on the Vedas. If without studying the whole of the Vedas we should say, "This is not found in the Vedas," we shall be wrong—there is no doubt as to that. But merely going through the scriptures is useless. One has to undergo spiritual practices, when through the grace of the Guru, everything that is contained in the scriptures, is revealed. Sri Ramakrishna used to say, "Merely saying Siddhi (hemp) will not make one intoxicated, one has to get it, prepare it, and take it, then alone one gets intoxicated and dances about saying, "Victory to Kâli! Victory to Kâli!"

The scriptures also say that to be given to vain argumentation is not good. Of course for right understanding some reasoning is necessary, but then gradually as one continues the spiritual practices, the doubts get themselves solved. Without spiritual practice there is no end to doubts. Even as the questions arise from within, even so when the Truth is attained by the aspirant, all doubts disappear from within and this is what is known as attaining Peace. He on whom the Lord's Grace has descended, knows. By mere reasoning none has attained

to that state. This is the verdict of the scriptures. "This Atman is not to be attained by reasoning, intelligence or by great learning." Hundreds of such texts are proofs to this. And what are scriptures after all? As Sri Ramakrishna used to say, they are merely a list of things to be procured from the market. The list helps to check whether all things have come. That much and nothing more. When the things are come, the list is thrown away. While sweeping the room, probably, one comes across this piece of paper again, and one says, "Let me see what it is." Seeing the list he says, "Oh, all that has been purchased, throw it off." Scriptures are also like that—they describe what results, when one gets knowledge and devotion. These things are written in the scriptures. We are to check our experiences by comparing notes with the scriptures. If the results are not there, we have to try to attain the goal. If they are already there, we have simply to throw away the scriptures. That is why it is said, "When one gets knowledge of Brahman the scriptures become insignificant like a blade of grass." Sri Ramakrishna used to say that the Mother has shown him what there is in the Vedas, Purânas and Tantras. That is why, though he was illiterate, he could cripple the pride of learning in the learned. He would say, "If but a ray of knowledge from the Mother, who is learning itself, comes, then all knowledge derived from books pales away before it. There is no want of learning in him."

It is very difficult to conquer the senses, but then there is no other way

out also. You may ask which senses have to be conquered first, but the Lord says in the *Gita* that all the senses have to be controlled. "Having controlled all of them," (*Gita* 2.61). Manu also says that if even one of the senses is out of control then this knowledge leaks through this sense, even as water in an unbaked pot oozes out unconsciously. Therefore all the senses have to be controlled. But then though all the senses are strong yet the palate and passion are the foremost, there is no doubt about it. *Srimad Bhāgavatam* says that even though one might have controlled all the other senses yet he who has not been able to control the palate cannot be said to be self-controlled. "A self-controlled man shall not be so called till he has controlled the palate. The palate being controlled everything else is controlled" (*Bhāgavatam* 11.8.21). Therefore the conquest of the palate is the first thing to be controlled. But then the Lord says another thing also. "Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme" (*Gita* 2.59). That is, if one practises austerities giving up food etc., the senses may become abstinent but the longing is not destroyed. That vanishes only when the Lord is realized. As Sri Ramakrishna puts it in a homely fashion, "He who has tasted candy never likes molasses," i.e., if one gets love for the Lord, he does not love any more the world. One must get love for Him, and if one gets it, the sense-objects cease to attract him. Everything would look vain or contemptible. "The more you approach the East, the farther away will you be from the West, so also the more you approach God the farther behind will the world be left." This takes place automatically, we have not to try for it. The one aim should

be to worship Him. We need not try to control the senses, they will automatically be controlled. Worshipping the Lord means to give up oneself completely to Him. He must be the one object of love, dearer than anything else. One has to get His grace, without that nothing is possible. Sri Ramakrishna used to say, "If one advances one step towards Him, He advances ten steps towards him." That is the only hope. Try to love Him and you will realize His grace.

No special attention with respect to eating etc. is necessary. It does not matter much if you satisfy some minor desires but then there must be discrimination along with it. You should be careful that you do not get attached to anything except the Lord. Holy company, good books i.e. books dealing with God, and avoiding evil company are means to Bhakti. Try to proceed towards God and there will be no danger. If you surrender yourself to Him you will be free from anxiety and danger. "By His grace shalt thou attain Supreme Peace and the eternal abode" (*Gita* 18.62). Surrender to Him and you will get infinite Bliss.

Why should you be anxious about wife and children? Through His grace offer everything to Him and be free from all anxiety. Wife, children, and everything are His. On you is the duty of bringing them up—that is all. Sri Ramakrishna used to say, the maid in a rich man's family calls the master's son as "My Hari" but she knows full well that she only brings up the child and that her home is actually in some distant village. Renunciation is internal, to be without attachment knowing them to be the Lord's. External renunciation is not for the householder. It is for the Sannyāsins. To the householder the Lord says, "Out of mere compassion for them abiding

in their hearts, I destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge" (*Gita* 10.11); "For those whose mind is set on Me, verily, I become ere long, O Son of Prithâ, the saviour out of the ocean of mortal Samsâra" (*Gita* 12.1); "I will liberate thee from all sins, grieve not" (*Gita* 18.66).

The Lord Himself takes the responsibility for all. The Lord takes the burden of the blessed. The Jnânins are afraid of birth. The Devotees of the Lord only pray for devotion. They say, "O Keshava, in whatsoever form may I be born—as a worm, bird, deer, Râkshasa, Pishâcha or man, may I through Thy grace, have firm and well established devotion for Thee" (*Prapanna Gita*). The Master once told me, "Those who hanker after Nirvâna are little-minded—they are always afraid. Just as in the game of dice, some are always eager to get their pieces home and once they reach home do not like to come out. These are ordinary players. But expert players never lose a chance of striking another's pieces even if they have to get back their pieces from home for this purpose; and immediately after this they again throw the proper number with the dice and get home again. They have full control over the dice. They throw getting whatever number they like. Therefore they are not afraid—they play without any fear. I asked him, "Does this really come to happen?" "Certainly," replied the Master. "Through Mother's grace such a state does come. Mother likes him most who plays. She is not so much pleased with those who want Nirvâna and thus want to bring the play to a close. Mother likes play. That is why the devotees do not want Nirvâna. They say, 'It is not good to become sugar, O mind, I like to taste sugar.'"

Great hankering for the realization of God is absolutely necessary but then it is not good to get perturbed or disheartened at the fact that the mind has not become calm. One should feel oneself blessed if one can but patiently wait making Him the goal. He is making you think of Him; is this not by itself a great kindness on His part? Now, to make the mind calm or otherwise is in His hands. It is quite enough that He makes you think of Him. Pray that He may ever keep you engaged in His worship. Why should you pray for getting the mind calmed down? Go on meditating on Him like the farmer in Sri Ramakrishna's parable, who never gives up farming because the season has been unfavourable. Think yourself blessed if you can meditate on Him. Offer happiness and misery, peace and restlessness at His feet and be content in whatever condition He places you. Learn to pray that He makes you worship Him and peace would come of itself. You have not to pray for peace but for keeping you engaged in worship. The Lord is not like material things which you can get by praying for them. There is no end to spiritual practices, that you can say that He is attained by doing so and so. You have to wait patiently for His grace, surrendering yourself to Him. His grace will come of itself. By breathing practices or by any other method nobody realizes Him. He who has realized Him has been able to do so through His grace. If He allows you to remain waiting at His doors, that is Grace enough. What else is meant by spiritual practice? It is nothing but to take the Lord's name being consistent in thought, word, and deed. Be not insincere. That is enough. If any more spiritual practice is necessary He will have it practised by you.

THE SOCIOLOGICAL METHOD IN HISTORY*

By SISTER NIVEDITA

Professor Patrick Geddes¹ is a Western Sociologist, whom I have often wished to see in India. That is to say, I have wished that his mind, and his methods of classification, might be brought to bear in all their fulness on our Indian problems. And yet, if we could send to him in the West a few earnest disciples to master his methods and apply these for themselves, it might be still better, for it is perhaps preferable that a sociological outlook which is full of hope and encouragement for India and her people should be wholly free from the personal bias which might arise from his own direct experience and sympathy.

One needs to know very little of Professor Geddes before one perceives that the thought and inspiration which he represents in the English world are largely French. It is the great French thinkers, Le Play and Comte, of whom he speaks when he makes quotations, and for my own part I cannot pretend to the learning requisite to disentangle originality from antecedent suggestions in his case. Certain of his theories he ascribes to Le Play, yet in Le Play I believe that they are merely incipient, as compared with his own formulation of them. And in some others, the whole world is perhaps assumed to recognize the familiar tones of Auguste

Comte. But here, again, I imagine that the doctrines set forth represent unexpected applications and developments of the older teaching, rather than mere repetitions of it. It is best, therefore, that I should tell the tale of what I myself have learnt at first hand from this living teacher, rather than that I should attempt to analyse and criticize the bases of his teaching. And as I am thus attempting to describe only a few impressions made upon myself I am not bound to take his permission, nor do I offer my remarks as having his approval. I alone am responsible for their errors and misrepresentations, the only thing for which I can answer being their subjective correctness. Professor Geddes' subject is Sociology. "*Not to approve*"; "*Not to condemn*;" "*To classify*" might be his mottoes. That is to say, he advocates the understanding of human institutions rather than the partisanship of a selected few on one side or another. In this, of course, he is merely true to the scientific spirit. Yet the overwhelming attraction of his thought to myself has always been the full and adequate place assigned by him to righteousness as a sociological phenomenon. That morality is not only the noblest, but also the most spontaneous and imperious of all men's appetites has always appeared to me as one of his fundamental recognitions. And in this, until I had learnt something of the French School of Thought to which I have referred, he appeared to me as, amongst scientific and technical thinkers on his subject, as distinguished, of course, from his-

* We are indebted to Prof. Radhakumud Mookerji, M.A., Ph.D. of the Lucknow University for this article—*Ed.*

¹ Sir Patrick Geddes, the most distinguished Sociologist after Comte, whose recent death is a great blow to Sociology. Several years after Sister Nivedita's death, he came out to India, as Head of the Bombay University School of Sociology and interested himself in several town-planning and civic projects.

torians, quite useful and yet it is surely a sociological fact of the first importance that there is a thirst in us which on occasions nullifies by our own act all our care for self-preservation and impels us upon a supreme act of self-destruction in defence of others or in indication of an ideal.

The method of Professor Geddes may, perhaps, be defined as one of the establishment of sequences. He solves a problem by showing how that problem came into being, and by what it will be succeeded. Thus, the first time I heard him in public he was lecturing in New York on Paris. I could not, perhaps, at this distance of time—it was 1900, the year of the great Exhibition—reproduce all the divisions under which he treated his subject. But he regarded the growth of the city as falling into historic strata, as it were, which afterward remained piled one upon another, in a mingling of real sequence and apparent confusion. The lecture was illustrated by a blackboard drawing of a sort of lotus, divided into numbered whorls and Paris was shown to include (a) an ancient, (b) a mediæval and (c) a modern city. The last-named again, was, if my memory serves, divided into (1) Revolution, (2) the Empire, (3) the Financial, and (4) the incipient Cities. It was, in fact, this last classification which I found so rich in suggestion. For we were presently launched upon an enquiry as to the spiritual and temporal powers in each stage of the civic history. And it was shown that the spiritual arm of the Revolution lay in the press, and her temporal arm in the Third Estate, or, as we might say, in the Parliament, that the spiritual power of the Empire had been “prestige” and her temporal power the army, and that finally the Financial Era, to which we have all succumbed, found its temporal strength

in the Bank, and its spiritual credit in the Bourse. The incipient City was necessarily left undescribed under these heads. For the incipient City will be always what we make it.

Here, it appeared to me, was a most fruitful method of thought. If we would see how fruitful, we might bring it to bear for a moment on the city of Calcutta. Here we have (1) the Hindu (2) the Musalman (3) the British and (4) a possible, shall we say civic or nationalized, city. In each of the three first we have a series of institutions and developments peculiar to it, and in the fourth, what we are pleased to create for it! Or we might look at the shipping in the harbour by the light of the same lamp. Obviously we have here (1) the old country boats for trade and traffic on the water-way (2) the wooden sailing ships of the Chinese and ancient international commerce; and (3) the steamships of Modern Financial Epoch.

Or we might take up the history of India. How much more clearly we can think of it, in the light of such a method. First, then, the religious government of caste and Dharma: second, religious government through the influence of a religious order preaching the spiritual and intellectual equality of all castes; thirdly, the military domination of still another religious idea, the fraternity of Islam; fourthly, the imposition of a great secularity, by right of its army on the one side, and its prestige on the other; and, finally, the emergence of the India of the future, in whose cities the mutual relation of these various ideas may be expressed by placing temples, mosques, monasteries, and churches indiscriminately on the circumference of the circle, and Civic Hall, the National Hearth, unravelled at the centre.

Or, taught by this same semi-geological method, we may take up Indian Geography, and watch it fall into its proper sequence of strata. First, then, we may peel off Calcutta, Madras, and Bombay, with their attached hill stations, or summer seats. Having done this we stand in an earlier epoch, of which Murshidabad, Poona and Amritsar may, perhaps, be regarded as the most characteristic names in Northern India. Lucknow and Murshidabad, indeed, form a sort of transition, a link with the next period, going backwards, representing the disintegration of a great empire by spontaneous regional development, political revolt not yet having appeared; and then we arrive at the magnificent group of Moghul cities. The great pilgrim places of Hinduism remain the same for every age. But through the study of ruins and obscure traditions we are enabled to trace out not only the civic centres of the Buddhist period, but that self-same process of regional development which we have already seen at work in the Moghul Empire, breaking up the Asokan also into a long line of inferior capitals.

This particular treatment is here, of course, only touched upon. The institutions which emerge with each period are also easily tabulated. And we may watch the abbey of one age giving place to the university of the next, the moral influence of the *Punchayat* displaced by the power of the state, with its police system and law courts, and the like. And the very fact of putting these things into orderly sequence is of the greatest assistance to clear thought about them.

But to return to our proper subject, this particular lecture which I heard in New York represented one form only of Professor Geddes' "*sequences*," and I never heard it repeated. For

so many and so varied are the lines of thought opened up by this teacher that, that hearer is fortunate, indeed who can listen to a second rendering of any one theme. There is, however, one of his formulæ which is not to be placed in this category. For it is his Veda, and he cares not how often he repeats it. I refer to the Le Play-Geddes doctrine of the influence of place on Humanity. Le Play, it appears, was a French Mining Engineer who, about a hundred years ago, in mature life, went to Southern Russia to prospect some districts professionally. When he saw the country and the people living there and came to know something of their habits and ideas, however, Le Play was startled by the affinity of the whole civilization to the life of the Semitic patriarch, as described in the Old Testament, and he set to work to find out what was the determining factor which was common to the two cases. Obviously, both were pastoral. It is true that the steppes of Southern Russia were covered with grass, and the deserts of Syria and Arabia with sand. The one country lay in the Temperate, and the other in the Tropical zone. And the one civilization was Aryan and modern, and the other ancient, theocratic, and Semitic. Yet all these elements of variation were seen to be overpowered by that of unity. The place, necessitating that men should live by keeping flocks and herds, had determined both the developments and effaced minor differences.

This led Le Play to an extended series of observations in a similar vein, of which the ultimate result, as we have it today, is the theory of the six fundamental civilizations. Thus it is held that the pasture lands make races of shepherds; the fertile valleys, peasants; the shores of rivers and seas

make fishers; the forests make hunters and foresters; and the barren, metal-bearing mountains make miners. According to Professor Geddes and his school, then, all true social progress, and all progress in Government and organization will lie in reinforcing these primitive civilizations, and developing each along its own lines, to bear its proper part in the communal whole. What such development may include is indicated in the fact that he regards the village smith and brazier as a strong miner, caught and attached to the present Commonwealth, and Lord Kelvin as fundamentally the village smith, seated on the shore of Glasgow city, bending his mind to the problem of mending the big ships as they come in! That is to say, the conquest of nature which in one place or another forms the backbone of each primitive occupation in its turn may be carried beyond nature herself into a more spiritual and abstract region. The great mathematician, physicist, and financier are thus all alike to be regarded as examples of the miner emancipated from the material conditions of his culling, only that he may overcome still greater difficulties in another sphere. The schoolmaster will thus be the culture-master, the peasant dealing with the mind of humanity, instead of the ploughed fields. And we catch a glimpse here of the long antecedent heredity in the subconscious thought of man that makes great religious leaders of a camel-driver and a cowherd and applies to third the name of the Good Shepherd.

But some of these primitive occupations are less distinctly civilizing and more characteristically piratical than others. Looked at from this point of view, indeed, it may be said that the highest of all civilization impulses, must needs be that imparted by the peasants.

The pastoral organization leads easily to war by the path of disputes about wells and grazing lands or personal quarrels between tribes. The work of the fisher in the deep seas demands such close organization that he is easily diverted into the looting of the coast towns, and the whole life and ideal of the hunter is one of exploitation, even as hunting is in all ages, from those of ancient Egypt and Assyria onwards, the sport and relaxation of those supreme despoilers, kings and nobles. Of all these conquests, however, the most intensive and coherent is that of the sea. Consequently island and coast peoples will always be characterized by the most aggressive and piratical tendencies. And in order to see how true this is we need not, perhaps, confine our attention to the old-time Vikings, but may take the whole history of Europe, and every Western nation as illustrating the law in some degree or other, while in the East another island people is likely to lead the van in developing a similar type of civilization.

In truth, Professor Geddes' lectures make one bold to go further and lay down a law that I never heard from his lips, namely, that the true area of conquest for man is never other men, nor other men's freedom and means of livelihood. The real fight for an honest man lies in the conquest of earth, rock, water, or in the destruction of wild beasts, or the tending and protection of domestic animals. Or his task may consist of any abstracted or intensified development of these.

There are, however, two great social functions, essential to the six fundamental civilizations, as to every later phase and development of them, which are hardly included, or as yet even mentioned. These are the Home and the Market. Now the latter is easily analysed. It is for the most part

wonderfully true to its proper origin and function. For in simple communities we may see for ourselves the farmer bringing in his farm-produce and the herdsman his cattle, to the weekly bazars, and both at nightfall returning to their proper sphere of labour. Or in the sedentary market of the city, the milk and butter merchant represents, as Professor Geddes said of the smith, a stray member of the nomad pastors standing between them and the community they serve. The Home, on the other hand, with its accessories of the personal life, clothing, pottery, and metal-work; the garden; the pet animals; the artistic occupations of picture, song and story; the nursing-place of the ideals borne in upon it from the occupational life without; the Home and its allied industries strike their roots deep into an older epoch than any of the six fundamental civilizations. For woman is the constructive energy here, and her place was determined, and her energies elaborated in the great primitive Era of the Matriarchate, or, as Professor Geddes calls it, the Golden Age. In this period, post-primitive, prepatriarchal, of the end of which the story of Satyakâma Jâbâla in the Chhândogya Upanishad gives us a glimpse, woman and her dwelling place formed the one fixed unit in the social life. The mother, therefore, was dominant, and the occupations were of an order which she could initiate and direct. The Matriarchate, doubtless, reached great heights of political glory in its later ages, as in Babylon. But, perhaps, in gipsies and Sonthals and snake-charmers we are nearest to catching a glimpse of its simpler daily life. It was then that those experiments were carried out on the domestication of animals and of seed grains which must have formed the capital on which the pastoral and

agricultural civilizations of the patriarchal epoch began. And, finally, it is to this period of the Matriarchate that we may trace many of the great religious symbolisms of the world as we know it. The mother and child, for instance, that group, so central to many faiths, derive the thrill of their sanctity from this long association. And how many of the saints in their forest hermitages have reverted to the old-time quest of the Matriarchate, in the taming of wild creatures by the secrets of the Golden Age!

If this cursory examination of a great doctrine has thrown out points of suggestion, fruitful of thought beyond anything actually laid down, it has been essentially true to the spirit of the teacher whom it seeks to represent. For this is Professor Geddes' chief characteristic, to suggest new lines of thought and observation, to give a method and leave the receiver unfettered to make his own application. And that this particular study of Sociology, with special attention to the work already done by European scholars on the Primitive and Patriarchal Societies, has a great significance for India I do not doubt. This is one of the fields in higher research where the Indian scholar may specially aspire to leave his mark. For the synthesis of India, her customs, her traditions and her literature will prove a veritable mine of treasure to such seekers, when they are of her own children, able to use all her resources, because able to understand them from within. Moreover, it is difficult to see how the history of India herself can ever be adequately understood or rendered without such knowledge. I have long hoped to see such a history begin with an examination of the origins of human Society; go on to a restatement of the

early shiftings and re-shiftings of races and empires across the Asiatic table-lands; and proceed in its third and

final stage only, to its own proper subject, of the development of India and the Indian peoples.

MACHINE AND MACHINERY

BY PROF. PRAMATHANATH MUKHOPADHYAYA

We are living in an Age of Machinery. A mechanistic civilization is the characteristic of the Age. We call it "mechanistic" and not simply "materialistic." A machine is commonly of matter; but it is not fundamentally, necessarily and invariably so. Machine is born in the spirit out of the material of its immediate envelope and vehicle—mind. Simply stated, this means that machine is born as a mind construct or image which seeks to materialize itself. Not always can the mental construct of the spirit embody itself as a material product. Not to speak of the perpetual motion of the Middle Ages, many modern scientific concepts, though generally believed to possess a kernel of truth, remain as concepts still. To take only one example. There is a fairly agreed picture today of the constitution of the atom. The mental construct of the atom has of course changed its structure many a time since the beginning of the present century, and it is changing still. But a substantially stable framework stands. The tiny universe of the atom has proved to be a vast magazine of energy compared with which all our commonly known stocks of energy are as little pools of water compared with the shoreless sea. But this "machine" of vast dynamism still remains in the main a mental construct, a lilliputian theory, a mathematical microcosm in so far as we are yet not in a position to construct a mechanical model, a material embodi-

ment of the atomic stock and expenditure of energy. We can calculate but not manipulate the atomic Power. We shall be gods or titans when we shall.

The machine creations of the human spirit are not of the same kind and do not serve the same purpose or possess the same value. Some machines proceed out of Joy, others are born out of Necessity. Fine Art Forms—*e.g.* the rhythms and harmonies of Poetry and Music—and conceptions of the Beautiful and Sublime—Satyam Shivam Sundaram—and several other Forms, intellectual, social, ritual, etc. are "machines" in the fundamental sense, and they are machines of Joy. Of course they have a tendency to degenerate and petrify into machines of mere mechanical necessity. In that case they not only take away the Joy out of which they proceed, but rock, bind and freeze the very Source of Joy in the human spirit. Machine in that case becomes a bar, a fetter, a cage or even a coffin. Machines of necessity—from the crudest flint weapon of the palaeolithic man to the modern wire-less apparatus—are machines of necessity. When man first happened to produce fire or till the soil, he used "machines." He is still using them in more complicated, organized and potent forms. He cannot altogether dispense with the use of machines in some form or other.

Now these machines of necessity may, under certain conditions and within

certain limits, undergo a process of sublimation or of degeneration. In the former case they become more or less machines of Joy. A simple process like the kindling of fire by the rubbing together of two pieces of wood (Arani) may thus become a process of enjoyment. The whole theme of the beautiful "myth" of Urvashi and Pururavas is supposed to have been woven out of the simple thread of the production of sacrificial fire by the friction of an upper and a lower Arani. But it was not a matter of aesthetic and artistic enjoyment only. In the occult (Aranyaka) literature we read this: Make Atman the lower Arani and Pranava (*OM*) the upper one: let Dhyâna (Meditation) constantly maintained be thy act of rubbing the two pieces of wood together. By that act the Fire of Knowledge is "churned" out of the substance of the things rubbed together. The Fire so kindled shall burn to ashes the two pieces of wood and make them the same. The duality and opposition are gone. They burn into unity and rest in it. The meaning of "Bhasman" ("Ashes") has been explained in the Bhasma-Jâvâla and other deep-veined Upanishads. It is the irreducible residuum of the cosmic process of equilibration and assimilation. Kelvin's Law of Dissipation of Energy is, so far as it goes, an illustration of this Cosmic Law.

In this connection it should be observed that a "sacrifice" in the Vedic and other ancient cults was essentially in the nature of machine (Yantra), partly of Joy and partly of Necessity. There were, for example, rain Yajnas and corn Yajnas corresponding to the "dances" of the so-called primitive folks. The entire drift of the "post-Vedic" Brâhmanas and Aranyakas is not primarily to an elaboration but rather to a sublimation of the

ancient art and practice of "sacrifice." The machine is sublimated into a Spirit Form. The familiar Horse of the Asvamedha Sacrifice is thus idealized into a representation of the Living Cosmos (Virât Purusha). A machine to the extent it can be so sublimated into a Spirit Form—flowing out of, securing and serving the Autonomy of the Spirit—becomes a machine of help and self-realization. Where and to the extent it overshadows and overpowers the Spirit it becomes its foe. It clips its wings of spiritual power and shuts it up in a cage which becomes its coffin. The Help Machine works mainly by its moral and spiritual momentum. By it the Spirit *lives*. The Hindrance Machine works by its sheer material momentum. By it the Spirit "dies." The first leads it to the Centre of its Power; the second away from it. By the first it reigns; by the second it slaves. The control over the forces of Nature which the second appears to give is suicide without Spirit Control. It keeps the Spirit in its stranglehold.

The present Age is dominated by this latter kind of machine. The machine is shorn of its Life and Spirit nature and characteristics. It becomes mere Machinery. This modern Colossus overshadows and overpowers the Soul of humanity. By its very complexity it confounds. Its very perfection is its perdition. The human Prometheus is chained to its wheel. Science herself has been slaving to Dark Destiny. The State and the Church, the Forum and the Field, the Press and the Platform are all subservient to it. The plutocrat, dictator and slave-driver has everywhere control of the key-board of the huge Plant of human organizations. The Ford or the Krupp factory is today the world we live in. The world is such a Factory. Culture, Civilization,

Science, even Religion must be turned out as a commodity duly standardized, patented and labelled. Everything not having the official registered mark is taboo. So Spirit in the true spiritual sense is taboo. It has been crucified on the cross of machinery. Instead of the machine being made "in the

image" of the Spirit, the Spirit is made in the image of the machine.

The problem is how to return to the true Machine of Help, Joy and Autonomy. Can Science show the way? Not till she has been redeemed from her soulless and visionless slavery to machinery and reinstated in her domain of Liberty, Light and—Love.

INDIAN PSYCHOLOGY AND BUDDHISM

BY MRS. C. A. F. RHYS DAVIDS, M.A., D.LITT.

In 1914 I published by request a manual of Buddhist Psychology for the Quest Series of Manuals (G. Bell & Sons). In 1924 I published myself a new impression of this, adding in a supplement a few fresh conclusions and corrected convictions. After yet another ten years, that impression not quite exhausted, I have seen that, if I wish to disclaim, from my earlier legacy to literature on Buddhism, all that follows teachings I now hold to be erroneous or at best misleading, it were well I should rewrite this Manual. I have, maybe, a mother's weakness for her twenty-one year old child. But whereas a child grows, a book does not. Its mother it is who can grow, who should grow. I do not pretend, that my knowledge of Buddhist records has, in those 21 years, become really adequate. But my knowledge both of the earliest Buddhist records we yet have, or are perhaps likely to have: the Pali Tripitaka, and of preceding and contemporary Indian literature, is better than it was. If I have altered much in what I now write about Buddhism, it is because I know it better, it is because I see it in better perspective. It is not because I am reading purely subjective experience into it, or find-

ing just what I want to find, as is the opinion of some. I write of fresh discoveries I make as the days pass, things I had not expected to find, things that make certain conclusions of past and of present writers on Buddhism untenable, but things which have been apparently overlooked, or interpreted by, not Indian, but European habits of thought.

My fancies have played no part therein. But reconstructive imagination has been more alive. No historian can get along safely where this is not the case. We have to make alive a dead past. We have to show that past as in a state of becoming, of passing from older to new values. And more: we need that desideratum of the historian, of the man of science, of the explorer in any field: a hypothesis of our subject, and in its most general aspect, which must be tested as we go. And in the field of Buddhism and its history we walk along a new road, where fresh materials have been, within half a century at least, coming to hand every year.

In this field we are as yet historically very weak. Our task is of immense difficulty, largely because India has never kept even the contemporary annals and chronicles such as we tried

to do in Europe, much less bequeathed to us treatises such as we call histories. "When I think," an eminent scholar writes to me, "of the confused history of Gospel criticism, of the 150 years of struggle to attain an historical view of the first announcement of the 'Gospel', I feel that your task is enormous."

But our weakness lies partly in our unwillingness to discern, to admit that, in each literary composition which has come down to us, and not only in groups of such, we have a history-in-little. More especially in such as were for a long time oral only. And this is the story of all ancient Indian literature and in particular of all Buddhist "books" compiled previously to B.C. 200, or even B.C. 100. Still is it being said, that certain doctrines are certainly fundamental in Buddhist teaching of the 6th century B.C., because they happen to be endorsed with emphasis in books compiled orally as books centuries later, and scripturally later still.

And if we of Europe are still historically immature in criticism, the Indian scholar is as yet, as historical critic, hardly born. In the great majority of the books which come to me for review, written by such, I look in vain for anything like an alert historical sense. Thus, to take a specimen recently published in England, a book on the Indian psychology of perception, the author, in disclaiming for his work that it is a historical survey, has so shuffled the cards of his pack, that we get side by side, the first Indian attempts at mental analysis ascribed to Kapila of perhaps the 8th century B.C. and the definitions of Vijnanabhikshu of the latter half of the 16th century A.D., an interval in the growth of mind-values of over two millenniums! No heed is being taken, in the writer's thoughts, of the intervening growth.

The effect of this absence of perspective is, I think, bewildering and vicious. We get a medley of names, but no relay of torch-bearers. And thus certain interesting and important phases in the life of Indian culture, viewed as life-in-becoming, as life in evolution are lost to us.

When for instance in the older Pali books, the Pitakas I and II, we come across a persistent pre-occupation, unseen before, with man, less *as* man, and more with man as a fivefold group of visible and invisible components, we naturally ask, who was responsible for this new feature? Was it the founders? Was it the result of later compilation and editing? Was it orally taught at all? It is profoundly unsatisfying to hear, in sole response, "The Buddhists recognize . . . the Buddhists do not hold that" . . . In so long-lived a movement we are wondering "Did this cult always 'recognize' this?" Or "When did it come to introduce it?"

Now this is how I come to the problem of the Buddhist analysis of mind. To speak generally: Can we trace, in Indian thought, as we can in our own philosophy, the birth and rise of an analysis of mind, as distinguishable from the man or self, such as we now call by the name of psychology?

It is with reluctance that I use in my title the word psychology. This is a term of this new world of ours, and of that only. Thirty years ago Villa could begin his *Contemporary Psychology* with the words: "The word psychology is nowadays on everyone's lips." But half a century ago we were speaking of 'Mental Science', 'Philosophy of the Mind,' and even of 'Mental Physiology'. The newer term indicated both a greater divorce from philosophy and a halt called to too much identifying the range and value

of the content of 'psyche' with the range and value in things of the body. But we have been swift adaptors as compared with India. India, which gave birth to a psychological culture centuries before Britain was known to a Cæsar, never, to the best of my belief, made any such conscious segregation of the study of mental phenomena as to feel the need of a name for it. She was ever for this too syncretic, too little synthetic in her early culture.

It is to be confessed, that in our swift adapting of our chosen term we have a pretty bad misfit. We have come to leave the psyche out save in language. (There, she is ineradicable.) Mentology had been the juster word. But presumably the founders, Tetjens and Wolff, having no fit word for 'mind'—let readers note how Fechner a century

later worried over the two half terms, 'Geist' and 'Seele',—fell back on the Greek, hitting upon, in the pens of their heirs, what is at least not a hybrid compound. In India on the other hand, we have the twofold picture of a psychology beginning and persisting with the man or self as a *sine qua non* in the analysis, and the emergence of a Buddhist development gradually lowering the man or self in value, and then totally rejecting him.

It is to make this second part of the diptych historically appreciated, that I am rewriting my manual, and prefacing it with an account of the preceding dawn of mental analysis traceable in pre-Buddhistic literature. For it is only so that we can begin to account for the distinctive trend taken in its estimate of man and his mind by Buddhism.

THE SACRED GANGES AND THE JUMNA

BY DR. DHIRENDRA N. ROY, Ph.D.

The mythical origin of these two most sacred rivers of India points out the highly devotional spirit with which they are regarded by the Hindus. Whoever has seen them at some considerable length, especially where amidst the deep silence of the great Himalayas they glide straight down like two strings of sparkling silver, must have noticed the imposing grandeur which Nature has poured upon them. It is so profoundly mystical that it never fails to impress the Hindu mind. But this is not the only reason why the Hindus look upon these two rivers with a lofty spiritual feeling.

The river Ganges represents wisdom. Most of the ancient Rishis of India used to live in the Tapovanas (lit.

forests for meditation) upon the banks of the Ganges. There they underwent the long austere life of meditation to develop their inward power of intuition so that they could know about the truth of things and life. There they freely and boldly discussed what they came to know, and having satisfactorily explained their points of view they put them into comprehensive systems so that others might study, understand, and profit by them. They lived in the thought world and their lives fully reflected the nature of their thoughts. The sacred memories of these Rishis who still inspire and guide the Hindu life is so intimately associated with the Ganges that when one pays homage to the former by one's daily life, the

latter is invariably included in them. The Ganges comes along in the mind with the thoughts of the Rishis. What is more important to understand the highly spiritual feeling of the Hindu for the Ganges is that while the great Rishis of old are living only in his lofty principles of life, the Ganges still flows on as mystically and inspiringly before his physical senses as she did fifty centuries ago. She is not only in his thought and in his ideal world, she is also in his actual world of today. She is still the Mother-Ganges of India's millions. Many of them still choose to live by her sides and thus sanctify their mind and body in the blessed atmosphere she emits.

Similarly, the river Jumna represents devotion. It was on her luxurious banks that the most perfect form of devotion showed itself in all its five possible manifestations. Our devotional spirit is manifested in five different ways which in India are called *Sânta*, *Dâsya*, *Sakhya*, *Vâtsalya*, and *Madhura*. The devotional spirit which characterizes the joy of the Great Realization following the attainment of inward peace is termed as *Sânta Bhâva*. The *Dâsya* form of devotion is found in the devotee's joy to eagerly serve his beloved. The *Sakhya* form is what exists between two real friends. The *Vâtsalya* form is in the sublime feeling of the parents for their child. The *Madhura* form is in the sweet feeling that characterizes the relation between husband and wife. All these five forms were perfectly manifested in the devotional spirit with which Krishna, the God incarnate of the Hindu, was treated. Man cannot think of a finer example of emotional refinement. The whole atmosphere on both sides of the Jumna was so surcharged with the deep spirit of devotion that even birds and animals were imbued with it. Love

in its purest form poured itself upon every heart making all men totally forgetful of themselves. In that extreme suffusion of love all things glowed with the hallow of sacredness. These places are now holy and things there are sacred. How can anybody think of violence of any sort at a place where Nature herself has shaken off her usual grimness, as if to remind India perpetually that here was performed that ineffaceable episode of love and devotion so exalted, abundant, perfect, and touching in all its varied manifestations that nothing but the purest forms of feeling can characterize this place? When a Hindu thinks of real love he has before his mind's eye that Braja Lîlâ (divine play at Braja) of Krishna. He is reminded of the self-forgetting devotion of Nanda and Yasodâ, of Râdhâ, of the shepherd boys and girls, of Arjuna and Bidura. And when he thinks of them, the river Jumna comes along with them in his mind, for she is the living witness of those golden days. The Jumna is sacred for she represents that divine spirit of devotion. And does not the great Tajmahal, that ever-white mausoleum, stand on the bank of the Jumna as the purest picture of conjugal devotion? Let anybody watch that Jumna as she flows on quietly through the district of Mathura or by the side of the Tajmahal and let him tell us how he feels. We will not need any explanation then as to why the Jumna is said to represent devotion.

The Ganges and the Jumna flow on quietly a long distance and finally meet at Allahabad from where they flow on together for another long distance till they lose themselves in the sea. In a like manner wisdom and devotion invariably meet somewhere and then move on together for some time until the two in one is lost in the sea of truth,

Neither wisdom nor devotion alone can reach the goal. Wisdom is dry by itself continually soaking and sapping its own sweet fluidity. Devotion, of course, contains an inexhaustible fund of fluid faith but is itself blind, and needs the guidance of wisdom. The Ganges of wisdom and the Jumna of devotion must meet together in order to flow as one finally to reach the eternal sea of truth.

The wonderful mysticism which seems to surround these two great rivers has also some other reason which is supported by modern scientific investigation. The Hindus think that the Ganges and the Jumna are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by renowned scientists of our time. For instance, the distinguished bacteriologist, Dr. F. C. Harrison, Principal of Macdonald College, McGill University, Canada, writes in an article, "Micro-organisms in water," : "A peculiar fact which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Jumna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of natives (often dead of cholera), and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus, that the water of these rivers is pure and cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bactericidal power of the Jumna water is lost when it is boiled; and that the cholera vibrio propagates at once, if placed in water taken from the wells in the vicinity of the rivers."

A very well-known French physician,

Dr. D'Herelle made similar investigations into the mystery of the Ganges. He observed some of the floating corpses of men dead of dysentery and cholera and was surprised to find "that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs" there were no germs at all. "He then grew germs from patients having the disease and to these cultures added water from the river (Ganges). When he incubated the mixture for a period, much to his surprise the germs were completely destroyed."

A British physician, Dr. C. E. Nelson, F.R.C.S., tells us of another striking fact. He says that "ships leaving Calcutta for England take their water from the Hughli River which is one of the mouths of the filthy Ganges and this Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay, the nearest Indian port, which is a week closer to England than Calcutta. They must replenish their water supply at Port Said, Suez, or at Aden on the Red Sea."

When the veteran scientists of the West upon whom the sacred tradition of India has no influence at all, are surprised by the peculiar qualities of the Ganges and the Jumna waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers. It may be that some day some scientist will be able to explain this mystery, but a mere scientific explanation of it will not be enough to detract from the sacredness of the two rivers, just as the explanation of the special qualities of a genius does not divest him of his high distinction.

No wonder, then, that to a Hindu the Ganges and the Jumna are not simply rivers, they are his sacred mothers whose very touch purifies not only his body but also his soul. Wherever a devout Hindu may go to take his bath, he does not fail to invoke first the Ganges and the Jumna and feel their presence in the water before he takes a dive in it. If his home is far away from these rivers, it is his ambition to see them some day and bless his being by taking bath in their sacred waters.

He will also like to carry home some water from them and save it carefully in a bottle so that he may use it for purposes of purification. To some foreigners it may seem going to the extreme—almost verging on superstition, but those who are apt to go beneath the surface of things and observe the fine spirit with which they are looked upon and the good effects resulting from such a spirit, will certainly be slow to indulge in any rash judgment.

THE TRANSCENDENTAL APPROACH IN VEDANTISM : ITS VALIDITY

BY PROF. SHEO NARAYAN LAL SHRIVASTAVA, M.A.

(Concluded from the last issue)

III

The entire objective universe rightly viewed is, then, in the last analysis, a stupendous manifestation of consciousness, the pure ultimate principle of consciousness or the Atman. Consciousness being the *prius* of all objective reality, the clue to the ultimate nature of reality was to be found in a thorough-going analysis of the *ultimate states of consciousness*—the Avasthâs of Atman, as they are known. The objective that is spread out on a rational plan, that is intelligible and interpretable in terms of the categories of thought or reason, obtains only in *one* of the ultimate states of consciousness—the Jagrat or the waking state. The objective of waking experience, is altered in the two ultimate states of Swapnâvasthâ or the state of deep sleep and Susupti or the state of dreamless sleep, and negated altogether in the fourth state known as Turiya. Hence, the Vedantins insist

that the universe which is revealed to rational experience during the waking state, cannot claim *absolute* and metaphysical reality. Its reality is relative to that particular state of consciousness, the Jagratâvasthâ only. It is belied and negated in the other Avasthâs. The Real is *ipso facto* immutable and unoblatabile. It is manifestly absurd to call that which is negatable real in an absolute sense.

The objective universe which *empirically* we find to be spread out on a rational plan and explicable in terms of the categories of thought, is *transcendentally*, that is, from a deeper base (the Atman), a state of consciousness. Thus Vedantism, I am persuaded to believe, approaches the problem of ultimate Reality from a deeper base than the intellectualistic idealism of the West. This is a fact of cardinal significance, and we shall attempt to show that this method of approach to Reality is philosophic *per sang*.

Western philosophical thinkers rather find it difficult to grasp the significance of regarding the Dreaming and the Dreamless Sleep states as on a par with the Waking State. To them it has been the darkest mystery of Indian thought that the Dreaming and the Dreamless Sleep States should be held to be of co-ordinate validity with the Waking State. To clear up this point we shall go a little into details.

All that is objective, all that is comprehensible or intelligible at all, all this cosmos which spreads out before us on a rational plan, is ultimately *for* Consciousness and derives its reality therefrom. Consciousness itself cannot be transcended. We cannot think of a transcendental condition of Consciousness Itself. The clue to the ultimate nature of reality can therefore only be found in an analysis of the ultimate States of Consciousness—this is the cardinal principle of Vedantic transcendental metaphysics. The first formulations of this transcendental approach to Reality are to be found in the Māndukya Upanishad and these were subsequently elucidated and developed in their writings, by Gaudapāda and Saṃkara, notably among others.

Taking Consciousness as the inexpugnable and most ultimate foundation of all reality, the Māndukya Upanishad analyses the entire range of Conscious experience into four ultimate States or Avasthās. These are the Waking State (जाग्रत्), the Dream State (स्रग्), the Dreamless Sleep State (सुषुप्ति) and (तुरीय) or the Fourth State. Reality which is conscious experience, must at any level of experience, be manifest in One of these States. Of these four States, the Vedantins maintain that the fourth or the तुरीय is the *ne plus ultra* State of Consciousness, and therefore Reality as manifest therein the Highest and the

Ultimate. The reasons for this, we shall see as we proceed.

Let us now consider these states one by one, and see what light they throw on the nature of ultimate Reality. In the जाग्रत् or the Waking State, the objective appears as the gross material universe of common perception, metaphysically called in the Māndukya सप्ताङ्ग or the seven-limbed. (The heavens as its forehead, the sun as its eye, the air as its breath, matter and water its belly and the sky and the earth its feet.) This state of consciousness is further spoken of as एकीनविंशतिमुख or nineteen-mouthed, because here the objective is apprehended through nineteen channels—the five ज्ञानेन्द्रिय's (organs of knowledge), the five कर्मेन्द्रिय's (organs of action), the five प्राण's and the अन्तःकरण or the internal organ consisting of मनस्, बुद्धि, चक्षुःकार and चित्. This state of conscious experience is technically known as the वैश्वानर. Its main characteristic is expressed by saying that it is दृष्टुमुञ् or comprehends objects in their gross forms.

The स्रग् or the Dream State which is technically known as तैजस is also like the Jāgrat state एकीनविंशतिमुख, that is, in it also the objective is comprehended through the above-mentioned nineteen channels; but unlike the first, it is प्रविशितमुञ् or has as the objective of its comprehension an inner and a subtler world—a more attenuated objective.

One remarkable difference between the Waking Consciousness and the Dream Consciousness is that the rigorous temporal, spatial, and causal uniformities that obtain in the former are almost lost entirely in the latter. Events that would take a considerably long time in our waking world are done within an inconceivably short time in dreams. Distance also has not that uniformity in dreams which it has in the waking

world; similarly causality. Anything may cause anything.

The third ultimate state of consciousness is the सुषुप्ति or the Dreamless Sleep State or the Deep Sleep State, technically known as the प्रज्ञा. It is different from Jāgrat and Svapna in two ways : first, with regard to the nature of its objective, and secondly, with regard to the instrument or faculty of apprehending the objective. Unlike the Waking and Dream States, the objective in सुषुप्ति is not the world of manifoldness, either gross (स्थूल) as in वैशानर or subtle (सूक्ष्म) as in तैजस but एकौभूत or unified. The objective here is an undifferentiated unified whole—a seamless *totum objectivum*. The plurality of objects being absent here, the knowledge of the objective is also unitary (एकानघन). Then again, with regard to the faculty of apprehension, while the first two states are एकीनविशतिमुख, this is चैतनामुख, that is, here चेतस् or intelligence or consciousness itself, unmediated by the instrumentality of the mind and the senses, is the faculty of apprehension. Here there is no sensing and no discursive thinking, but *simple apprehending, the pure activity of Consciousness*, untrammelled by the mind and the senses. This is a very significant state of consciousness, for herein it is clearly suggested that the many-ness of experience, the splitting up of the unitary objective into a plurality of discrete objects, is the result of apprehension through the instrumentality of the mind and the senses.

Now, three facts emerge out of a consideration of these three ultimate states of consciousness—The Jāgrat, Svapna and Sushupti. First, the objective as such has no *constant* character, but is changed and modified in the different states. The differentiation, the many-ness that we find in waking experience are not the perma-

nent and unchanging marks or attributes of the objective. They are, to use a metaphor, the refractions of the rays of consciousness falling on the intellectual prism. Secondly, consciousness is the unchanging and the inextinguishable ground or witness (साक्षी) of all the changing pageant of the objective in all its different forms. Consciousness is therefore the *absolute reality*. Thirdly, the objective has no independent status. It has a tendency to merge into the subject. In the सुषुप्ति state, what opposes consciousness is a thin attenuated veil of the objective. The objective is *almost wholly* merged in the subjective, there being a very feeble sense of the subject-object differentiation, thus pointing to the possibility of the complete mergence of the objective into the subject. This state of the complete obliteration of subject-object distinction is known as the fourth state or the तुरीय. From the Jāgrat, through Svapna to the Sushupti, there is a progressive attenuation of the grossness of the objective, an increasing in-gathering of consciousness to itself. The end of this progressive withdrawal or in-gathering of consciousness can only be a return to itself. In all the three states of consciousness—waking, dreaming, and dreamless sleep, we are aware of the objective in different modified forms, but never of their subjective substratum—the comprehending self or the principle of consciousness.

In the fourth or तुरीय, consciousness returns to itself, the veil of the objective falls. It comprehends itself by itself. There is no trace of the operation of the mind and the senses—no objective—no manifold. The objective merges completely in the subject. All that remains is One Unitary conscious principle, the Unsublatable Substratum of all sublatable forms of the

objective. Herein is Absolute Truth,* the Undivided and Indivisible All-whole Spirit.

Some Western thinkers (like Prof. J. S. Mackenzie)† have serious misgivings with regard to the philosophical value of the Vedantic system which rests upon a consideration of dream and deep sleep states. These thinkers seem reluctant to recognize the validity of a metaphysical system that is built upon data which fall outside the sphere of waking experience. The view that the data of metaphysics should be strictly confined to the waking experience, is based on the assumption that the waking is the *only real* and *positive* state of experience. The dream world, it is argued, is unreal being a subjective creation, and the deep sleep state is held to be a contentless void rather than a positive state of experience. These are however assumptions which can hardly stand criticism. First, as to the reality of dream and deep sleep states. What is real? The real, we are obliged to say, is what exists *for* consciousness, the *content* of consciousness. When we construe reality as the content of consciousness, the distinction between subjective and objective reality becomes meaningless. The dream world, as the content of consciousness, is as much an objective for consciousness as the world of waking experience. The dream world and the waking world can therefore claim *objectivity* with equal force. Objective reality is as much the prerogative of the dream world as of the waking world; *metaphysically* they are

equally real or unreal. We pronounce the dream world *less real* than the waking world, taking arbitrarily the latter as the standard. Perceivability, argues Gaudapâda, as much characterizes the objects of the dream world as those of the waking world; it is therefore futile to argue that the latter are more real than the former because they are *perceived*. Moreover, for purposes of metaphysical analysis, we are not concerned so much with the specific contents of the dream state, as with the *dream state as such*—the epistemological implicates of the dreaming state of experience. In a metaphysical consideration of the ultimate states of experience, the nature of the specific contents of each state is not germane.

Another serious misunderstanding is to take the Deep Sleep State as a state of contentless void, a lapse of consciousness, rather than a full-fledged *conscious state*. Now, it can easily be shown that this is but an error. That a recollection of the deep sleep state is possible shows clearly that it is a *positive* state of experience, and not a lapse into unconsciousness. The man, waking from a deep sleep, recollects it and says, "What a happy and blissful sleep I had!" There can be no recollection of a void. If the man in sleep were really unconscious, he would not be able to recollect it. Consciousness never lapses; it being there everything *is*.* There is no break in the continuity of consciousness. It is the abiding witness of all this rolling pageant of heaven and earth. Asleep or awake, consciousness always *is* and never ceases to be. Consciousness being always there, there is always the *objective* of which there is consciousness. The objective *is there* in dreaming and in deep sleep, though it appears in modi-

*Vide गताः कलाः पञ्चदशप्रतिष्ठा दिवाय सर्वे

प्रतिदिवासाय ।

कर्माणि विज्ञानमयस्य आत्मा परैश्वर्ये सर्वं एकै-

भवन्ति ॥

(सु. उ. १-२)

† Vide. J. S. Mackenzie: *Elements of Constructive Metaphysics*, the closing pages.

*तमेव भात्मन्युभाति स्व, तस्य भावा सर्वनिर्दे विभाति

fied forms. This modification, as our foregoing analysis will show, depends upon or is the result of the instruments through which consciousness apprehends. When the apprehension is through the instrumentality of the mind and the senses, the objective is a world of plurality as in the waking and dreaming states; but when the instrumentality of the mind and the senses is removed or is inoperative as in the Dreamless Sleep State, the objective is a unitary or undifferentiated continuum. We cannot assign any unchanging character to the objective as such. We, with our five senses, see the world in the way we see it; but if we had five more senses we would see it quite differently. Then again, the objective is there at all, only so long as consciousness is *extroverted*; it is non-existent or no more appears to exist when consciousness is *introverted* or in-drawn to itself. When consciousness is extroverted, there is an objective as in the three states—Waking, Dreaming and Deep sleep; but when consciousness is completely introverted or in-drawn to itself as in Turiya, there is no objective. From our analysis of the Avasthâs, we find that the progressive attenuation of the objective is parallel and proportional to the increasing introversion of consciousness. Waking State when consciousness is extrovert to the fullest degree is **स्थूलभुज्**, the Dreaming State when consciousness is more introvert is **सूक्ष्मभुज्**, and the Dreamless Sleep State when consciousness is still more introvert is **एकीभूत** or an undifferentiated continuum. The progressive attenuation of the objective, as consciousness tends to be more and more introvert, indicates that the objective is only a *projection* of consciousness and points to the possibility of the complete merger of the objective into consciousness, when consciousness is completely

introvert or in-drawn to itself. This is the state of **तुरीय** where consciousness alone is the sole reality. It is the return of consciousness to itself, the state of Self-realization, Svarupâvasthiti or Svânubhuti.

IV

We are now in a position to adjudicate upon the merits of the transcendental approach in Vedantism as briefly sketched above. The most outstanding merit of this way of philosophical approach is that it goes down to the deepest base of reality, the most ultimate and primal fact in existence, the stay and foundation of all objective reality, Consciousness or Atman. Consciousness is the *prius* of all reality, of reason itself. Rational activity is not coeval with the entire range of conscious experience; it is confined to the Waking State only; hence the rationally comprehensible universe is only an impermanent and sublatale phase of reality. A rational account of reality therefore, metaphysically speaking, is *provisional* and relative to the waking experience only. The criterion of truth, adopted in Vedantism, is non-contradiction or non-sublation through the entire range of conscious experience. It should further be noted that this principle of consciousness which is taken to be the ultimate principle in reality, is not a mere postulate, a mere problematical conception like Kant's Idea of Reason, but a veritable *fact* of experience. Consciousness is self-manifest, self-revealed to all living beings, to all experiments, as their very *self*. Consciousness is the very essence and not an attribute of the subject. My awareness of *myself* as the *subject*, is an immediate and veridical awareness of myself as the *all-comprehending consciousness*. Self-awareness, properly interpreted, means the awareness of self as the *pure compre-*

hending consciousness, distinguished from all that is comprehensible as an "object," as a "this," including in the region of the objective the body, mind, senses, etc. Such self-awareness, according to Vâchaspati Misra, is the putent experience, not only of human beings, but of all living beings, including worms and moths* etc. Consciousness is Aparokshânubhava-siddha, that is, given in an immediate and veridical experience. That such inferior creatures as the worms and moths should have so much discrimination as Vâchaspati credits them with, is, I think, disputable. To distinguish the self as the *pure* subject, transcending everything objective, even the mind and the body—is, I think, an achievement possible only for man who has the capacity for philosophical reflection. Nevertheless, the fact remains that, any sentient creature, if it had the reflective capacity of man, would be aware of itself as the principle of consciousness, transcending all that is objective, its own body and mind included. The Vedantic approach, then, adopting the well-known, phraseology of Kant, is 'transcendental,' but not 'transcendent.'† Herein lies the chief merit of Vedantic methodology. A system of metaphysics, that does not take its stand upon the *direct* verities of experience, stands self-condemned. Vedanta takes its stand upon the deepest, the most veridical, as well as the most ultimate FACT of experience. It is the vilest travesty of Vedanta to call it a system of *abstract* metaphysics. Vedanta does not employ any abstraction; it is the science of reality *par*

excellence, revealing the only Undeniable Supreme Fact, eternally enduring and eternally manifest (Svatah-siddha).

Another noteworthy and unique feature of Vedantic methodology is its inclusion of Dream and Deep Sleep states within its purview. The Vedanta is the only philosophical system in the world that has grasped the metaphysical significance of the Dream and Deep Sleep states, and given them a co-ordinate footing with the Waking state. Of course, for all practical purposes, the Waking state is regarded as more real than the Dream state because of its greater durability and greater uniformity. Samkara also distinguished Vyavahârîka Jagat from Svâpnîc Jagat, and suggested that the former is in some sense more real than the latter. This however is true only comparatively speaking, that is, when we compare dreaming with waking. But from the ultimate or Pâramârthîc standpoint, that is, from the standpoint of Turiya, the Waking is as unreal as the Dreaming State; the former is on a co-ordinate footing with the latter. The idea that the waking experience, may, after all, be on a par with the dreaming, no doubt suggested itself to the minds of some Western thinkers also; but they did not try to develop a systematic metaphysic of these various states. Bradley, for example, has written "the contention that our waking world is the one real order of things will not stand against criticism. Quit the position of an onlooker on yourself and imagine your own self in dream, and that while you dream, you can recall but little of your waking state. But suppose also that from what you recall, you judge that your own waking state was more distracted and more narrow, would you not be right if you set down your waking state as less rational and less real?" Similarly

*"स चायमाकौटपनङ्गश्च या च देवर्षिभ्यः प्राचक्षन्मावस्थे-
दकारास्यदेष्टी देहेन्द्रियमनोबुद्धिविषयेभ्यो विवेकेन 'अहम्'
इत्यसंदिग्धाविपर्ययापरोक्षानुभवसिद्ध इति" Vâchaspati
in Bhâmati.

† Transcendent means completely beyond the reach of experience.

Descartes writes in his *Meditations*: "When I consider the matter carefully, I do not find a single characteristic by means of which I can carefully determine whether I am awake or whether I dream. The visions of a dream and the experiences of my waking state are so much alike that I am completely puzzled and I do not really know that I am not dreaming at this moment." So also Pascal contends that if the same dreams were to come to us uniformly every night, they would have as rigid a hold upon our minds as the things of our daily waking experience. To quote his own words: "If an artisan were certain that he would dream every night for fully twelve hours that he was a king, I believe that he would be just as happy as a king who dreams every night for twelve hours that he is an artisan."* However, it is in Vedantism alone that we find that these states have been systematically considered to yield an ultimate theory of existence.

The uniqueness of Vedantism, as happily styled by a recent writer,† lies

* I am indebted for these quotations to Prof. Radhakrishnan's *Indian Philosophy*, Vol. II, p. 454.

† Vide K. A. Krishnaswamy Aiyer's *Vedanta or the Science of Reality*.

in its *tri-basic* approach to the problem of ultimate Reality, and on this account constitutes its superiority over other systems which are only *mono-basic* in their approaches (confined to the waking state only). A metaphysic of reality, worth the name, ought to take within its purview the entire stretch of conscious experience. Waking experience is only an interlude within the complete drama of conscious experience; hence, no metaphysics which is confined to waking experience alone, can legitimately claim to be a metaphysics of the whole of reality.

The object of this article has been to vindicate the validity and significance of the Vedantic transcendental metaphysics based on a consideration of the ultimate Avasthâs of experience—experience taken in its entire compass, and to raise a voice of protest long overdue against the narrow intellectualistic idealism much in the air these days. I do hope that a serious consideration of the Vedantic transcendentalism as elaborated here, will convince the readers that the real, far from being merely co-extensive with the rational, is immeasurably wider than it. Herein I see a way out of the present impasse of conflicting philosophical creeds.

IF WE WOULD CAST AWAY ALL FEAR

BY PROF. E. E. SPEIGHT

Too long the clear, explicit, patent
Outer things have seemed the whole,
Too long the dark, implicit, latent
Inner truths escaped my soul,
Evaded me because they were
Part of myself I could not see,
Part of the cosmic wanderer
Casting the shadow I knew as me.

I see a line and think that things
Consist of them, I move and find
Flat spaces, level measurements
On either side, before, behind;
I touch a solid and realize
Those flatnesses can jut and rise,
And this is long my working base,
That these are all the forms of space.

One day I watch a sunbird's flight
Above some bending woodland sprays,
And suddenly I have a sight
Of strangely, sense-bewildering ways
Of bounding Nature, baffling forms,
Irregularly-angled layers,
Deep curving stems, entangling swarms
Of innocent buds, invisible stairs
For wings to mount, green-margined caves
Of shimmering leaves the wind has stirred,
And restless as the shadowy waves
Of river pools. I watch the bird
Adventuring from plane to plane
I cannot name, one moment known
And then beyond the reach again
Of understanding, in some zone
Some depth, some spacial quality
I cannot fathom, and thus I learn
That all I was and yet shall be
But shadows of what I must discern
Or die; that everything, in truth,
Is but a sign of something higher,
The ardent yearning of our youth,
The restless urging of desire,
Betoken a far deeper sense
A nobler need, a sterner strife,
A resolution more intense
Than merely living brings to life.

So thus we pass from point to line,
From line to plane, from plane to solid,
And then to what the last define
Or bound, things neither square nor stolid
But purely mathematical,
Clairvoyant and intangible,
The most disturbing fact of all
That all experience has to tell,
The much entangled, multi-angled
Figure called the tesseract,

The coruscating, number-spangled
Magic frame of midgie fact.

We are but shadows of a dream
Was said by one whose dreams remain
The wonder shadows ever seem
Because upon whatever plane
They fall, upon whatever heart
They rest, they point a pathway forth
To that of which they are a part,
A littleness, as the dark north
Is but a moment of the sun
Whose other shadows we call time
And what it brings. All that is done
That lives and dies, all reason, rhyme,
Remembrance and oblivion,
Are but as moments of a Sun
Our sunlight hides, our night reveals,
A greater being summoning us
From all assurance spirit feels
Into a world more ominous,
From all dimensions we may sense
Into a world of action we
Have yet to make, a world intense
As light or lightning's energy;
From every symmetry into
What symmetry betokens,—not
An earthly rest, a single view,
But from a leaf unto the thought
That rings the leaf with guidance, moves
The tendril into lovely poise,
That from the simplest happening proves
Eternal import; hears the noise
Of constellations in the stir
Of ripening corn, and in the way
Night-moths can find their mates afar
Divines behind that night a day
Our striving may attain, if we
Are faithful to the joyous quest
That is our wondrous destiny,
That is the meaning of the best.

For consciousness, like stars and air,
Must ever move, as life must rise,
Transcend in apprehension, share
All modes of being, every guise
The eternal secret takes, must lead
By life, or it may by death

To presences we little heed
 Though we are of their form and faith;
 Must know that knowledge has to pass
 To ever clearer heights, to swing
 Beyond all moorings, from all mass
 Emerging, and imagining
 Profounder immortality
 Than dreams can reach, profounder mind
 Than life and death have shown to be
 Within the fate of man to find
 Where love is not, for heaven is love,
 Hell lovelessness; and if we cease
 To rise from love, our spirits move
 In aimless drift from the great peace
 That is about us, and so near
 If we would cast away all fear.

THE AGE OF INDUSTRIALISM

BY SWAMI YATISWARANANDA

The modern age with its wonderful mechanical inventions and consequent industrial revolution has brought about a great revolution in our life and thought. And, as its result, struggle for existence and competition have become keener than ever; and the entire social structure is being shaken to its foundations more or less in all parts of the world.

The industrial age has its advantages and merits. It has raised material standards and efficiency. The conquest of natural forces has increased the facility of communication. The railway and the steamship, the automobile and the aeroplane, the telegraph, the telephone and the radio have brought into close contact peoples living in the farthest corners of the globe. Human knowledge and outlook are widening. We have better sanitation, greater possibility for combating diseases, for rendering speedy relief during famines, floods and other natural catastrophes.

These and other conveniences are the direct products of this mechanical age.

But there are also many evils and dark points to the discredit of this age. And one of the greatest of these is the menace of immorality due to the breaking up of the family life and its virtues.

EVILS OF THE INDUSTRIAL SYSTEM IN INDIA

In India, besides fostering other evils, the industrial system is drawing men and women away from their native village. The rush to the city is bringing untold ruin to the rural areas. Further, it is creating large wage-earning classes—landless and homeless—working in mills and factories, collieries and plantations, marts and markets, where the healthy influence of society is altogether absent. And for want of sufficient accommodation men, women and children have to live herded together in dwellings

dangerous alike to health and morals. No wonder then that many fall an easy prey to the manifold temptations and vices growing there unchecked. The moral education and elevation of the industrial worker is for this reason a problem of great difficulty and complication.

The evils mentioned above are not remaining limited to the towns and industrial areas alone. They are spreading even to the villages the centres of our national being. The ancient ideals of the family life deeply actuated the whole body of India's agricultural population. But with the growth of great industrial towns and business centres a deplorable state of affairs is coming to prevail. "The old domestic morality of the Indian agricultural life," to quote the words of a great authority, "is breaking down in every direction, wherever close contact with the larger city life and even with the smaller townships, has occurred. People talk glibly about the coming industrial expansion in India. Do they realize at what cost that expansion is already being carried out in many of our cities?"

The industrial system has come to stay in India as in all other countries. And the task of the "welfare" worker is to accept the inevitable, try to minimize the evils as much as possible, and work for the uplift of the labouring classes with sustained enthusiasm and energy.

NEED TO AWAKEN THE MORAL SENSE IN THE CHILD

Far be it from me to condemn the progress of science and the perfection of the machinery. Everything good has its correlated evil. And we human beings are responsible for this, for while the human inventive genius as expressed through science and machi-

nery has made great progress, we human beings have not advanced morally to the corresponding extent. And hence what may be utilized for promoting the welfare of mankind is being made use of for its enslavement and destruction. The only remedy for our many ills lies in proper education—first, in the education of the educator and then in the education of the child. Side by side with general education, the children are to be trained along moral lines so that they may be able to think rightly, feel rightly and act rightly. Special stress is to be laid to make them fit for the struggles of life. And if they are to be made to stand on their own legs economically they must also be enabled to develop their moral sense so that they may resist the evils and temptations of life, and even grow more and more in ethical strength and power without which one falls down to a level worse than that of the beast.

CONDITIONS FAVOURABLE FOR THE MORAL GROWTH OF THE YOUNG LABOURER

The child may be given the necessary education at school, but this real education begins in the school of life, in the field of his work. Truly speaking, as it is not possible to learn swimming on land, however well-acquainted one may be with its theories, so the great lessons of life cannot be learnt unless we actually enter life—the field of our work, pass through its trials and struggles, and become wise through experience.

Now a question may be asked—what should be our attitude towards work? The answer is that work is to be looked upon not only as a means of livelihood, but also as a means of the evolution of the mind and progress of the soul. It should have thus both an economic value and also an educa-

tional value. And the latter will be possible only if one is able to earn a living wage giving one at least the barest necessities of life. It is an insult to speak of pity to a starving soul.

Too little of wealth is, as a rule, injurious to the moral growth of the worker. He must have an amount of security as regards a reasonable income. And if after meeting his legitimate needs, he can have a small margin for profitable use, and is able to devote some time to cultural pursuits,—this will be a most desirable state.

Further, as in the school, so also in the place of his work, the environment must be favourable for morals. And also outside the working hours the youthful labourer must be enabled to live in a morally healthy atmosphere. Provisions should be made for innocent but enjoyable recreations and educative and creative occupations that would draw his mind away from undesirable ways and would direct him along lines likely to prove to be of cultural value to him.

ATTITUDE TOWARDS WORK

But the inner growth of the worker will greatly depend on the spirit with which he does the work he has got to do. If he comes to have the right attitude towards work, it becomes a great educational factor, a means for the discipline and evolution of the soul.

To most persons, work is a drudgery, and the only incentive to do it is material gain, and also compulsion to do it well under the threat of loss of income. But by bringing in a new attitude the unpleasantness connected with work can be minimized, and it may be replaced by a sense of duty or a spirit of service that carries with it a feeling of self-satisfaction and joy. This is an ideal that is cherished not

only by the religious upholder of selfless work, but also by some of the supporters of sober socialism.

It will be too much to expect of the vast mass of labourers to be actuated by an ideal of voluntary service free from outside pressure or constraint. But it will be not a small gain if through proper education a good number of workers imbibe the ideal, and are able to introduce a "spiritual" element in the economic order. Anyway, the ideal can be realized at least on a small scale in the domain of economics. And there are idealistic socialist thinkers who believe that "within the general obligation to perform useful labour, it will be possible, if the right means are applied, to create a public opinion in favour of doing one's best and to elicit increasingly a spirit to reinforce and gradually replace the crude material incentives even to ordinary manual labour."

SELFLESS WORK--AN IDEAL FOR ALL

Thus the ideal of selfless work is not after all as Utopian as it may be supposed by some. It need not necessarily imply a belief in God. For, there are many people who possess no such belief and are not religious in the ordinary sense of the term, but are actuated by a sincere spirit of self-abnegation and service, and work with a wonderful enthusiasm for human welfare and progress. If selflessness is a measure of true religion and spirituality, then in this sense such noble souls are certainly religious and spiritual, and are undoubtedly moving towards perfection that is beyond the reach of a superficial believer in God, uninspired by a sincere desire to serve Him in one's brother men. For, spiritual growth implies an inner transformation, a recognition of a new set of values, having nothing to do with merely

material considerations or allegiance to doctrines or creeds. It is something deeper than the painting of the skin or the dyeing of the hair, than the tattoo mark of the savage or the false teeth of the civilized man. And it manifests its true nature in a conscious pursuit of the ideal even in the face of oppositions and difficulties. And even an agnostic or an atheist can be inspired by the ideal of selfless work for the welfare of himself and others, and march towards purity and perfection, leading to the realization of the Truth whatever may be its content and nature.

But one having a belief in God—whether He is regarded as a Personality or as the Universal Principle unfolding itself in man and nature—finds his task easier in certain respects. It gives to the spiritually-minded an additional impulse and inspiration to do his work for the good of mankind.

THE WIDER ISSUE

We always work with an object in view. Even to the labourer who is concerned solely with wage-earning, work is not an end in itself. And to the person who, while working for the sake of an income necessary for his maintenance, does so also with the idea of duty and service to the community, labour is certainly a means to an end.

Anyway, if we are to teach the ideal of duty and service to the labouring classes, we ourselves must first of all be inspired by it. And now we come to a wider issue. All forms of labour—not merely those done by the hand, but also those performed by the brain—fall under the category of labour and are to be done in the same spirit of selflessness and duty.

THE ALL-EMBRACING IDEAL OF SELFLESS SERVICE

In this wider sense we are all labourers whether we work in the factory or in the school, in the slum or in the church, in the hospital or in the temple; whether we labour with the hand or with the brain or with both; whether our work is physical, or intellectual, or moral or spiritual. And we all must follow certain common ideals and general principles by applying which we can elevate ourselves and also those about us.

Our ideal is to train every person as a useful member of society in some form or other. Parasitism that encourages one to live on others without giving any service in return is to be eliminated, at least reduced to a minimum. And this will be possible if we are all guided at least by the law of "give and take." We cannot, as we are told, eat our cake without making it. That is true. But this does not mean that everyone should become a baker or do every form of work. It is not possible. By introducing the ideal of co-operation, we should work in a spirit of harmony, promoting the well-being of the individual and the collective body at the same time. Every one should try to contribute his share of service in some form or other. There is no question of returning the service we receive in the same form, but in some way or other we must return it and serve society. Thus the receiver becomes also a giver. The consumer becomes also a producer. And then we live not only for ourselves, but also for others.

The nature of the work we do, does not matter much. If it is honest and we have done our best, it is enough. But we must try to do our part as well as we can. In the path of selfless ser-

vice all are fellow-labourers and as such "each is great in his own place." The humble work of the silent worker who is doing the duties of life unknown and unnoticed may have as great a spiritual value as the greatest works of the most dynamic personality who shakes the earth and draws the admiration of all. Like the actors of a drama playing different rôles—from that of the mighty king to the humblest of peasants, each will be judged not by the magnitude of his task but by the intrinsic worth of the part that has been allotted to him, by the contribution he makes towards the successful enactment of the play as a whole.

And by doing our part well we feel within us a sense of self-satisfaction and dignity that is the reward of one who does his duty well even if there be the idea of "give and take." But it brings much greater reward, in the form of inner joy, and expansion of the soul, if we do it without any thought of bargain, material or otherwise.

The central ideal in this path is: "Thy right is to work only, but not to the fruits thereof. Be thou not the producer of the fruits of thy actions; neither let thy attachment be towards inaction." "Do thou perform thy duties without attachment. By performing action without attachment one attains the highest."

Thus no honest work is good or bad by itself. It is the motive that makes it so. And every form of honest activity done in the right spirit for promoting one's own good and the good of others has its elevating influence. Every such act becomes a cause of self-expansion, a step towards perfection and freedom.

WORK AS WORSHIP TO THE DIVINE

As already said, those who believe in the existence of God find an additional inspiration in their life of self-sacrifice and service. If one has belief in Personal God, he may look upon work as "worship" and offer the fruits of his labour to God as he surrenders his soul also to Him. Thus his selfless work comes to have the same spiritual value as the most sincere prayer and meditation of a devotee, and it becomes a cause of self-purification, leading ultimately to communion with the Divine.

While those who regard God as the eternal and immanent Principle, the all-pervading, infinite Source of light and knowledge, dwelling in the hearts of all beings, may come to possess even a stronger motive for living a life of consecration. They consider every act done to man as a form of service to the God-in-man.

Such a devotee, when he serves others, has no idea of showing kindness or mercy to his fellow-creatures. Every act of his is a self-dedication, a consecration to God dwelling in the living tabernacle of the human body. He serves, being free from pride and vanity, and possessing the greatest humility born of the highest spiritual strength. He works not as a slave through attachment, but as a freed soul untouched by baser desires and actuated by the purest of love directed towards the Divine by the noblest of motives that can ever reside in and inspire the heart of man. He finds a great joy in his service and says,—"Blessed are we that we are given the privilege of working for Him, not helping Him." "Cut out this word help from your mind," says Swami Vivekananda "you worship. Stand in this reverent attitude to the whole universe."

THE SPIRITUAL BASIS OF THE RAMAYANA

By KAPILESWAR DAS, M.A., B.Ed.

(Concluded from the last issue)

IV

Sitâ, Râma and Lakshmana were driven from the city of Ayodhyâ to the banks of the Ganges (Brahmavidyâ : Knowledge of the Infinite) on a chariot (Sabda) by the chariotceer Sumantra (Sukarma). Thus is the seeker of knowledge, guided by the force of good Karma, brought to the verge of Brahmavidyâ. But this quest for the knowledge of Brahman is impelled and inspired by a dissatisfaction with existing state of things, a thirst for bliss. This is Jijñâsâ and it met Râma on the banks of the Ganges in the name and form of Guha-Kaivarta.

Guha entertained his guests, gave them ripe juicy fruits of forest trees to eat and clear cold water of the brook to drink. Next day he carried them across the Triveni in his boat—the place of confluence of the Ganges, the Jumna and the Sarasvati—the Nâdis of Idâ, Pingalâ and Sushumnâ. Idâ and Pingalâ are the afferent and efferent nerve-currents functioning in sensory and motor experiences through which sensations of the objective world are carried to the cerebrum (the centre of consciousness) and translated into physical activities as response to stimuli. Between these two currents runs the Sushumnâ through which runs the most subtle Brahma-nâdi, which is the Adhishthâna of the six Chakras of Kundalini Sakti. Thus the Triveni represents the whole scope of evolution and involution.

On the other side of the Ganges, the three pilgrims were entertained respectfully by Vâlmiki (Dama : wili-

force) and Bharadvâja (Svadharmâ) and made a temporary habitation on the mount of Chitrakuta—the symbol of pure passionless Purusha. Then they passed into the dense forest of Dandaka and were welcomed by Jayanta (Sukarma), Atri (Akarma) and his consort Anusuyâ (Dhriti) and Sutikshna (Sama) respectively. Thus the Jiva on its way passes through the Ashtângayoga—the requisites of union with the Infinite. Virâdha (Vikarma) was killed. Then came the first glimpse of Advaita (Identity) in the person of Agastya.

There is many a slip betwixt the cup and the lip, as the common saying goes. Even when the shining abode gladdens the heart by its proximity, something intervenes and unexpectedly widens the distance; the struggle continues. Râma, Lakshmana and Sitâ were spending their days in the Panchavati (Sabda) where Surpanakhâ (Trishnâ), sister of Râvana (Dvesha) saw them. She, the long-sharp-nailed, the third of the Bhava-chakra, on whom depends the Upâdâna of Karma bringing in its trail death and decrepitude (Jarâmarana), grief (Soka), lamentation (Parivedanâ), suffering (Duhkha), feeling of wretchedness and miserableness (Daurmanasya) and feeling of extreme destitution (Upayasa)—, She, having put on the form of a beautiful young maiden, assayed to delude Consciousness. For, are not woman and wealth the potent factors of Mâyâ? But She was baffled and spurned, her nose and ears were cut off. She went to her brothers Khara and Dushana (Moha) and appealed to them for vengeance. They came with

their forces, but were struck down by Râma.

Then Surpanakhâ went to Râvana and told him her tale of distress. The mighty Râvana was aroused. He made a vow to carry off Sitâ and hit upon a clever plan to do so. He advised Mârîcha (Desire) to appear before Sitâ in the shape of a golden deer, star-spotted, with emerald horns. Mârîcha did so and frisked and gambolled before Sitâ. Sitâ was enchanted and implored her lord to get it for her. Râma agreed and went chasing the deer. Even wisdom has its pitfalls. The deer was shot, and Mârîcha fell crying feignedly "O Lakshmana, O Sitâ, I am dying; come and help me." Sitâ was in a great distress. She urged Lakshmana to go to her lord's rescue. Lakshmana knew the false play of Mârîcha. He tried to convince Sitâ that it is all illusive and unreal. But Sitâ would not be calm. She even accused Lakshmana of lustful desire for her. How truly and beautifully is the impulse in fickle nature of woman—the embodiment of ever-active unconscious Prakriti portrayed here, witnessed by the pure Purusha! Lakshmana realized her frailty, became conscious of the purpose of the game and went after his brother. Peace unguarded by Wisdom and discrimination is helpless and incites any passing force to make a bid for her. Râvana came and carried her off in his golden chariot. Then her lamentation knew no bounds. This struggle between Wisdom and Dvesha, the temporary fall of Wisdom, the temporary triumph of Dvesha in carrying away Wisdom's reward and vainly trying to make it his own—all this was witnessed by Jatâyû (Dharma)—The Dharma Sakti which holds and sustains the Universe. But from time to time even Dharma falls (Dharmaglâni). Jatâyû, old and feeble, raised his wings

in protest and tried to obstruct Râvana's path. But alas! he fell wounded and lay waiting for Râma to give him the message. The opposing forces seemed to triumph. Râma and Lakshmana returned to the Asrama but could not find Sitâ. Râma was mad with grief. He ran asking the birds, the beasts, trees, even the dead stones "Have you seen my Sitâ, my beloved?" Lakshmana tried to console him, but in vain. Even wisdom seems to fall for a moment, but to rise in greater power, truth and radiance.

The brothers wandered for some time in the forest till they came to the banks of the Pampâ lake, beautiful with lotuses and lilies, the water whereof was as clear and deep as the heart of the good and pious. Here they stayed for some time on the mount Chitrakuta, soothed by the majesty, calm and charm of Nature's invisible spirit. One day came to them Nârada (Niskâma Karma : Disinterested action) and gave them the message of Sitâ. Wisdom prepared itself for the last conflict.

V

Everything is achieved through an interdependent causal connection. In the field of Relativity, even the highest power seeks the co-ordination of necessary phenomena for the fulfilment of its purpose. In the attainment of Moksha, the preliminary stages of Dharma, Artha and Kâma are necessarily passed through and therein lies the full significance of life.

In the last conflict of Wisdom to be reunited with Peace, the most helpful agent was Hanumân (Satsanga : Good company). He brought about the meeting of Râma with Sugriva (Santosa : Contentment). Contentment, not based on full realization, is temporary, though inevitably good. Time comes when it has to grapple with realities of

life. Sugriva had been driven by his brother Vâli (Lobha : greed and aggression) and he was leading a life of solitude in the forest with Hanumân. Râma killed Vâli and placed Sugriva on his throne. He was adored by Târâ (Titikshâ), Vâli's wife and Angada (Angerlessness), his son. Then Sugriva sent messengers to find out the whereabouts of Sitâ. Hanumân was able to cross the expansive waters of the sea and go to Lankâ and find out Sitâ. He gave her Râma's ring (Vâkya) as a token of his embassy. Sitâ was overjoyed and gave her crest-jewel (Siromani, Sraddhâ : faith) in return. Thus does a deep reading of scriptures and apprehending the essence thereof lead the wise through good company to the consciousness of peace sweetened by faith.

Râma and Lakshmana, with Sugriva's mighty host (good forces) marched towards Lankâ (Sankâ : doubt and fear). They came to the sea-shore and were at a loss to know how to cross the sea. How expansive, boisterous and challenging are the waters of the sea like the numberless anticipations of mind ! But Wisdom knows how to cross them through his Lîlâ (Play)—the spontaneous joy of thought and action, which crowns the rigid law of causal sequence. The bridge (Setu : Lîlâ) was constructed and the mighty host was led to the outskirts of the golden city of Lankâ.

Râvana made preparations for the conflict. Vibhisana (Vihitakarman : Just action) tried hard to convince him of the unrighteousness of his cause and the doom it foreshadowed. But in vain. Râvana would never yield. Vibhishana was spurned. He joined the forces of Râma.

The war continued with great violence. Râvana, helped by his brother Kumbhakarna (Krodha : Anger)

and by his son Meghanâda (Râga : Fierce attachment), he, who had conquered Indra in his youth and whose voice was like that of thunder, and the Râkshasas (Evil forces) fought with might and main. Mandodari (Mati : mentativeness), Râvana's consort, persuaded him to give up Sitâ and to come to her loving embrace, but to no effect. Râvana was above such temptations. He was urged by the call of separation and fruition.

Once in the course of war, Lakshmana fell unconscious, struck by Râvana's bolt (Amogha Sakti : irresistible force). Even the light of discrimination was shrouded by dark Tamas for a moment. Sushena (Anurâga : devotion) sent Hanumân to fetch the medicine of immortality (Amara-ausadhi) from the hill of Gandhamâdana (Satsâstra : Scriptures) for Lakshmana's recovery. Hanumân went. But he was waylaid by Kâlanemi (Kapatatâ : Hypocrisy) who was sent by Râvana to devour him. Kâlanemi, disguised as a holy ascetic, invited Hanumân to rest his tired limbs in his Mâyâ-Asrama and to take light refreshments. Hanumân was cheated for a moment. But subsequently he found out Kâlanemi's real nature, killed him and went on his way. He reached Gandhamâdana, but could not detect the particular plant required. So he brought the hill all the way on his head. Sushena picked up the plant, poured its juicy balm (Sanjivani : Smriti : Awakening of self) into Lakshmana's eyes, and Lakshmana rose more virile and called out "where is that monster? I shall kill him with my keen shaft."

Thus when even discrimination seems to fall for a moment, devotion to the universal spirit leads the seeker of truth, through inspiration of good company, to a thorough understanding of the scriptures and puts him in the

way of tasting immortal bliss. But by a simple reading of Scriptures, unaided by discriminative devotion on the part of the seeker, he is likely to miss the real import of the word, being distracted by their verbose interpretations and hair-splitting controversies. For, does not a time come in course of life, when we are crushed by the burden of even our culture and scriptural knowledge and we get tired of the subtle analysis of the mind and elaborate philosophical discussions and in meek submission pray "O Spirit! O Infinite One! Take me into thy arms. Drown my vanity in tears; bend my head low at thy feet."

The war ended. Râvana, with his family was killed by arrows (Shânta-vâkya : word of Peace). Thus the dark evil forces of life, which assume tremendous power in the face of weakness, vanish into thin air in the piercing rays of wisdom and discrimination.

VI

Râma returned to Ayodhyâ and wore the crown. Time for the last plunge into the Infinite was approaching along with its great Renunciation. It is said that a thorn is pulled by another; but after it works, it is thrown away. The baby falls on the ground, but by means of the same ground it rises. Mind is the cause of bondage, but the same clears the way of liberation. Mâyâ plays her inscrutable play of attachment and renunciation as the obverse and the reverse of the same coin. At the last stage, when the great renunciation begins, even that which helped in the lower stage becomes an encumbrance and an impediment. The Manomaya-kosa and Vijnanamayakosa have been pierced through. The encumbrances have to be set aside. Till now compulsorily the struggle has been carried on with the experience of rise and fall.

But now comes the time when spontaneously the last veil is removed. The simple principle of bliss (Ananda-mayakosa) stands on the point of realizing the identity of the core of objective universe and subjective phenomena—the Atman and Brahman as one. Bharata and Satrugna bid good-bye to Râma and go and stabilize their own kingdoms. Sitâ is taken into the arms of mother Prithivi, whence she had sprung, her innocence and genuineness fully proved before all. For peace could never be slandered and pandered to the necessity of lust. Even the never-failing companion, Lakshmana, is dismissed. It is interesting to note the removal of this last dependence.

Kâla (Death) came one day to Râma and wanted to have a confidential talk with him on condition that he who disturbs their talk should be beheaded. The condition was granted and Lakshmana was posted at the door not to allow anyone to go in. As the talk was progressing, the great Rishi Durvâsâ came and demanded an immediate audience with Râma. Lakshmana explained to him the situation. But Durvâsâ would not hear; he insisted on the interview. He said that he would burn Lakshmana into ashes, if he would cross him. Lakshmana saw the predicament; he realized that the time for him has come. He went to Râma and told him of the coming of Durvâsâ. The condition was violated. Lakshmana was asked to depart in lieu of being killed. He plunged into Samâdhi and passed away—the mighty Lakshmana, Shesha—the Adhâra of universal power.

Râma passed his last days in serenity and contemplation. Then he threw his mortal coil and lapsed into the Infinite—the Laya of Yogn, the Nirvâna of Buddha, the End of Nâstika, the

Purna (Full) of Astika, the Sachchidâ-nanda of Vedânta, the stage incomprehensible by speech or mind (Avâng-manasogochara).

VII

It is instructive to note that in the course of the Râmâyana when a lower or evil force is controlled or conquered by a higher or better one, the latter is always turned into a beautiful form and name, stuffed in virtue, peace and betterment. It makes obeisance to the higher force, thanks and blesses it. Let us note a few examples.

When Râma shot Tâdakâ (Delusion) with his sharp arrows, she fell but rose again, a beautiful Yakshâni, adorned with jewels, saluted Rama and went to heaven.

When Virâdha (Vikarma) was killed by Râma in the forest, a sea of blood flowed from his body; a handsome person appeared therefrom, in shining form, clad in spotless white, splendid as the sun in sky. Making obeisance to Râma, he said, "O Lotus-eyed one! I am a Vidyâdhara. I was cursed by Durvâsâ and had to assume this ugly monstrous shape. You have set me free from it. Let me ever adore thee. Let my tongue chant only thy name; let my ear drink in the Amrita of thy word; let my hands worship thy lotus feet. O wise and radiant one! Be kind to me and do not cover me with thy Mâyâ. Permit me to go to Deva-loka."

When Vâli and Sugriva were fighting with each other, Râma shot an arrow from his hiding place and Vâli fell mortally wounded. He came to Vâli and the latter accused him of injustice in killing him from a hiding place. Râma apprised him of his heinous sin of arrogance and aggression in taking possession of his brother's wife. Vâli was convinced of his sin and knew

Râma to be Vishnu. He touched his feet and said, "O God! not knowing thee, I have questioned the morale of thy act; pardon me. Shot by thy arrow, dying in thy presence, I am free. He whose name the Yogi chants but once and gets Paramapada, I am dying in his presence. How fortunate I am! Take out the arrow from my body and let me die peacefully."

Râma took out the arrow. Vâli appeared in the form of Indra and went to the Abode of Paramahamsa.

When the mighty Râvana fell in battle, a glorious light emerged from his body and entered into the body of Râma.

Thus we see in the spiritual struggle of good and evil, there is nowhere the pride of conquest or the dissatisfaction of fall. There is no annihilation, for Sunya (Void) cannot be in the place of Existence. The lower is simply transformed into the higher, the gross into finer. However sordidly veiled existence may be in particular name and form, it rises in relative comprehension of better conditions and realizes consciousness and bliss—its Svabhâva and Svarupa. In regaining the Svabhâva and Svarupa, nothing is absolutely falsified and stabilized as opposite. There is no dead disconnectedness in the dynamic process of realization. There cannot be two eternal verities, Good and Evil. There is One and diversity is conventional (Vyâvahârîka). This is the sublimity of Indian thought.

This thought reached its sublime heights in worshipping Râma as an Avatâra, a Mahâpurusha, the incarnation of Spirit. The question, viz. how the Infinite can express itself in the Finite, the Impersonal in the Personal, the Absolute in the Relative, has been the subject matter of philosophy subjectively, and art, literature and humanities objectively from the begin-

ning of creation and has still remained unsolved. This is the enigmatic play of Mâyâ. The modern dives into the sea of objective-world, the profound discoveries of science, have made life more mysterious. But the metaphysi-

cal subtleties connected with the question are not of consideration here. Râma Nâma still touches the chord of Indian heart and produces a melodious symphony and Râmarâjya is still our Ideal Swarâjya.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

Topic 7: Refutation of the objection that if Brahman were the cause of the world, then It and the Jiva being really one, Brahman would be responsible for creating evil.

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ॥ २१ ॥

इतर-व्यपदेशात् On account of the one being stated as identical with the other **द्वि-त-पक्षकरणादि-दोष-प्रसक्तिः** defects of not doing what is beneficial and the like would arise.

21. On account of the other (the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the defects of not doing what is beneficial and the like.

In the previous topic the oneness of the world with its cause, Brahman, has been established. But the Sutra also states the identity of the Jiva and Brahman, and if Brahman at the same time were the cause of the world, It would be open to the charge of not doing what is good for Itself. Being omniscient, It would not have ordained anything which would do the Jiva harm, or abstained from doing that which would be beneficial to it; for nobody is seen to do so with respect to oneself. Rather It would have created a world where everything would have been pleasant for the Jiva, without the least trace of misery. Since that is not a fact, Brahman is not the cause of the world, as the Vedânta holds.

अधिकं तु, भेदनिर्देशात् ॥ २२ ॥

अधिकं Something more **तु** but **भेद-निर्देशात्** on account of the statement of difference.

22. But on account of the statement (in the Srutis) of difference (between the individual soul and Brahman) (Brahman the Creator is) something more (than the individual soul).

“But” refutes the objection of the last Sutra.

The Creator of the world is omniscient and omnipotent. As such He knows the unreality of the Jivahood and the world, and also His own non-attachment to them, being a mere witness. He has neither good nor evil. So his creating

a world of good and evil is not objectionable. For the Jiva, however, there is good and evil so long as it is in ignorance. The Srutis clearly point out the difference between the Jiva and the Creator in texts like "The Atman is to be seen" etc. (Brih. Up. 2. 4. 5). All these differences, however, are based on imaginary distinctions due to ignorance. It is only when knowledge dawns that the Jiva realizes its identity with Brahman. Then all plurality vanishes, and there is neither the Jiva nor the Creator. Thus the Jiva not being the creator of the world, the objection raised does not hold good.

अश्मादिवच्च तदनुपपत्तिः ॥ २३ ॥

अश्मादिवत् Like stones etc. च and तदनुपपत्तिः its untenability.

23. And because the case is similar to that of stones (produced from the same earth) etc., the objection is untenable.

An objection may be raised that Brahman, which is Knowledge, Bliss and unchangeable, cannot be the cause of a world of diversity, of good and evil. This Sutra refutes that. The objection is untenable, for we see that from the same material, earth, stones of different values like the precious jewels as also useless stones are produced. So also from Brahman, which is Bliss, a world of good and evil can be created.

Topic 8: Brahman though destitute of material and instruments is yet the cause of the world.

उपसंहारदर्शनान्नेति चेत्, न, क्षीरवद्वि ॥ २४ ॥

उपसंहार-दर्शनात् Because collection of accessories is seen न not इति चेत् if it be said न no क्षीरवत् like milk द्वि since.

24. If it be said (that Brahman without extraneous aids cannot be the cause of the world) because (an agent) is seen to collect materials (for any construction), (we say) no, since (it is) like milk (turning into curds).

A fresh objection is raised against Brahman being the cause of the world. There is nothing extraneous to Brahman to help the work of creation, for there is nothing besides Brahman. Brahman is one without a second and so free from all differentiations internal or external. It is ordinarily seen that one who creates something, the potter, for example, uses extraneous aids like the wheel, clay, etc. But Brahman, being one without a second, has not these accessories and so is not the Creator. The Sutra refutes this objection by showing that such a thing is possible even as milk turns into curds without the help of any extraneous thing. If it be urged that even in this case heat or some such thing starts curdling, we say it only accelerates the process, but the curdling takes place through the inherent capacity of the milk. One cannot turn air into curds by the application of heat! But Brahman being infinite, no such aid is necessary for It to produce this world. That It is of infinite power is testified by such Srutis as the following: "There is no effect and no instrument known of Him, no one is seen like unto Him or better. His high power is revealed as manifold and inherent, acting as force and knowledge." (Svet. 6. 8.)

देवादिवदपि लोके ॥ २५ ॥

देवादिवत् Like gods and others अपि even लोके in the world.

25. (The case of Brahman creating the world is) even like the gods and other beings in the world.

It may be objected that the example of milk turning into curds is not in point, since it is an inanimate substance. One never sees a conscious being, a potter, for instance, turning out things without the help of external aids.

This Sutra refutes that objection by giving an example of creation by a conscious agent without any extraneous help. Even as gods, in the sacred books, are seen to create without extraneous means simply through their inherent power, so also Lord through His infinite power of Mâyâ is able to create this world of diversity. The examples cited above show that it is not necessary that creation be limited by the conditions observed in the creation of pots. They are not universal.

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॥ २६ ॥

कृत्स्न-प्रसक्तिः Possibility of the entire (Brahman being modified) निरवयवत्व-शब्द-कोपः violation of the scriptural statement that "Brahman is without parts" वा or.

26. (Brahman's being the cause of the world involves) either the possibility of the entire (Brahman being modified) or the violation of the scriptural statement (that Brahman is without parts).

If Brahman is without parts and yet the material cause of the world, then we have to admit that the entire Brahman becomes changed into this multiform world. So there will be no Brahman left, but only the effect, the world. Moreover it would contradict the scriptural text that Brahman is immutable. If on the other hand it is said that the whole of It does not undergo modification, but only a part, then we shall have to accept that Brahman is made up of parts, which is denied by scriptural texts. In either case it leads to a dilemma, and so Brahman cannot be the cause of the world.

श्रुतेस्तु, शब्दमूलत्वात् ॥ २७ ॥

श्रुतेः On account of scriptural texts तु but शब्दमूलत्वात् on account of being based on the scripture.

27. But (it cannot be like that) on account of scriptural texts (supporting both the apparently contradictory views) and on account of (Brahman) being based on the scripture only.

"But" refutes the view of the former Sutra.

The entire Brahman does not undergo change, though the scriptures say that the world originates from Brahman. Witness such texts as "One foot (quarter) of Him is all things, and three feet are what is immortal in heaven" (Chh. Up. 3.12.6). And as in matters supersensuous the Srutis alone are authority, we have to accept that both these opposite views are true,

though it does not stand to reason. The thing is, the change in Brahman is only apparent and not real. Hence both the views expressed by the Sruti are true. It is on this basis that the apparently contradictory texts become reconciled and not otherwise.

आत्मनि चैवं विचित्राश्च हि ॥ २८ ॥

आत्मनि In the individual soul **च** and **एवं** thus **विचित्राः** diverse **च** also **हि** because.

28. And because in the individual soul as also (in the case of magicians etc.) diverse (creation exists). Similarly (with Brahman).

This Sutra establishes the view of the former by citing an example.

In the dream state there appears in the individual self, which is one and indivisible, diversity resembling the waking state (See Brih. 4.3.10), and yet the indivisible character of the self is not marred by it. We see also magicians, for instance, producing a multiple creation without any change in themselves. Similarly this diverse creation springs from Brahman through Its inscrutable power of Mâyâ, though Brahman Itself remains unchanged.

स्वपक्षदोषाश्च ॥ २९ ॥

स्वपक्ष-दोषात् On account of the opponent's view being subject to these very objections **च** and.

29. And on account of the objections (raised being equally applicable) to the opponent's own view.

If Pradhâna is taken to be the First Cause, as the opponents of the Vedântic view (the Sâmkhyas) hold, in that case also, as the Pradhâna too is without parts, the Sâmkhyan view will be equally subject to the objections raised against Brahman as the First Cause. The Vedânta viewpoint has, however, answered all these objections, while the Sâmkhyas and Vaiseshikas cannot answer them, the changes being real according to them.

OPENING OF A VEDANTA CENTRE IN LONDON

[Swami Ayyuktananda sailed for England in September, 1934, with the twofold idea of preaching Vedanta and learning the social and economic conditions of the West. The following report of his activities we received from Miss Mary B. Clark some time back. We are glad to inform our readers that since receiving this report from Miss Mary B. Clark, her pious hope has been materialized and that a Ramakrishna-Vivekananda Vedanta Society has actually been started in London (51 Lancaster Gate, W. 2) under the guidance of the Swami.]

Swami arrived in September 1934.

Within two weeks of his arrival Swami was giving regular weekly lectures to small groups in Streatham (London S.W. 16).

By March, 1935, he had three regular weekly engagements: a drawing-room talk

in Streatham, a meditation class in a room of the International Fellowship Club, and a lecture in the heart of London (at the rooms of the International New Thought Alliance).

Sri Ramakrishna's insight into the positive good and the constructive helpfulness of all

religions, sects, and "paths" gives to his Order the possibility of a much wider appeal than missionaries of any one sect or way can hope to have. It also makes it easy for them to link up with widely differing groups in genuine search for God and for Truth, while their strict training in Vedanta enables them to explain scientifically the laws underlying all religious development and expression.

Swami found already existing in London several societies studying Indian thought (not necessarily exclusively) viz. :

The World Fellowship of Faiths, The International New Thought Alliance, The London Institute of Indian Mysticism, The British Mahabodhi Society, The Friends of India Society, etc.

The study of Vedanta has its place in the curricula of English Universities while the London University has a School of Oriental Studies, (housed in the building containing the old lecture hall where Huxley and Darwin held their great debates). Dr. Stede of that School is known to readers of *Prabuddha Bharata*. When Swami Jnaneswarananda of the Vedanta Society, Chicago, passed through London last year he was asked by Dr. Stede to take his class on the Upanishads. The same Swami was struck by the ease with which it is possible to obtain Indian books in London as compared with America.

Judge Bristow, the chairman of the London Institute of Indian Mysticism, gave Swami Avyaktananda introductions to people interested in Eastern thought.

Among others he has met Mr. H. S. L. Polak, whose association with Mahatma Gandhi is well known; Mrs. Josephine Ransom, secretary of the Theosophical Society; Mrs. Rhys Davids; Sir Francis Younghusband and Mr. Kedar Nath Das Gupta of the World Fellowship of Faiths; while Dr. Alex Cannon, with his experience of Yoga in Thibet introduced him to the Yoga Society of Southport, Lancashire. Swami has paid four visits to Southport, staying the week-end, and lecturing. The audience at the public meetings numbered a hundred on one visit and a hundred and thirty on a later visit. Beside that he addressed three drawing-room meetings and had useful conversations with individuals and groups. These sympathetic friends have been as a welcome rest for Swami in the midst of his work. Their appreciation of his help has expressed itself in a desire to

hold a Summer School. We hope they will succeed in arranging it.

Most interesting of all is Swami's meeting with Mr. Sturdy, who, it will be remembered, invited Swami Vivekananda to visit England after the World's Parliament of Religions in Chicago in 1897, and organized his lectures in this country. Mr. Sturdy still comes up to London from Dorset every month. He wrote to Swami to meet him at lunch and they discussed possibilities for Swami's preaching work here.

One other engagement in the country is arranged for the last week-end in March; to speak to the members of the Religious Society of Friends (Quakers) in Tunbridge Wells, Kent. On Saturday evening the subject is "The work of Indians themselves for India"; on Sunday, "Freedom and Realization."

In London, up to date, Swami's lectures have been as follows: His first public speech, "Spiritualism and Vedanta" to the Streatham Spiritualist Society, October, 1931. A series of four lectures on Vedanta given in the rooms of, but not under the auspices of, the Theosophical Society. A public lecture to the London Institute of Indian Mysticism. An address at a Tea Conference of the World Fellowship of Faiths. A public lecture to the Theosophical Society, London; three lectures under the auspices of the International Fellowship Club. In January, 1935, a hall was hired from the International New Thought Alliance and Vedanta work started in Central London. At Walthamstow, at one of the Quaker centres serving the poor of London, a lecture on "The Hindu Ideal of Man-making."

Other invitations for lectures have been received from:

The British Mahabodhi Society, The London Theosophical Society, The Friends of India Society, The Southport Yoga Society, Theosophical Lodges at Southampton, Portsmouth, Bournemouth, and Isle of Wight.

As a practical result of the lectures already given a Class for Meditation and Constructive Thought has been formed and is held every week at 51, Lancaster Gate—the International Fellowship Club—in the heart of London. Will this nucleus become the starting point of the Ramakrishna Vedanta Society and Ashrama in England?

In connection with the other side of his work Swami has met several professors of Oxford, Cambridge, and London Universities

among whom were Professor Barker ; Professor Lasky who discussed economics with him ; and Professor Pethwick Laurence who wrote further letters of introduction on his behalf.

Swami's chief studies of the West have been along the line of art, music, law, and the structure of society, its institutions, economics and social service.

These studies have a double value : that of their ultimate practical help in India, and their immediate use in making contacts with English people.

Many thoughtful people in these islands are either already interested in Indian thought and culture, or are sufficiently detached from fanatical sectarianism to become interested in Indian thought once it is presented to them. Often, however, they are shy of new things, or else are so occupied with social service in their spare time that the mere announcement of lectures cannot draw them. It is necessary to take time to seek for and make friends with such people. The more versatile India's representatives are, the greater their opportunities of making new friends.

Financially this initial work has been made possible by the contributions of a group of Indian friends ; Mrs. Madelaine Harding who gave him hospitality during Swami's first month in London, (and organized the Streatham group) ; Miss MacLeod an American friend of the Ramakrishna Order ; Miss Childers and other English friends.

I quote a letter from an anonymous friend in the north east of England, not at all a wealthy man, yet sending his appreciation in the practical form of a cheque, as soon as he had read Swami's letter, announcing his coming, which I had sent on to him.

"The Swami's letter, which I enclose, is very interesting. His calm indifference to material things reminds me of Vivekananda

when he set off from India for the World Congress of Religions.

"I have advertised in our trade journal for any of Vivekananda's Yoga books. There are one or two people who come to the shop whom I have got interested.

"The Swami has great faith in tackling London in these times, when everybody is nervous about their investments. In good times there would have been quite a number of people in London who would have made him the lion of their drawing-rooms and found him all the material wealth necessary for his mission. I suppose he will confine his energies entirely to London on this visit?

"I want to do a little to help the good work, and I am enclosing all that I can afford under present circumstances. The cheque is made out to you. Please cash it and hand him the money as an anonymous contribution from a lover of the Hindu Religion and Philosophy.

"I should like to hear sometimes how the mission is progressing."

In spite of the present strong nationalistic consciousness in every country there is a powerful undercurrent of internationalism. Science and invention have drawn the countries of the world closer together.

The scientific study of the West, using material instruments ; and the fine knowledge gained in the East, using the instrument of the perfectly disciplined mind, are seen to be approaching the same conception of life and of the universe.

In consideration of these facts, namely, the background of serious interest in Indian teachings that Swami has discovered in England ; the international trend ; the rapprochement between science and philosophy ; the need for reciprocal sharing of the tested experience of the East and the West, we hope that it will not be very long before a Vedanta Centre is started in London.

NOTES AND COMMENTS

IN THIS NUMBER

In *The Right Understanding of Life* is given in a nutshell the significance of life and how its purpose can be realized at different stages by men

of varied tastes and inclinations. . . . Swami Turiyananda dwells upon some valuable suggestions in *Hints to Practical Spirituality*. . . . The chief charac-

teristic of the method propounded by Prof. Patrick Geddes, the great Sociologist was to suggest new lines of thought and to leave one unprejudiced to make one's own application. The study of Sociology with special attention to the work already done by European scholars on the Primitive and Matriarchal Societies has been emphasized by Sister Nivedita in her article, because it has a great significance for India and this is one of the fields in higher research where the Indian scholars may especially leave their mark. . . . Prof. Pramathanath Mukhopadhyaya is our old contributor. He gives us a critical analysis of the soulless slavery of our times in *Machine and Machinery*. . . . Mrs. Rhys Davids traces the dawn of mental analysis in pre-Buddhistic literature and its gradual development in Buddhism in the present article. . . . In *The Sacred Ganges and the Jumna* Dr. Dharendra N. Roy dwells at length upon the lofty ideas of wisdom and devotion and the mysticism that are associated with the two rivers. . . . Prof. Sheo Narayan Lal Shrivastava concludes his article on Vedantism in this issue. . . . We can attain immortality which is nothing but Love that is in and about us *If we would cast away all fear*. This is the burden of Prof. E. E. Speight's poem. . . . *The Age of Industrialism* is the summary of a paper read by Swami Yatiswarananda at the International Moral Education Congress held in September, 1934 at Carcow, Poland. In it, he points out the right method by which the evils of industrialism can be largely eradicated. . . . *The Spiritual Basis of the Ramayana* is concluded from the last issue.

HOW TO HONOUR RAMAKRISHNA

Ramakrishna came not only for individuals or nations but for the whole

world; not only for the rich and the domineering nor only for the poor and the down-trodden, but for all alike; not to bring all to one dead level, to do away with all distinctions, but to keep and multiply distinctions, only transfiguring them with love and holiness in a way that they, without hampering one another, help onward to attain the good of mankind.

He preached by his life that the world cannot be made better by changing the outward circumstances of life, by the mere social, economical, or political adjustments, however wise they may be. Man himself must change. He must have a totally different outlook on life. The end of life must on no account be the attainment of anything external, which cannot but lead to grabbing and ultimate bloodshed. Worldly wisdom, clever manipulation, may stay this bloodshed for some time but never for long. Ultimately it must burst forth with all its horrors. The end of life must be the discovery of the infinite sweetness that lies hidden within each man or woman. Filled with this divine sweetness he or she will see sweetness everywhere and will spread it in all directions. In his or her dealings with others the deciding factor will always be not loving consideration for others and not for one's own self. Sacrifice will not be considered as painful, it will have no bitterness about it. Out of the fulness of the heart it will come—naturally, spontaneously, and with an infectious joy. Ramakrishna held up this life for its acceptance by humanity. Devoid of all worldly attainments—wealth, power, learning, physical beauty—he, all unconscious to himself, disseminated sweetness, that had a catching effect on everyone who came to him.

If he has left any legacy for humanity, it is this. In it there is no consideration of the East or the West, of the

White, the Yellow, or the Black. It is open to all—this gate to peace and blessedness. The world has tried long to build its culture and civilization on suspicion and cleverness. Ramakrishna asks it to build it on this sweetness—the sweetness which Buddha, Christ, and Chaitanya lived and preached. All the greatest children of the world have laid their lives for this—for the building up of this kingdom of Heaven on earth. Will mankind hear them, or are they destined to go unheard?

Those who are celebrating the birthday centenary of this man of love, all those who are directly or indirectly connected with it are to ask this question to their "inner man." No body of men, league or conference, can bring down peace to us unless we are imbued with this divine sweetness. No planning, no consultation, no elaborate treaty or pact is really necessary. Only we are to change and help others to

change—others, who are about us, whom we meet daily and talk with, whose joys and sorrows of life we know or can know with a little effort. We cannot honour him if we do not sincerely try to saturate ourselves with this holy sweetness. He wants no name, no recognition. He is content with his own sacrifice, with his unbounded love for all alike. Still he wants one thing—that man should love one another with the love and passion of a Christ or a Chaitanya, that he should discover that perennial spring of sweetness within himself and allow its free flow in all directions. This is the way to honour him, if we want to do it at all. Failing in this, we mock him and not honour his memory, we persecute him and not spread his cause. Let the name and the person go if you will but let the cause last, let the surge of divine sweetness engulf the whole world.

REVIEWS AND NOTICES

EVOLUTION AND RELIGION. By Jabez T. Sunderland. *R. Chatterjee, 120-2, Upper Circular Rd., Calcutta. Pp. 130. Price Rs. 2.*

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective way than the genesis stories of the orthodox Semitic religions. Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious-minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposition of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beauti-

fully and logically, which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world, of man, and of religion, evolution from simplicity to complexity, from homogeneity to heterogeneity. The author has shown too that although there is a class of evolutionists who find no necessity of a God for the evolution of the world and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a finely attuned process of evolution through millenniums. The book

has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

But is Evolution a never-ending progress? Does it not lead to sure dissolution? Is it not a fact that worlds are reduced to atoms, that civilizations go down to inanition and utter oblivion through natural, political, and other causes, that first-class brains flag due to disease and dotage? Then on what data are we to build our optimism of eternal progress? Evolution carries with it its own seed of dissolution. High progress in one part of the world means a corresponding degradation in another part. So eternal evolution or the total elimination of "pain and evil" is a myth. It destroys what is called robust optimism, but it is true, whether we wish it or not.

Whatever that be, the book, so far as it goes, is a pleasant useful reading. And we have no hesitation in recommending it to the public. The general get-up and printing of the book are worthy of its contents.

QUTBSHAHI OF GOLCONDAH IN THE SEVENTEENTH CENTURY. Edited by V. S. Bendrey. *Bharata Itihasa Sanshodhaka Mandala Mandir, 314 Sadashiv, Poona, India, pp. 158+203. Price Rs. 4.*

The first part of the book is the Marathi translation of the second part, which contains some very interesting documents about the Qutbshāhis: "The History of a Late Revolution in the Kingdom of Golconda," Chapters VI and VII from "Hadiqat-u'l-Alam," and "Some account of Akana and Madana Chief Ministers of Tanashah Badshah of Golconda"—all from the Mackenzie collection. Hadiqat-u'l-Alam's chapters, translated by Prof. B. D. Verma, describe all the important political events during the reigns of Abdullah and Abu'l Hassan. The footnotes subjoined by the editor are equally important. The present volume has worthily kept up the fame of the Mandala.

THE ETHICAL CONCEPTION OF THE GATHA. By Jatindramohon Chatterjee, M.A. *Messrs. Jehangir B. Karani's Sons, 220-23 Bora Bazar, Fort, Bombay. Pp. 597. Price Rs. 2-4.*

The Gāthā, the oldest portion of the Avesta, is one of the, if not the, most highly

esteemed part of the scripture of Zoroastrianism. Like the Upanishads of the Hindus, it has a universal message, that appeals to all unbiased minds. Its comparative unpopularity is due not to any defects in its doctrines but to the script, which served to hide it from the people who would have been its greatest admirers, we mean the Hindus. The author deserves the sincere thanks of the Hindu reading public for bringing out an edition of the Gāthā in the Devanāgarī script with translations. Not content with this, he has published this book under review and has given us a fine conception of its teachings. The author seems to be well-grounded in this self-imposed task of his. His advocacy of the cause of the Gāthā is so able and seems to be so just that anyone who reads this book feels tempted to read the original. The cream of the Zoroastrian creed stands vindicated at his hand. Iran and India seem closer than ever.

One would wish that the author had done this much and had not gone out of his way to attack other creeds, which is not the true method to preach universal brotherhood. In spite of his express statements that he is rather compelled to speak ill of other creeds for the sake of truth and for the vindication of a wronged cause, saner minds would feel sorry for his unrestrained expressions, which he could have spared at least for the sake of his cause. This interlarding of foreign matter, mostly hanging loose, has the doubly bad effect of weakening the continuity and closeness of both the argument and the subject matter, and of unnecessarily alienating a section of people who could have otherwise appreciated the truth and beauty of the cause. In a later edition the author would do well to cut out these portions, which will reduce the bulk of the book and increase its interest with a wider circle of readers. These portions are in themselves interesting and would be much appreciated in a separate volume, but they are misfits in this book and are sometimes irritating.

Some of the conclusions of the author seem to be rash and unwarranted, and some of his interpretations of the Hindu scriptures are too much strained to yield suitable meanings. Good Tilak traced the origin of the Bhakti Yoga to the Nārāyana Parva of the Mahābhārata, little knowing that one of his admirers, who calls him a "Sankarāchārya," would add another step and identify Nārāyana with Zarathushtra and take Bhakti Yoga to Iran whence the Indo-Aryans

had to borrow it. The author should know that there are fundamental differences between the two kinds of Bhakti Yoga and that the Indo-Aryans have enough of that kind of Bhakti which his Gâthâ preaches in India's most ancient scriptures. In interpreting the scriptural texts by his omnipotent philological tricks, he forgets that the meaning drawn out by him should fit in with

the context. To give only one such example. The readers would note the peculiar meanings given by the author to "dvitâh" and "tritah" in pp. 509 and 510. He gives new interpretations in the same way to many important words of the Gâthâic texts. How far they are true and will fit in with the context, the followers of the creed are to judge.

NEWS AND REPORTS

AMERICA'S APPRECIATION OF INDIA

"My dear—, . . . Hope it (America) will be the land of adoption in the near future where you can carry on your work of love for humanity, teaching them the *true* principles of the brotherhood of mankind, guided by Divine Light. In the future I believe that India will not have so much meditative philosophy that she has had for years and see that there is work for her people in this world. America is also choked up with foul weeds of materialism that has covered so much of her spirituality by worshipping the golden calf. It is my firm belief that the blending of these two elements would produce a glorious era on the face of the earth. By this means lust of gold, sensuality, caste system, capital and unions, would disappear, and no colour lines would exist . . . Yours . . . Mother Jones."

The above is from the pen of Mrs. Fannie Jones of Chicago, Illinois, and octogenarian lady, formerly president of many Women's Clubs and still connected with various kinds of public work.

It is an appreciation, just and critical, and hence the love leashed on it is deep and abiding. But what has led this good lady to love India so much? It is the idea of the universal brotherhood of mankind that India preaches and has preached throughout the ages. This has set the chord of her heart vibrating—the chord that was already attuned to it.

And she is not alone in this respect. America, almost from the very beginning of her civilization, has produced, and are still producing, many high-souled men and women with whom this universal brotherhood of mankind has become as natural as breathing. This noble sentiment is the real point of contact between the two countries.

America, no doubt, worships the golden

calf. Let her . . . So did India, not the golden calf but the calf of spirituality. Every nation must spend a fair period of its civilization in acquiring the thing which it is to give to the world. It is a period of acquisition and conservation. India spent millenniums in acquiring and consolidating her spiritual wealth. During that period it had nothing to do with preaching. Perhaps it never dreamt of the part it would have to play in future. Compared to this America's period of acquisition is very small. She is already well on her way of sharing her material prosperity with the world. Her contribution to the attempts at peace and good will of the world is by no means small.

The world needs spirituality but it does not propose to go to the jungles again. India's spiritual heritage and America's material prosperity are the two factors of the glorious future civilization. It is a Divine urge that is bringing the two countries to closer and closer relationship for its unprecedented unfoldment.

R. K. MISSION ASHRAMA, SARGACHI, MURSHIDABAD

The celebration of the 7th Anniversary of the consecration of the Temple of Sri Ramakrishna at the above address came off with great *clat* on the 19th May.

The function began with Pooja in the morning. In the noon the several hundreds of devotees and admirers who had come from Berhampore, Murshidabad, Beldanga and other places in the District, and also from other places outside, were treated to devotional music.

A meeting was held in the afternoon under the distinguished presidency of His Holiness Srimat Swami Akhandanandaji Maharaj, the Head of the Ramakrishna Math and the Ramkrishna Mission. The Swami's account in his own words of the pioneering work

done by him in the early days of 1897 was read on his behalf by Sjt. Phanindranath Mukherjee, B.A., B.E. It referred to the noble services rendered by the Swamiji during the famine relief in Murshidabad in 1897 and his founding the first Orphanage of the Ramkrishna Mission in 1897. The Orphanage stands at present on the site purchased in 1912, the Temple building being added in 1929. The pioneering done by this Swamiji was the outcome of an inspiring call from within, and had the whole-hearted support of Swami Vivekananda, his illustrious brother-monk and Founder of the Ramakrishna Math and Mission.

The next item was two speeches, one in Bengali by Swami Bhaskareswarananda of the Ramkrishna Mission Ashrama at Nagpur, and the other in English by Swami Ghanananda of the Belur Math.

A Sankirtan party then sang in chorus songs specially composed on Sri Ramakrishna for the occasion.

Nearly 1,500 Bhaktas and Daridra Narayanas were sumptuously fed with the sacred Prasad.

Folk dance was performed on the following day on the grounds of the Orphanage by a party of schoolboys from the village of Mohula.

THE RAMKRISHNA MISSION BRANCH CENTRE, BARISAL

REPORT FOR 1934

The Educational Activities of this Branch of the Mission are:

1. *Students' Home*:—The aim of the Home has been to supplement the University education by imparting to the college students a true cultural, moral, and spiritual training in their spare hours. They receive here a training which helps them to build up a strong character, to elevate their ideas and ideals, and to develop their aptitude for labour. Poor and meritorious students are generally admitted and provided with free board and lodging, etc. A few paying students, who wish to profit by the Home-training, are also admitted.

Roll and University Examinations:—At the beginning of the year there were altogether 15 students, of whom 7 were free, 6 concession-holders, and 2 paying. At the end of the year there were 18 students, of whom 6 were free, 5 concession-holders and 2 paying. 5 Students appeared for different

examinations, of whom 1 passed B.A., and 3 came out successful in the Intermediate examination.

Home-training:—(i) *Physical*:—Ordinary ground physical exercises and those with clubs were resorted to daily by the inmates of the Home. Yogic physical exercises also were practised by some of the students. (ii) *Moral and Spiritual*:—Daily and weekly scriptural and study classes on the life and teachings of Sri Ramakrishna and Vivekananda and on the Bhagavad-Gita were held. In order to make religion practical boys were occasionally sent, when they were free, for nursing the poor and helpless patients of the town. (iii) *Domestic work and Gardening*:—To inculcate a spirit of self-help and dignity of labour, the boys were encouraged to do all the household duties except cooking. Gardening also formed the principal feature of their training.

2. *Library*:—The Library had 714 books, which were utilized by 1,355 readers.

Charitable Activities:—Its charitable activities consisted of:—(i) Nursing the Sick, (ii) Temporary and monthly help to helpless and deserving individuals and families. 43 patients were nursed and 201 people were helped.

Missionary Activities:—Weekly classes and discourses were held in the Mission premises and lectures delivered in different parts of the town. Almost all important Hindu festivals and birth-days of prophets and saints were celebrated. Swami Vasudevananda, Editor of the *Udbodhan*, delivered a series of lectures and discourses in the Mission premises and several parts of the town.

Finance:—The year under review was started with an opening balance of Rs. 1,615-12-0. The total receipts during the year amounted to Rs. 3,895-6-5 against disbursements of Rs. 2,556-2-3 leaving a closing balance of Rs. 2,955-0-2, at the end of the year.

Its Immediate Needs:—The immediate needs of the Institution are: (i) A permanent building for the Students' Home at a cost of Rs. 12,000. (ii) Funds for the upkeep of at least 20 poor students. The cost of maintaining a student comes to nearly Rs. 10. (iii) A gymnasium with the necessary apparatus at a cost of Rs. 500. Contributions will be thankfully received and acknowledged by the Chief Supervisor, Ramkrishna Mission Branch Centre, Barisal.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*Detroit,
January 18, 1900.*

At present I have not in any way come to grief over my relation to Swami—and I have *not* told it to the world at all. Of that I am sure.

But experience contradicts theory all the time.

On this journey I have seemed to find my feet and to be led every step by Mother Herself. And as I look back I see that the same thing was true before. When I have been *free* everything has gone well, but it has been necessary that people should accept *my personality* with a certain readiness to love me, and when this is so, I find that I simply sit and tell them, for the present, the things Swami tells us. I don't will one thing or another but unconsciously I seem to be a channel, and I sit and listen to him talking. When I first discovered this, I kept a tight hold over myself because the acknowledgment of plagiarism while it would have satisfied myself would have been a jarring note. Now I see that it is all right and I don't bother. Shall a child not rejoice in speaking its Father's message?

*Chicago,
January 26, 1900.*

I am finding daily that Kali's ways are not as ours, if one may put it so. She puts one person out of the way, only to discover someone else standing ready where one had no more dreamt of help than of flying.

Did I tell you at the last centre how my most blessed helper was the thorniest of all thorns at the beginning of the week? And here it is just the same; two or three of the strongest workers are the most unspeakably unexpected. I find, too, that the marks of a great Renunciation are very different from those of a small, and I laugh daily at our mutual friend's blindness about Swami's. Why, that way he has of finding himself in any company, of holding or withholding light indifferently, of caring nothing about people's opinions of him, are simply gigantic. I only realized when, after all the love and warmth I had in one town, I reached another and found myself fuming and chafing against the artificiality of people about me, what Swami's greatness really was, in this respect! And it was these very people, from whom I would have escaped at once if I could, who proved Mother's appointed instruments—thus setting the seal on Swami's ways. That irresponsibility of his is so glorious too. Nothing is more enticing than to put oneself into the attitude of generalissimo of the forces, and make splendid plans, compelling fortune, but Swami just waits, and drifts in on the wave. And so on. I am just beginning to understand his bigness.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

Sri Ramakrishna described his practice of the Mahomedan faith as follows: "Then I used to repeat the name of Allah, wear my cloth in the fashion of the Mahomedans and recite the Namaz regularly. All Hindu ideas being wholly banished from the mind, not only did I not salute the Hindu gods, but I had no inclination even to visit them. After three days I realized the goal of that form of devotion." This realization is described by him in another version that he saw a radiant Person with a long beard and of grave appearance, and then his mind, passing through the realization of the Brahman with attributes, was finally absorbed in the Brahman without attributes.

*

Speaking of a vision at Benares, he said: "I saw a tall figure with a white body and tawny matted locks staidly approach each funeral pyre, and tender-

ly lifting up the Jiva, breathe into its ears the Supreme Mantra! The Gracious Mother of the universe, seated on the other side of the pyre, was removing one after another all the coverings of bondage of every Jiva, and unlocking the gate of Nirvâna was speeding the fortunate soul to the Absolute. Thus the realization of Advaita which people attain after ages of concentration and austerity, was brought within the easy reach of those who died at Benares, through the infinite mercy of Siva."

*

The following is his description of some of his experiences at Vrindâvan: "At the sight of Banku Vihâri (a name of Sri Krishna) I was overwhelmed with emotion and ran to embrace Him. I was not so impressed by Govindaji. The very sight of the Kâlîya Daman Ghât used to throw me into ecstasy, and

Hriday used to bathe me like a child. I would take a stroll in the evening on the sandy beach of the Jumna, where there were small thatched huts among the jujube trees. One evening I saw herds of cows returning from their pasture. Followed by cowherd boys they waded the Jumna. The scene at once suggested Sri Krishna to me, and overwhelmed with emotion I ran crying wildly, 'Where is Krishna, Oh, where is Krishna!' I had a desire to visit Syâm Kund and Râdhâ Kund. They sent me in a palanquin. It was a long distance; so they provided refreshments for the way. I got down to visit the Govardhan hill. The very sight of it overwhelmed me, and I ran to the top, where I stood lost to outward consciousness. The inhabitants of the place brought me to normal. On the way to Syâm Kund and Râdhâ Kund I saw the old meadows and trees and plants, and birds and deer—rich with associations—and could not contain myself. Tears rolled from my eyes and wetted my cloth. I thought, 'O Krishna, everything hallowed with Thy association is here, only I can't see Thee!' I was in the palanquin, but had not the power to utter a syllable and could not ask the bearers to stop."

At Vrindâvan he visited Gangâ Mâtâ, a Vaishnava woman devotee, noted for her great spiritual realizations. The following is his own description of her and of his association with her: "Gangâ Mâi used to take great care of me. She was very old and lived all alone in a hut near Nidhuvan. Seeing my condition and loss of consciousness in Samâdhi, she often said, 'This is verily Râdhâ reincarnated in flesh and blood!' She used to address me as Dulâli (a pet name for Sri Râdhâ). When I was in her company I forgot

all about food and drink, or returning to my quarters. On some days Hriday would bring food to her hut and feed me."

*

At Vrindâvan he adopted the Vaishnava dress, which he wore for a fortnight. He visited Muttra also, where, he said, at the very sight of the Dhruva Ghât he had a vision of Vasudeva crossing the Jumna with his babe Krishna in his arms.

*

Referring to the lamentable death of Akshay, his nephew whom he loved very much, he used to give an account of the event: "Akshay died before my very eyes. But it did not affect me in the least. I stood by and watched a man die. It was like a sword being drawn from its scabbard. I enjoyed the scene, and laughed and sang and danced over it. They removed the body and cremated it. But the next day as I stood there (pointing to the south-eastern verandah of his room), I felt a racking pain for the loss of Akshay, as if somebody were squeezing my heart like a wet towel! I wondered and thought that Mother was teaching me a lesson. I was not much concerned with the body even—much less with a nephew. But if such was my pain at his bereavement, how much more must be the grief of the householders at the loss of their near and dear ones!"

*

While proceeding in a boat to old Nadia, the real birthplace of Sri Gaurânga, he had seen a vision which was described by him as follows: "Two boys (meaning Sri Chaitanya and Nityânanda), bright as molten gold, with aureoles round their heads, rushed smiling towards me through the air with uplifted hands. 'They come, they

come,' I cried. In the twinkling of an eye they came and entered into this body (meaning himself), and I fell down

unconscious. I would have fallen into the water but for Hriday, who caught hold of me."

THE PRACTICAL PROBLEMS OF LIFE

BY THE EDITOR

When we try to probe the deeper meaning of life, we are often led to speculate on various theories and metaphysical questions. This is sometimes wrongly done or done to such an extreme that we become perplexed and do not get satisfactory results as expected. It is true that we need to go through philosophy in order to keep the intellectual life clean and healthful. But if philosophy be not studied carefully, it very often brings us intellectual obstructions. Intellectual doubts and difficulties run riot in our brains and we get worse confounded when practical problems arise. There are people whose lives have been miserable due to intellectual confusion. We should make our life easier and simpler with some plain truths for practical purposes. Those who are earnest among us are found to plunge headlong into practice with a few golden principles. Such men boldly face the facts of life without wasting their energy in vain speculations. "Our young people", said Emerson, "are diseased with the theological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man,—never darkened across any man's road, who did not go out of his way to seek them. These are the soul's mumps, and measles, and whooping coughs, and those who have not caught them cannot describe their health or prescribe the cure.

A simple mind will not know these enemies." The greatest evil of the times is that the modern life has been too complex. We have lost much of the power of seeing and doing things in a simple manner. In private or public affairs, we have unnecessarily complicated our problems and have made our homes and society so unhappy. The result of such a medley of things is that we are deprived of the spontaneity of life and the optimism of nature. The only remedy for it is to develop simplicity in our thoughts and actions in order to make our lives smooth and worth living.

The Rishis of ancient India used to take great precaution when they imparted philosophical training to their disciples. They tested the individual tastes and parts at first, before they imparted any philosophical training. Besides, they laid stress on the practical problems of individuals side by side with their intellectual education. Hence, philosophy could not bring any conflict in the midst of practical life. Today one great fault in education is that too many theories and doctrines are put into the brains of young men and women indiscriminately. They get imbued with the thoughts of the people who are more or less obsessed by their peculiar mentality or outlook on life. They have very little touch with men of wisdom. This is why we find so much unrest and chaos in the intellectual life of today. Many people

get confused and take recourse to atheism or scepticism. Some take to dangerous cults and ruin themselves. So it is no wonder that nowadays we hear so often that we ought to give up the false consolations of religion and alluring thoughts of the Invisible. Religious instincts are regarded as diseases harmful to humanity. Many of us want to accept life as it is and think it more manly to believe in the actual than roam in the absurd. Some there are, who find all the prevailing opinions interesting and do not have any convictions.

The cause of such a state of things is that philosophy today is divorced from the practical life and it is not directed along proper channels. One great defect is that we are much more swayed by the opinions of thinkers than by the experiences of seers. It is necessary for us to draw a sharp line of demarcation between the former and the latter. John Ruskin used to say, "The more I think of it, I find this conclusion more impressed upon me that the greatest thing a human soul ever does in the world is to *see* something and tell what it *sees* in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion all in one." When Yudhisthira was questioned about the right path to be followed in life, he is said to have answered: "The Vedas differ, the Smritis differ, philosophers differ, Truth is beyond our gaze. The path trodden by the great souls is the only path to be followed." The great souls are those who have experienced the highest Truth in life. Indian sages uniformly advise men to take refuge in such souls who alone can free them from bondages in life. They always gave preference to intuitive knowledge than to intellectual. So, philo-

sophy in ancient India was practically governed by men of intuition. There was thus no break of continuity between philosophy and religion in ancient Indian literature. "Philosophy in India," said Swami Vivekananda, "means that through which we see God, the *rationale* of religion; so no Hindu would ever ask for a link between religion and philosophy."

II

The conflict between authority and reason is very common to modern minds. There are people who proclaim their unbelief in all forms of authority. They do not want to submit to any discipline. They have no philosophy of life which they adhere to, nor have they any ideal to be achieved in life. They absolutely ignore the great value of tradition. They are practically led by wandering whims and caprices. In the name of liberty and reason, they propound doctrines which are suicidal to the progress of mankind. In the midst of this confusion, some people take a blind refuge in age-long authority. In their heart, they are either sceptics or hypocrites but they console themselves with a false relief by leaning towards authority.

The efficacy of reason can hardly be over-estimated. Who can underestimate the value of any rationalistic investigation? Our life is sure to be swayed by superstition and fanaticism, if it be not governed by reason. We know how the evils of authority have ruined individuals and nations. It is well known how religions fight against one another for want of reason. Besides, liberty and reason are so indispensable for the growth of our soul. We can never grow within the hedges of blind tradition.

"It has been said that reason is not strong enough," said Swami

Vivekananda, "it does not always help us to get the Truth; many times it makes mistakes, and therefore the conclusion is, that we must believe in the authority of a church! That was said to me by a Roman Catholic, but I could not see the logic of it. On the other hand, I should say, if reason be so weak, a body of priests would be weaker, and I am not going to accept their verdict, but I will abide by my reason, because with all its weakness there is some chance of my getting at truth through it; while, by the other means, there is no such hope at all." The great Swami at the same time emphasized the limited scope of reason too. He said in the same breath: "To reach Truth by reason alone is impossible because imperfect reason cannot study its own fundamental basis. Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles." Liberty and reason must have their proper limits. If they be let loose, they will certainly fail to be safe guides in life. Tradition, on the other hand, should not be set at naught, simply because they are age-worn and out of fashion. We must avoid the extremes of both authority and reason for the solution of our problems in life. We need be conscious of the dangers of faith and also the obstacles of intellectualism. There ought to be a balance between reason and faith in all our undertakings in life. An undue leaning to one or the other is the cause of our mistakes and miseries. The unrest that we find in the modern life is largely due to the lost balance.

III

Of all the problems of life, what concerns us most is that of happiness. Because our life on earth is not at

all happy, even if we are blessed with the most covetable things of the world. So it is necessary for all to rise above the sorrows and sufferings of this finite existence. In response to this practical need, the Rishis of India discovered not only theories of life but also means to escape from the taint of finiteness. In their methods of approach to freedom in life, they combined immense practicality with intense thinking. They proclaimed to the world the secret of happiness in which we can find our freedom from the thralldom of finite things. One of their utterances may be cited to show the clue to our happiness: "The Infinite is happiness. There is no happiness in what is finite. The Infinite alone is happiness." We hear the distant echo of the truth in the writings of Emerson: "It is only the finite that has wrought and suffered; the Infinite lies stretched in smiling repose." The Upanishads din into our ears the glory of the Infinite and teach us to give up all narrow grooves of life. It is due to our narrow vision and attitude to life that we suffer and mourn. Each soul is infinite in its nature. It is pure, resplendant, and full of bliss. Every man has to hear about it from a perfected soul, reason about, and meditate on it. Then alone can he expect to proceed towards happiness, by getting which he will no more be deluded by the finite things of the world.

It is admitted that the search after the Infinite entails sufferings, but they contribute to the gradual unfoldment of the spirit in us. The pain and sorrow that we suffer from for our blind pursuit of material things have a baneful effect on our soul and it gradually drags us to a lower level where we find nothing but despair and degradation. Our sufferings are due to the fact

that we often confuse happiness with pleasure. Pleasure owes its origin to matter; whereas happiness, to the spirit. Sufferings for the spirit help us to manifest the potentialities of our soul. They kindle the inner fire in us that consumes all the dirt and dross of our life. All men of wisdom had to pass through this fiery ordeal of sufferings. The *Gita* teaches us to engage ourselves in the struggle, having made pain and pleasure, gain and loss, conquest and defeat the same. The notions of the dual throng arise only out of the contact of our senses with objects. They are impermanent in their nature and that alone which does not change but abides for ever is the source of all bliss and peace. In the pursuit of the same, the *Bible* also gives the following hint: "Accept whatever is brought upon thee and be long suffering when thou passest into humiliation. For gold is tried in the fire, and acceptable men in the furnace of affliction." There is joy even in our sufferings as we proceed towards the destination. Sri Ramakrishna's parable of the woodcutter teaches us the lesson of greater and greater possibilities in our journey towards Truth.

IV

The spiritual life signifies the gradual unfolding of the Infinite that is present in every man. The process of unfolding goes on in every individual through various stages and circumstances. We make our own environments. It is a mistake to think that man is a tool in the hands of Nature. In every man lie dormant the immense potentialities of the soul. To think ourselves weak and powerless is due to our lack of self-introspection.

Man is not a mere mechanism of instincts. Every man is a spirit that moulds and governs his own actions.

Although there is the law of Karma, it does not conflict with his freedom. The spiritual element in him can cut the Gordian knot of his actions. The *Gita* teaches us to depend more on our own exertions than on fate: "A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself. The self is the friend of the self, for him who has conquered himself by this self. But to the unconquered self, this self is inimical and behaves like a foe."

The problem of sin overpowers many a soul in the journey of life. The very name of sin has a baneful effect on our heart. Hence, the more we give up the pernicious ideas of sin and God's wrath, the more can we proceed towards the expansion of our own selves. The ideas of punishment in the next world have rendered us weaklings, and our lives have become miserable. Unless there is a genuine faith in the potentialities of our soul, we cannot develop our spirit simply through fear. The Rishis of India ask us to stand on our own feet and declare that there is neither sin nor virtue, but only ignorance. We need to dispell our ignorance about the nature of our soul and advance towards freedom which alone is the goal of life. The greatest harm that has been done to man is due to the literature that deals with sins and perdition. The world has been much weaker and miserable by such teachings than by the acts of sin themselves. "Men are taught from childhood," said Swami Vivekananda, "that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood."

Mere weeping and brooding over our shortcomings in life can hardly raise us unless we grow a dynamic attitude of our soul. While we seek to obtain God's mercy, we thereby awaken the dormant power that resides in us. Our prayer to God requires a positive and strong turn of our mind. When we leave Satan and look towards God, it means that we give up weakness and cultivate strength. When we forsake broodings and take to reformation, it implies that we set aside ignorance and seek after knowledge. It is a mistake to think that we can please God without a genuine change in our life and character. Faith, prayer and love are so many modes of our spiritual opening. Faith in God is not a cowardly refuge in something supernatural. When a man possesses this virtue, it means that his soul posits its real home in eternity. Faith requires the mighty nerves of an ardent soul. Because, he faces the odds of life with his convictions. It is not easy to be faithful to God, unless one at first has cultivated faith in one's own self. Love of God is not a frenzy of one's mind. It requires the virile sentiments of a heroic heart. Because, that man alone can love God,

who clings no more to finite things of the world. It is hard to love something that lies beyond the horizon of our sensuous experience. Love of God is thus a means of unfolding our self, which is infinite and blissful in its nature.

We hear so often about the conflict between the sacred and the secular, between the life of the spirit and that of the world. The conflict comes when we fail to view the affairs of life as so many lessons taught in the school of the world. We need to look upon the world as the best training ground for the development of our souls. The lives and teachings of men like Krishna make us understand that it is possible to live the highest truths of religion even in the busiest affairs of the world. While reviving the son of Abhimanyu, Krishna said, "Never before have I uttered an untruth even in jest. Never have I turned away from battle. By the merit of these actions let this child revive." It is easy for a man to pass for a truthful or honest man, when he is not in the society of men. But unless a man passes through crucial tests of the world, how can he be said to have achieved perfection in life?

BRAHMACHARYA OR CONTINENCE

BY SWAMI TRIGUNATITA

Truly does Sankara say that human birth is very rare. The human form is the highest and man the greatest being because in that form alone is his greatest and best chance to attain salvation—to attain Knowledge. All other creatures, be they gods or angels, have to come down to this world and attain salvation through a human body. This is a rare privilege—this human

life. And such a privilege we are foolishly abusing. Without appreciating the value of such a privilege we are bringing down untold miseries on ourselves by our evil actions. Can there be a greater irony of fate? Can there be a greater fool than one who getting such a rare chance busies himself with worldly things and aspires not after Knowledge? Far from striving for

Knowledge we are on the contrary getting more and more steeped in ignorance. What is the reason? Man, who was almost free from diseases, who used to do whatever he willed, who used to sing, "I have no fear of death etc.", and was thoroughly convinced of it, why is he today beset with a thousand fears, worried by distracting thoughts and is sinking in the abysmal ocean of discontent? What is the reason? It is all due to lack of continence. Time was when a child could by his reply pregnant with wisdom strike dumb his enquirer, though an intellectual giant; when children like Nachiketas and sages like Sukadeva were born. Why has such a society been brought to such a pause? It is because we have lost that ancient fire, that ancient force in us due to lack of continence. Without continence nothing great can be achieved.

What is Brahmacharya or continence? It is the conservation of the sexual energy. In all spheres of life, whether spiritual or material, whether pertaining to this world or the other, this conservation of the sexual energy is absolutely necessary if success is to be attained. Without absolute continence, you cannot have perfect health, or be able to do good to others, or attain realization. The famous Dr. Nichols says, "The suspension of the use of the generative organ is attended with a notable increase of bodily and mental vigour and spiritual life." Therefore there is no hope of success in any sphere of life whether material or spiritual unless man maintains absolute continence. Sri Ramakrishna used to say: "When a man succeeds in the conservation of his sexual energy, his intellect reflects the image of Brahman, even as a glass gives a perfect image when its back is painted with mercury solution. The man who carries this image of Brahman in his

heart is able to accomplish everything—he will succeed wonderfully in whatever action he engages himself." So without continence our life is useless.

The dictionary meaning of the word Brahmacharya is that Asrama or stage of life which a man undertakes for the study of Brahman or the Vedas. The Vedas are generally studied in boyhood, so the first of the four Asramas or stages of life is called the Brahmacharya Asrama. The taking to this Asrama is obligatory on all, specially on the Brāhmanas, the Kshatriyas and the Vaisyas. Why is it obligatory? Because all the great and noble qualities of character are cultivated and easily acquired in this period of life. Nowadays it has become a fashion, so to say, in many countries to impart vocational education to children. No attention is paid to the improvements of his moral side, let alone the spiritual. In former days, however, it was not the custom with us. The primary attention was given to the building up of character; next came the imparting of spiritual education; and last of all some used to impart vocational training also. Then everyone knew that character and knowledge were things that were mostly needed, and that money and all other things would come of themselves to one who possessed these two. Character and knowledge are not subservient to money; the truth lies the other way about.

This Asrama or stage of life is obligatory because of the fact that noble qualities are cultured in this period. Manu says: "In order to increase the force of his character, a Brahmachârin, living in the house of his Guru or preceptor and having perfect control over his passions, should duly practise these (i.e. serving the preceptor, repetition of mystic syllables, austerities, non-injury, forbearance, etc.)".

This stage of life is the very basis of all other stages. The other stages viz. the married life, the life of a recluse and that of the Sannyâsin—all these stages of life wholly and fully depend on this period of Brahmacharya. Just as a building though large and beautiful is unstable if it is built on a shifting ground, even so no duties of any stage of life can be performed with any degree of success if this period of Brahmacharya has not been fully utilized—nay, one is not even thought fit to enter any other stage of life.

The Lord speaks in the *Bhâgavatam* : “When the Brahmachârin (i.e. the boy undergoing Brahmacharya) shines like fire due to the faithful performance of great penances, when his sins and past evil tendencies have been burnt down by them and he has acquired love for Me (the Lord), then the preceptor will examine him (with respect to his knowledge); having passed the test the boy should offer honorarium to the Guru and take his purificatory bath with his permission and then that good scion of the twice-born classes may take to a householder’s life or to the life of a recluse or forthwith take to the fourth stage of life viz. Sannyâsa, according to his own choice.” So we see, this stage of life must be gone through by all.

Continence is such a great power, so noble, so necessary for all, that it should not be confined to the first stage of life only. It is wrong to think that it should be practised only in boyhood. Its function is not finished with the mere laying out of the foundation stone of life; it is not to end with the climbing of the first step of the ladder of life. It functions throughout life. Without Brahmacharya it is impossible to build one’s character even as it is impossible to create a building without mortar. Again just as a particular part of a building totters where the strength of

mortar is lost or weakened, so also that part of our life is exposed to dangers where the strength of Brahmacharya or continence is lacking. The qualities that are practised in the first stage of life are, all of them, equally necessary in all other stages of life. Even in the householder’s life continence is of great importance, not to speak of its necessity in the other three stages. Without Brahmacharya it is absolutely impossible to lead a householder’s life according to the injunctions of the scriptures. Without self-control householders can never be true to their ideals. Sri Ramakrishna used to say to all, not excepting the householders : “Make the Knowledge of oneness your own first and then do your work”; “take firm hold of the post, i.e. God, and then go on whirling”; “Keep the greater part of your mind fixed on God and with the rest attend to your ordinary rounds of duty.” With these and many other beautiful similes he used to teach householders how they should lead their lives. If one is to live as a householder up to his instructions, the first thing that is necessary is Brahmacharya. First of all control over the senses is required. The power of curbing the outward tendencies at will is to be acquired first. In one word he must be perfectly self-controlled. It is for this reason that some speak of the householder’s life as the greatest stage of life. It is indeed a very pure Asrama. It is not for brutes but for the purest in heart, for the perfectly continent. For the human brutes the Lord has not prescribed any Asrama. In no scripture can it be found that the householder’s life is to give free reins to our passions. Just imagine for a moment how pure is that Asrama where saints and monks and even the Lord Himself, come to be born ! What great caution one must exercise here !

No welfare without Brahmacharya, be he a student, a householder, a recluse in the forest or an itinerant monk; neither can national welfare come without it; nor will the world know of peace.

It is not only in our country or our religion that Brahmacharya is so much needed or has such a great hold; all the countries and all the religions of the world extol it. In ancient days absolute continence was not observed in other parts of the world; it was the Vedic Rishis who first practised it in India. We have it in the *Prasna Upanishad* that when six Rishis—all devoted to Brahman—came to Rishi Pippalâda to acquire the highest knowledge, the latter asked them to observe Brahmacharya for one year more at the end of which he promised to initiate them into the highest knowledge. Moreover, in the *Chhândogya Upanishad* we have the dialogue between Indra and Virochana and Brahmâ where Brahmâ taught Indra the knowledge of Brahman after making him undergo Brahmacharya for 101 years.

From India this idea of Brahmacharya spread to Egypt among the Neo-Platonists and to Greece among the Pythagoreans, and more or less to many other countries of Europe, in later days. It was again from India that this idea spread to various countries of Asia. The Persians took it from India. Then the Buddhist preachers carried it far and wide. The Assinis took it from the Buddhists; and the Christians partly from the Neo-Platonists and partly from the Assinis. These Christians, in their turn, spread it in many other countries. It is seen that in all those countries where this idea of Brahmacharya has gone—there have arisen many great men. And none have done greater service to their countries and to the world at large than these men

of continence. For example, we may take St. Paul or Sir Isaac Newton. So I say that those who want to do any real good to themselves or to their country, should practise Brahmacharya irrespective of the stage of life they might be in.

One should not think that Brahmacharya is to be observed only by the pious; it is equally efficacious to those who do not care for religion, who do not believe in God or transmigration of the soul or in the Vedas. Because "the six treasures" as they are called viz., the control of the senses and the mind, forbearance, abstinence, faith, and mental concentration—all of which are included within Brahmacharya—are of the highest value to those who want their own good and that of their country, be they materialist or unbelievers in salvation or in the hereafter. Those among the materialists who are good and great have a very high regard for these "six treasures." Those who do not possess one or other of these six treasures, can never achieve anything really great. These are indeed six treasures. What do they care for in the world—those, who have control over their passions and their mind? He is really poor, a beggar, if he does not possess these six merits even though he be a mighty emperor. A monied or propertied man passes his days in fear or anxious thoughts, but the possessor of these six virtues is greater than monarchs, is even worshipped by the gods. He is filled with bliss and contentment to overflowing. Out of the fullness of these 'six' earned by him he can freely give to others. What can give more joy than this? In times of danger the rich flee for their lives leaving their friends and relatives to their fate, whereas those who are rich in these six superior merits pass their days without least trace of fear,

—nay they encourage and help others. Those who possess Brahmacharya are real lovers of their country. Blessed indeed are they.

Now it might be urged against these world-renouncing Brahmachârins or monks that they go against the commandments of the Lord as they do not marry and enter the householder's life. From the very beginning of creation the two paths of reaching God, viz. through restrained enjoyment and complete renunciation, are in vogue. The Lord has willed it so. The Vedas say that whenever the spirit of renunciation comes, one should renounce and be a monk, no matter, whether it comes before or after marriage. "One should undertake that supreme journey (i.e. should take to the monk's life) even from the first stage of life or from the householder's or from the recluse's life; one should undertake the supreme journey the very day one is seized with the spirit of renunciation." Sanaka, Sananda, Sanâtana, Sanatkumara, Suka and others were all monks even from their very birth.

Some might say that if one renounces the world without marrying and begetting children, he is not absolved from the natural debts¹ and cannot get liberation. But in the *Bhâgavatam* (11. 5.37.) Srikarbhajan, son of Rishabhadeva says to Janaka, "The man who leaves off all works or duties and takes whole-heartedly to the worship of Mukunda (God), has no debt whatsoever to be discharged—be it to the gods,

Rishis, relatives, manes, men or other beings." In the *Mahâbhârata* (167.26) the sage Nârada says to Sukadeva, "Without marrying be the controller of your senses." Jesus Christ too says, "And there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake" (Math. XIX. 12.)

Some apprehend that if one is to lead a celibate life he will be prone to many desires. It is wrong. Dr. Nichols says: "It is a medical—a physiological fact that the best blood in the body goes to form the elements of reproduction, in both sexes. In a pure and orderly life this matter is absorbed. It goes back into the circulation ready to form the finest brain, nerve, and muscular tissue. This life of man, carried back and diffused through his system, makes him manly, strong, brave, heroic. If wasted, it leaves him effeminate, weak, and irresolute, intellectually and physically debilitated, and a prey to sexual irritation, disordered function, morbid sensation, disordered muscular movement, a wretched nervous system, epilepsy, insanity and death." In the *Jnâna Sankalini Tantra*, Siva says, "Torturing the body is no austerity—Brahmacharya is the best austerity. A man of unbroken continence is no man but a god."

We too see it often before our very eyes how weak, chicken-hearted, and narrow-minded are those who are wicked and slaves to their passions, and how gloomy and miserable are their lives. And how forceful, vigorous, courageous and blissful again are the lives of those who are virtuous and have brought the senses under control.

Sri Ramakrishna used to say, "Whoever can give up the sex idea, can spurn at the world." He who has given up the sense enjoyments, the outgoing tendencies of whose mind have been stopped—know for certain that

¹ A Hindu is said to be born with three natural debts viz. the debt to the gods, to the Rishis, and to the manes. The first is to be discharged by sacrifices (Yajnas), the second by the study of the Vedas, and the third by begetting children. The scriptural injunction is that no sacrifice can be performed without the assistance of the wife. Hence unmarried persons cannot discharge the first and the third debt.

God is not far away from such a heart, His shadow has already fallen there, He can no longer keep Himself away from such a devotee who cares not for anything else. Then he feels an ecstatic joy in every pore of his body. So intense is the joy that caught in it he loses all outward consciousness. He goes into trance and enjoys this ineffable joy in one continuous stream of consciousness. If that highest bliss is to be got and enjoyed without any break, the desire for these fleeting pleasures of sense-objects which ultimately lead man to terrible miseries should be mercilessly eschewed—not that kind of hypocritical renunciation which lasts for a day or two, but the wholesale uprooting of even the least vestige of such desires. If anyone succeeds in doing this, he will feel that what he was so long enjoying was but an infinitesimal part of that ocean of bliss filtering in through one or other of the sense-organs, and that now through every cell of his body he is enjoying this infinite bliss—that this flesh-and-blood body has been changed and transfigured into something divine, to be a worthy receptacle for the divine Bliss. Can perversity go any further than forgoing this infinite Bliss for petty sense-enjoyments?

The only way to conquer lust is to look upon all women as our own mother, as images of the Divine Mother. Just as one is filled with devotion and prompted to worship when one sees an

image of the Divine Mother, so should one be filled with devotion, be prompted to worship when one sees a woman. Never should we allow the idea of sex to rise in our minds. To know a woman as woman is to open the gateway to hell, while to know her as the Divine Mother is the way to salvation. We have to change the angle of vision. If we do so, we shall be free from the fear of temptation.

We have been born again and again, but what have we done to raise ourselves, to become divine? We have run again and again after these sense-enjoyments and suffered untold miseries. But never mind, it is never too late to mend. A moment's sincere resignation of oneself and everything one possesses, at the feet of the Lord is quite sufficient to ensure this. Yes, it must be sincere. This single act will revolutionize one's whole outlook on life. One will no longer see men and women as such but as divinities. The hellish idea of sex and all sense of worldly enjoyments will appear stale or vanish altogether, and instead will be found a joy infinitely superior in blessedness. The world as it is, is full of misery, but it lies within the power of each man and woman to transform it into all bliss. Every man is God, every woman is none else but the Divine Mother. Change thus your present outlook on life and the kingdom of Heaven is now and here. Brahmacharya is at once the means and the goal of life.

SOCIOLOGICAL APPROACHES TO VEDIC CULTURE

BY PROF. BENOY KUMAR SARKAR

THE NEW LOGIC OF POSITIVISM AND FUTURISM

To those who follow objectively the statal experiences of the diverse races of India from the epochs of Mahenjo Daro culture (c 3000 B.C.) to those of the Bharatas and Jadus (c 1200 B.C.) and from Sudasa and Parikshit to Baji Rao and Ranjit Singh the following statement of Emile Senart's will appear to be essentially unhistorical and anthropologically misleading: "*L'Inde ne s'est élevée ni à l'idée de l'Etat ni à l'idée de la Patrie*" (India rose neither to the idea of the state nor to the idea of the fatherland). This proposition was propagated by Senart in 1897 in his *Les Castes dans l'Inde*. In the edition of 1927 (p. 222) Senart remarks in the preface that although thirty years have rolled away since the publication of the first edition he does not find any reason for modifying the conclusions of his old thesis.

Here, indeed, we encounter a chip of the traditional indology of the nineteenth century as prevalent in Eur-America. Another chip from the same workshop (p. 228) reads as follows: "The Hindu spirit is very religious and very speculative. Obstinate guardian of traditions, it is singularly insensible to the joys of action and to the demands of material progress."

Max Weber's essays on the relations between religion and economic life or "economic ethics" (*Wirtschaftsethik*), finally published in book form as *Gesammelte Aufsätze zur Religionssoziologie* (Tuebingen 1922-23), may be said to offer one of the most "represent-

tative" and substantial interpretations of modern Eur-America on Indian culture as developed in and through Hinduism and Buddhism (Vol. II). In his analysis as in that of others the conventional message is propagated to the effect that worldly life was despised and secular activities condemned by Indians of all ages. The Hindus and Buddhists are described as being alike in the aversions to material pursuits and in the predilections for meditation and other-worldly salvation.

The indological researches of Eur-American scholars are dotted over with such Sûtras, formulæ, conventions. With rare exceptions (e.g. Formichi in Italy) indology in Eur-America is sicklied o'er with this type of disquisitions. And they have not failed to capture also the indology as cultivated by the Asians, including Indians, especially those scholars who are as a rule wrongly described as philosophers simply because they have translated or paraphrased some old Hindu philosophical texts. Nor is this all. The social thinkers of Asia also have fallen a victim to the fallacious sociological methods and messages of the modern West, to which the postulate of an alleged distinction between the Orient and the Occident is the first principle of science.

It is to furnish such Sûtras, formulæ and conventions of Eur-American and Asian indology with correct perspectives that the chapters of the first edition of the present author's *Positive Background of Hindu Sociology* and the *Folk Element in Hindu Culture* were publish-

ed in Indian journals during 1910-14. A few lines from the foreword to the *Positive Background* (1914, p. xi) would throw light on the kind of perspectives presented at that time :

"The transcendental and other-worldly aspects of Hindu life and thought have been made too much of. It has been supposed, proved, and believed during the last century that Hindu civilization is essentially non-industrial and non-political, if not pre-industrial and pre-political, and that its sole feature is ultra-asceticism and over-religiosity which delight in condemning the world, the flesh and the Devil.

"Nothing can be further from the truth. The Hindu has no doubt always placed the transcendental in the foreground of his life's scheme, but the positive background he has never forgotten or ignored. * * * The *Upanisads*, the *Vedanta* and the *Gita* were not the works of imbeciles and weaklings brought up in an asylum of incapables and a hospital of incurables."

The principles of the writings of that period were developed at length on diverse fronts of sociological investigations for publication in Eur-American journals.*

The general attitude of Eur-American indologists, culture-historians, philosophers, economists, and sociologists in

regard to Hindu civilization and "view of life" was described in my *Political Institutions and Theories of the Hindus* (Berlin 1922, p. 155) as follows :

"The impression has got abroad since Max Müller wrote the *History of Sanskrit Literature* (1860, pp. 18, 25, 29, 31) and *India: What can It Teach us ?* (1883, pp. 97-101, 105, 107, 117) that the literature of the Hindus deals mainly with vague idealism, unpractical mysticism, and other-worldly absurdities, at best with metaphysical philosophizing. Besides, a few alleged pessimistic passages from one or two Buddhist books in the Pali language are erroneously taken to be the watch-word of all Hindu speculation."

In all these publications the methodology of prevailing indology was criticized as being generally speaking fallacious on three grounds. First, it ignored, overlooked or failed to attach due importance to the positive, materialistic, secular, energistic and allied institutions and theories of the Hindus. In the second place, it was prone, even subconsciously or automatically, to compare the ancient and medieval conditions of India with those of modern and even contemporary Eur-America. And finally, it neglected, as a rule, to observe the distinction between institutions and ideals, i.e., factual achievements and "pious wishes."

The attempt in all these writings consisted, first and foremost, in exhibiting the data (both institutional and ideological) of Hindu culture from the positive, objective, humanistic and worldly side. Secondly, comparison with Western conditions was introduced on a large scale, but care was taken to point out, first, that it was against the ancients and medievals of the West that the ancients and medievals of the East were to be weighed in the balance, and secondly, that

* See the *School and Society* (New York 1917), the *International Journal of Ethics* (Chicago 1918, 1920), the *American Political Science Review* (1918, 1919), the *Political Science Quarterly* (New York 1918, 1919, 1920, 1921), the *Journal of Race Development* (U.S.A., 1919), the *Journal of International Relations* (U.S.A. 1919, 1921), *Open Court* (Chicago, 1919), *Giornale degli Economisti e Rivista di Statistica* (Rome 1920), *Revue de Synthèse Historique* (Paris 1920, 1930), *Séances et Travaux de l'Académie des Sciences Morales et Politiques* (Paris 1921), *Annals of the American Academy of Political and Social Science* (1921), *Deutsche Rundschau* (Berlin 1922, 1930), *Annali di Economia* (Milan 1930), *Koelner Vierteljahrshefte fuer Soziologie* (Cologne 1931).

the institutions were not to be mixed up or compared with ideals whether for Asia or for Europe, but that *Realpolitik* was to be compared with *Realpolitik* and idealism with idealism.

It is as an illustration of the application of this methodology that on fundamental points, as indicated in the preface to the *Political Institutions and Theories of the Hindus* (Leipzig 1922, p. VIII), the volume delivered "a front attack on the traditional Western prejudices regarding Asia such as are concentrated in Hegel, Cousin, Max Müller, Maine, Janet, Smith, Willoughby and Huntington." About the same time the *Futurism of Young Asia* (Berlin 1922) was published to indicate how as a result of the application of this method in the near future the social sciences were likely to be transformed and the relations between the East and the West placed on a really humane although rigidly scientific and philosophical basis.

At the moment of writing the present paper it is possible to note that the cry for positivism in the approach to the problems of Hindu culture as well as the futuristic demand for reform in the methodology of social sciences have to a certain extent justified themselves. Not only indologists and other Orientalists but students of anthropology, psychology, economics, politics and sociology have embarked upon a transvaluation of values according to an humaner albeit rationaler method. Perhaps the world is gradually approaching the condition that was looked for in my *Chinese Religion Through Hindu Eyes* (Shanghai 1916, p. XV.) where it was claimed that the "twentieth century demands a new synthesis, a fresh transvaluation of values, and, as prolegomena to that, a new logic in order that the *idola* of the nineteenth century might be subverted."

An important publication of recent years may be singled out in this connection. This is the Russian-American sociologist Pitirim Sorokin's *Contemporary Sociological Theories* (New York 1928). This work, encyclopædic as it is in its structure, is well calculated to furnish the "new logic"—the "critique" of sociological reason,—with which to demolish the *idolas* or superstitions associated with all the latter-day *isms* in social science. From the standpoint of the present author as developed since 1910 this historical and critical study by Sorokin is to be appraised as an embodiment, although mainly in a destructive form, of the "futurism" that is a desideratum in the study of human achievements and potentialities, race-questions and class-problems. Coming nearer home, i.e. to the special field of our present investigations, it is possible to mention one or two documents of substantial importance such as may be regarded as containing the germs of a new indology.

An exponent of this new indology in Germany is Alfred Hillebrandt who in his *Altindische Politik* (Jena 1923, pp. 1-2) commences his study with a criticism of the old indology almost in the manner of the *Positive Background*.

"One who takes only the religious and philosophical literature of ancient intellectual life," says Hillebrandt, "will tend to the belief that it was exclusively given over to the eternal and transcendental questions and considered the things of this world as but nothing. The majority of modern writings, even of those which are directly based on the original sources, devoted as they are to the object of understanding the theory of the oneness of the Vedanta or the Nirvana of Buddhism have created the impression as if the sages of India lived only on one thought, namely, as

to how to escape the series of births and pains and to fly the actual world."

Hillebrandt's own position is then recorded as follows: "But this was not so," says he. "By the side of the forest ascetic and peripatetic monk such as fled the world there was the unnumbered mass with its living and activities, there was the state with its solicitude for supervising and directing this life and work, and the groups of those whose concern was to investigate the requirements of life and help the state."

According to Hillebrandt "India possessed not only the world-escaping thinkers but also political heads and realists who were not inferior in equipment to the former." "These latter," says he finally, "did not live in the world of dreams but entirely in the actual world. They took men and things as they are, with fine understanding of their weaknesses."

As representing a transformation of the same character in the orientations of European indologists may be cited A. B. Keith's *History of Sanskrit Literature* (Oxford 1928 p. 450). In the same spirit as Hillebrandt Keith refers to the prevailing indology as follows:

"The Vedic literature, permeated as it is with religion, affords a quite false impression of the Vedic Indian as a person given to reflection and religious practices without regard to practical life."

In his own judgment "nothing of course can be further from the truth; the East, in lieu of bowing before the West in disdain or otherwise, confronted Alexander with an obstacle which he did not attempt to penetrate, and his garrisons had soon after his death to be withdrawn."

The proper approach to Hindu culture has been described by Keith in a comprehensive manner such as accords

to the "positive" aspects their due. "If we are to judge India aright," says he, "we must add two other objects to the Dharma, religious and moral duty, which is dwelt on in the Vedic texts. Already the *Hiranyakesi Grihyasutra* (II, 1916) knows of the three objects in life, Dharma, Artha, politics and practical life in general, and Kama, love etc. The epic (I. 2, 381) recognizes this set, the *Visnu Smṛiti* (LIX 80) and Manu accept it. It is found in Patanjali (on Pāṇini II, 2, 34, *Varṭtika* 9), in Asvaghosha and in the *Panchatantra*."

One might easily challenge Keith as to whether Artha and Kama were really ignored in the Vedic complex. He, therefore, anticipates that challenge by making his position perfectly clear. The Vedic antiquity of the economic and sexological elements in Hindu culture is established by him when he says by way of self-criticism that the "older system (Vedic) no doubt combined these subjects as parts of Dharma in wider sense; the *Dharmasastras* deal with royal duties, capitals and countries, officials, taxes and military preparations as they do with justice, and the epic (XII, 58, 1) in a list of authorities of the science of kings (*Rājasāstra*) includes Brihaspati, Visalakṣa, Usanas, Manu, son of Prachetas, and Gaurasiras who pass also for authorities on Dharma." Further, we are told that "the *Bṛihadāraṇyaka Upanishad* (VI, 8) incidentally shows that a wide knowledge of the arcana of love was prevalent in Brahmanical circles, the holy Svetaketu becoming a recognized authority later on the topic." "Gradually there must have sprung up," says he, "schools who studied Artha and Kama in themselves and this is attested to us by the *Smṛitis* and the epics."

In these clear-cut and synthetic statements of the British indologist we have

already the principles of positivism accepted in a forceful manner. The principles of positivism and humanism as developed between 1910 and 1922 have become integral parts, so to say, in the intellectual apparatus and cultural orientations of Indian indologists. Not only the direct quotations but the very words and phrases and the manner of presentation as well as the style of treatment found in the indological investigations of Indian scholars bear testimony to their assimilation of the "new logic".

It only remains to observe that, as has been often repeated by the present author, the futuristic logic of "positive background" does not contemplate, as it should not, any "monistic interpretation" of culture from the materialistic side. The monistic economic, political or other interpretations of cultural origins or developments are as wrong and misleading as the monistic mystico-religious interpretations.

THE CATEGORIES AND CHRONOLOGY OF VEDIC TEXTS

It is then interesting to observe that the beginnings of a new indology have already been in evidence. This new indology will not stand the "religious interpretations" of civilization as presented by de Coulange in his *La Cité Antique*. Nor is it prepared to accept the somewhat similar but modified position of Max Weber.

In his *Gesammelte Aufsätze zur Religionssoziologie* (1922-23) Weber speaks of the commanding rôle of religion in economic life. But his thesis is untenable as an explanation of historical facts. It may be admitted that religion was a social force in Hindu culture only in the sense in which it is used by Durkheim in his *Elementary Forms of Religious Life*, namely, that the very

concept of society is in every region and age essentially religious. But using Max Weber's language we can concede that in India as elsewhere religion was but one of the diverse determinants of *Wirtschaftsethik* i.e. economic ethics. While dealing with the landmarks of Hindu literature we should therefore take care not to be misled simply because of its religious externals and envelope.

For the time being, it is out of the question to discuss the literature, political or otherwise, created by the Mohenjo Daro culture. Our oldest documents for some long time to come must be the Vedic. And as we are interested chiefly in the Saptânga (seven-limbed organism) or the state, i.e. political institutions and theories, in our present study it is worth while to define the kind of topics covered by this comprehensive category.

For the purposes of the present author's *Political Philosophies Since 1905* (Madras 1928) politics has been taken to comprise five different topics : (1) constitution and law, i.e. public and private law, (2) economic policy, (3) international and inter-racial relations, (4) societal organization, and (5) mental and moral philosophy. Our problem consists in discovering in the field of Hindu literature all those texts which bear on one or other of these five different aspects of group life.

The important literary documents of Vedic ideology are, as is well known, four-fold : the *Rig*, the *Sama*, the *Yajus* and the *Atharva Samhitas* or collections. The question cannot be taken to have been finally closed as to whether these four Vedic *Samhitas* represent any chronological sequence or only four different principles of classification or indexing. One should be justified in holding that the *Sama*

*Veda** which equals *Rig Veda* for the purposes of chanting cannot be taken to belong to a later period of time than the *Rig Veda*. The recital of hymns and the chanting of the hymns must have constituted one institutional complex and therefore belonged to the same age. Similarly, there is no sense in believing that the ritualistic material of the *Yajur Veda* which is nothing but formulæ for the priests in connection with the hymns and chants of the sacrifice could have originated separately from or later than either the recital or the principles of chanting. The materials of the three Vedas constitute one organic whole, being but three aspects of one and the same thing. The synchronism of the three collections or *Samhitas* may be taken therefore to be an ideological, nay, a factual necessity.

As for the *Atharva Veda* it seems to be a specialized collection of certain items and incidents in the "folk-lore" of the age of which the "culture-lore" was collected in the three other *Samhitas*. One can easily understand that the *Rik Samhita* wanted to bring together the *Riks* exclusively. This is why the charms, incantations, medical recipes, the manners and customs of the people etc. did not happen to find a place there. It is in these aspects of Vedic life that the *Atharva Samhita* specialized. But simply because one specialization led to the collection of the *Riks* and the other to that of spells and incantations etc. we cannot be automatically forced to believe that the world of *Riks* had nothing to do with the other items of life. Normally speaking, we

should hold that the materials of the *Atharva Veda* are as old as those of the *Rig Veda*. Oldest Vedic life comprised the experiences embodied in both these collections. Nay, one may take the *Rig Veda*, as does the French indologist Barth, to be younger than the *Atharva Veda*. Only a part of the faiths of the period is opened up by the *Rig Veda*. The authors of the *Riks* or rather their compilers have overlooked or ignored many of the institutions such as are to be found, for instance, in the *Atharva Veda*.

There is another problem to attack. Each of these four collections or *Samhitas* is incomplete as literature without certain appendages. These appendages are known as *Brahmanas*. The *Brahmanas*, again, are incomplete without the *Aranyakas* and these last again are incomplete without the *Upanisads*. Logically, therefore, we should expect the four items, the *Samhita* of a Veda, the *Brahmana* of the *Samhita*, the *Aranyaka* of the *Brahmana*, and the *Upanisad* of the *Aranyaka* to go together, and constitute one complex. Naturally, therefore, the *Upanisad* may be taken to be as old as the Veda. It is almost senseless to believe that during certain periods, people took interest only in the *Samhita*, that afterwards they began to take interest in the *Brahmanas*, that later they cultivated the *Aranyakas*, and that several hundred years after the compilation of the *Samhita* people composed or compiled the *Upanisads*. From the standpoint of social experience a process of successive emergence of new classes of literature within the orbit of the same *Samhita* would have hardly any meaning. Sociologically, we should rather be prepared for the circumstances that the *Upanisads* were being composed or compiled while the *Samhitas* were being brought together. The process must

* The hymns of the *Sama Veda* are not, however, to be taken as direct reproductions from those of the *Rig Veda*. The *Sama Veda* has strung each one of its hymns together by taking verses out of the *Rig Veda* from here and there everywhere. The *Sama Veda*, besides, does not cover the entire ground of the *Rig Veda*.

have been one of *pari passu* collection rather than of chronological sequence.

The chief documents of Vedic literature may now be indicated as follows :

| Samhitās | Brāhmanas | Aranyakas | Upanishads |
|----------------------------------|------------------------------|------------|----------------|
| I. Rig Veda | 1. Aitareya | Aitareya | Aitareya |
| | 2. Kausitaki, or Samkhyāyana | Kausitaki | Kausitaki |
| II. Sama Veda | 1. Panchavimsa | ... | Chhândogya |
| = Rig Veda for chanting purposes | 2. Jaiminiya | Jaiminiya | Kena |
| III. Yajur Veda | | | |
| (a) Black | | | |
| 1. Taittiriya | Taittiriya | Taittiriya | Taittiriya |
| 2. Kāthaka | | | |
| 3. Maitrāyani | | | |
| 4. Kapisthala | | | |
| (b) White : | | | |
| Vājasenayi | Satapatha | ... | Bṛihadāranyaka |
| IV. Atharva Veda | Gopatha | ... | ... |

But the problems of chronology cannot be dismissed or dealt with in a naive manner simply because of logical or sociological necessity. The fact remains that we are dealing with long periods and extensive regions.

To a certain extent the problems of Hellenic culture from the earliest pre-Homeric and Homeric times down to Lycurgus of Sparta (c 650 B. C.) and Solon of Athens (c 550 B. C.) may be taken as parallel to those of pre-Vedic and Vedic culture down to Bimbisara, Mahavira and Sakyasimha (c 550 B. C.). The subsequent periods in Greece and India for about two centuries were likewise more or less similar both in form and content. The Socratic, post-Socratic, and sophistic speculations down to Aristotle and Alexander (c 300 B.C.) might be easily treated as synchronous with the Upanishadic and post-Sakyan or "Buddhist" and other speculations

of the Hindus to Kautilya and Chandragupta Maurya (c 300 B. C.).

The regional and racial factors of the Vedic culture-complex are essentially similar, although on a much larger scale, to those of the Homeric. The theatre of the Homeric culture-complex is furnished by such heterogeneous elements as Asia Minor, the Islands and the mainland of Greece. And in the problems of chronology also Vedic India does not present a special case. These considerations might suggest relatively modest conjectures as to the antiquity of the most ancient *strata* of the Vedic texts. We have to fix our attention on the fact that Hesiod is generally assigned the ninth century B. C. and that Homer is not placed anywhere previous to the middle of the eleventh century B. C.

Until the researches in the Mohenjo Daro fields compel the archæologists to

push back the epochs of Vedic India in point of time it may not be reasonable, therefore, to think of the oldest Vedic texts as older than 1200—1000 B. C.

Vedic literature may be conveniently although somewhat arbitrarily taken to be a literature of nearly a thousand years from, say, 1500—1200 B. C. i.e. the epoch of the Bharatas, the Tritsus, and the Yadus etc. to the beginnings of Jainism and Buddhism say, c. 600 B. C. i.e. to the powerful kingdoms of Kasi, Kosala, Magadha, etc. This is an extensive period and the literature indicates the rise and fall of myriads of races or tribes as well as the gradual submission of virtually the whole of Northern India to Vedic institutions and ideas.

In regard to the region and epoch of origin, each and every hymn, Sûkta, rite, ruling, ceremony, incantation, magic, and what not will have to be treated on its own merits. A generically Vedic culture can hardly be a sociologically scientific category.

Although the question is anything but clear Vedic chronology can for certain purposes be tentatively taken to be as follows :

1. Rig Veda Samhita : c 1200 B.C.—1000
2. Other Samhitas : 1000 B.C.— 800
3. Brahmanas : 800—600 B.C.
4. Upanishads : 600—400 B.C.
5. Sutras (i. Srauta,
ii. Grihya,
iii. Dharma) : 400—200 B.C.

While it is extremely difficult to avoid using the terms Vedic in a generic manner as covering practically everything from the *Samhita* to the *Upanishad* and the *Sutra* it should be proper always to mark out the precise text and let it speak for itself. One word Vedic must not be permitted to cover the most varied transformations or revolutions, racial and social, institutional as well as ideological, that took place in Northern India during nearly one thousand years from Sudasa to Bimbisara.

(To be continued)

PROBLEM OF THE FUTURE GENERATION

BY PRINCIPAL SOHRAB R. DAVAR, Barrister-at-Law

The question whether the present educational system is suitable to modern requirements as well as that of the future generations of this country, has been engaging the attention of most of our prominent countrymen. The object of this short article is to lay down some ideas which the author has evolved out of his experience as an educationist of over 34 years' standing during which period he had the opportunity of watching the progress of India's rising generation from decade to decade who hailed from the most distant parts for their education in Bombay both for the University Degree

in Commerce and for the professional Diploma Courses.

UNIVERSITY EDUCATION

We planted our educational system in India on Western lines on the foundation of University learning. We never had professional bodies like those prevailing in the United Kingdom who make professional practical education for the vocations in which they are interested, their special preserve and care. The deep-rooted idea among the University Dons is the old prejudice in favour of "culture" and cultural side of education, with the result that even

where they have tried to plant a professional or vocational course, they have spoiled the syllabus by overcrowding it with what they call "cultural subjects" which are of not the least value in practical life, with the result that the actual branches of study in which the professional student has to specialize and earn his living are not only neglected, but for the scholar and the professor concerned there is very little time left after the so-called cultural subjects are dealt with, to give sufficient attention to the same.

A DEGREE IN ARTS

Let us first of all take up the question of our graduates in Arts. The Degree in Arts follows the theoretical syllabus of so-called liberal education as laid down originally by the old Universities of Oxford and Cambridge in the days when the special business of the Universities concerned was to produce clergymen or platform and parliamentary orators. It is a degree which leads one nowhere and the result is that thousands of our young men who persist year after year in joining colleges for this course as a matter of habit created by the deep-rooted prejudice of ages in its favour, find themselves stranded when the time for earning a living and standing on their own feet arises. It is said that the old East India Company introduced this education with a view to producing clerks for Government offices. I am not sure whether that view is correct, but even in the clerical line, there is not even the standing room for our University graduates in the Government offices. Thus, it would be to the interest of the nation at large, if the leaders of public opinion were to dissuade the largest proportion of our young men from taking up this course and encourage them to follow vocational and practical

teaching for professions and industries, so that, in the race for improving the prosperity and progress of the country, they may lend a substantial helping hand instead of doing menial jobs after graduating or wasting their time hunting for the same. Many employers in large business and industrial concerns in Europe and America, as well as in India, have declared that an Arts graduate employed by them, in majority of cases is found to be unfit to pick up the reins of practical training and adapt himself to the same, because prolonged theoretical study seems to have incapacitated him for this type of work. The other explanation may be that after wasting so many years in a College he has attained an age when the formative period had passed and his brain had got crystallized. In the opinion of Mr. Hall in his excellent book entitled *Why Men Fail*, where he talks of graduates of the Universities of the United States of America: "A College education sometimes helps, but it is not a passport to success. Some of our greatest failures were college educated, while most of the great ideas and inventions have been contributed to the world by unschooled thinkers. The scholar's education is largely artificial, while the thinker's is natural. That accounts for the difference in the results obtained. It is very difficult to unlearn a wrong method, to learn Nature's way. Learning of any kind that we cannot make use of is valueless. And even correct learning is profitless unless we set it to working for us."

PROFESSIONAL AND INDUSTRIAL EDUCATION

If we go back to the country from which our Arts education was originally imported, we find that all professional education and examinations are more

or less under the control of professional bodies, independently of their universities, such as the Inns of Court for the Barrister, the Incorporated Law Society for the Solicitor, the Chartered Institute of Accountants for the Accountant, the Royal Institute of Architects, Institute of Engineers for Engineers and so on. They have not only laid down a syllabus of practical studies, but also insist upon some form of apprenticeship for practical work, side by side with theoretical education of the scholar concerned. They universally provide in this syllabus an "Entrance Test" of their own, where emphasis and importance is given to such subjects of general education as are most useful to the profession concerned. They, thus, do not possess the "slave mentality" of admitting only the "Matriculation passed," as our people do into these vocations. The Vice-Chancellor of our University thus was quite practical when he said that the University Entrance test was not meant as a qualification for entrance anywhere else excepting the University. Being a practical man of long standing, he naturally realized this position.

PROFESSIONAL COURSES IN UNIVERSITIES

Let us now take up such professional or vocational courses as are provided for by the Universities both in the United Kingdom and in India. In the United Kingdom a University Degree is not considered a qualification for practice at law. The only profession where the University Degree is recognized is in case of medical profession, because there, hospital practical work has to be conducted side by side with theoretical training, and in case of theoretical training also professors are practising surgeons or physicians. In all other vocational branches the Uni-

versity degrees are either not at all recognized or are considered to be of subordinate value or importance in the vocations concerned while compared with the Professional Diplomas.

Let us now take the case of our University where the Degree in Law has been given a recognition for admittance in the profession, the result is that the largest number of practising lawyers in the junior bar, not having received any practical education, are failures and if they want to succeed at all, they have to struggle for a large number of years to pick up their practical experience in one form or other. As against that the examination of a solicitor conducted independently by the High Court provides for articled clerkship with the result that a young solicitor is equipped with both theoretical and practical training and starts his practice without much difficulty and gets on without blundering or spoiling cases, before he acquires the necessary practical training so essential to success. No wonder that before the Civil Courts Committee which the Government appointed some years ago a number of expert witnesses argued that the University Degree in Law should not be recognized for practice, i.e., for the Sanad of an advocate.

Let us take now the Degrees in Commerce. All over India, Universities have now started granting Degrees in Commerce, but none of these Degrees are recognized for practice of a profession. The Bombay University gives a Degree in Commerce with specialization in professions such as Accountancy, Banking, Actuarial work, etc. None of these Diplomas are recognized for either the profession of Accountants and Auditors or of Bankers or of Actuaries, with the result that the University graduates in Commerce have to study once over again to become accountants, bankers, actuaries, etc.,

by taking up the professional diploma courses and serving articles or working in banks or insurance companies.

OBVIOUS REMEDY

The obvious remedy which appears to me is that we should encourage the formation of Professional Boards who should lay down a syllabus both for practice and theoretical training for their respective professions, and supervise the whole education. A beginning has already been made by the establishment of the Institute of Bankers in this country. The All-India Accountancy Board as established by the Government

is the first step towards the establishment of an Institute of Accountants for India. I trust that similar steps will be taken by professional men concerned to find their independent Associations and Examination Boards along the lines of European countries, particularly that of Great Britain. We have already Associations like that of Engineers, Architects, Insurance Company Officers, etc., and I would appeal to them to formulate their respective syllabuses and take up the educational side of the question in the interest of their respective professions. In the industrial line also, a similar development is most desirable.

DEATH AND ITS OCCURRENCE

BY TEJA SINGH, B.A., LL.B.

The problem of Life and Death is as old as the creation of this universe and had frequently been the topic of the wise men and saints of all ages and nations. But inspite of its being the chief centre of all interest and attention of the wise minds, it is still the same as before, and ever afresh to arise curiosity in the mind that has got the capacity to judge things critically, and that probes deep to find out the truth in them. Such being the nature of the subject and the subtleness of its origin, it is hardly justifiable to declare that the essay attempted is alone the truth and admits of no other explanation. But myself being a humble student of Nature that tries to peep into the mysteries of creation, I only venture to put forth a few of my meditations that have been impressed upon me for such dreary a thing as Death. But before treading upon the dark and dreary course of Death and

its nature, it is better to live awhile upon the smiling aspect of Life which the human mind is easily accustomed to grasp, and a critical dilation thereon shall pave the way to reach our destination.

When we look upon the universe, and see its bright and dreary aspects, our minds admit recognition of the fact that there are some existences that endure upon the destruction of the other ones. The one enjoys and acts, while the other is enjoyed and acted upon. If the animals live upon herbs and fruits, then the herbs do for themselves draw forth their nourishment from the matter excreted by the animals. There seems an all-pervading force that shines bright in the life-aspect of the universe, and whose emanation leaves behind the course the dreary aspect of Death in the universe. But leaving off the general aspect of Life and Death in the universe, we

come to a more subtle and concrete case of man and try to find out the reality of the subject from this human fabrication.

Our critical analysis of a living man at once divides him into two broad categories. The one may be termed in the words of Hume as 'human make and fabric' or the human physical, and the other as the 'human mind' with its sensory and feeling activity. Or viewing 'Life' as 'Activity' itself, we may divide 'Life' into physical and mental activities. Human activity is confined to two broad categories :—(1) physical action (matter) and (2) feeling and cognition broadly termed into one category called mind (Chitta or Manas). We should carefully note the distinction of the two and have familiarity with their Laws and relation to each other.

The popular saying, 'what is mind is not matter and what is matter is not mind' clearly expresses the differentiation of the two. The one is the substratum for the action of the other in its own kind, *i.e.*, we cannot have the cognitive or sentimental attitude realized in us, were we devoid of this physical body. But at the same time the physical body, too, is not by itself inactive. It does also act in its own way. It realizes its action in terms of space. All its acts are confined to, and included in, spatial ones, whereas those of the second category can in no way be actualized in terms of space. It shall be foolishness to talk of the thinking attitude or the recalling facts of memory as strained to so many feet wide, and so many inches long. Similarly it is only the figurative way of speaking 'the stretch of memory' to designate the mental acts in terms of physical ones, only to convey the notion of gravity of mental action to the other minds which are accustomed to see and feel everything in spatial

atmosphere and whose minds are too low for abstract thinking. To me, mental action is as different and separate from the physical as the latter from the former. There is no similarity in one another. Their provinces are quite different and distinct from each other, although it is true that there is much resemblance in the province of cognitive faculties and feeling faculties, and that is why I put them both together in one category broadly termed as mind (Chitta or Manas). Secondly, it appears to me that neither of them is subordinate to the other. They are running on the co-ordinate lines and a slight change in the movement in one sphere is causing a concomitant variation in the other. And that is why many of the Western Philosophers have dwelt much upon the parallelism of the human mind and physique. But failing to recognize the origin of this trinity, many of them had laid stress upon the first, and asserted the theory of the precedence of the physical actions to the mental actions. Mr. James is the pioneer of this school of thought. But quite a large number of philosophers from Kant to modern Idealists have asserted that it is the mind whose activity precedes the movement of the physical body. Neither of them have transcended the bounds of Time and Space, and have propounded the correct theory. The mind which is the arch-dupe to attain the reality of the universe and whose mischievous lurking from the right path ever baffles the efforts of man to attain the nectar of immortality, is to be constrained and transcended, before we could come to realize the absolute Truth. The actions of the mind are only the knowing or feeling actions, and free from the law of Causation; whereas the physical acts are wrought within the sphere of 'space'; and doomed to the

law of causation. Every atom of the physical body is realizable within space, and a congregation thereof gathers the existence of a being to our view. But that is not so with the mental body. To talk of the mental body is merely figurative and an abuse to right thinking, because there can be no congregation of the mental actions. The mental sphere is like the essence of a camera whereon the one picture or scene is transcribed awhile, and is gone anon, yielding way to new. They take their origin in Time which is ever flying and yet ever present. And just as everything is happening with Time and is passing therewith (yet none identical with Time, only giving clue to infer the existence of Time), so the mind could not be identical with the image flashed mentally, or the feeling felt. Their appearances give out the suggestions to infer the existence of a thing or a substance or an attitude which is totally different and quite distinct from themselves in its origin and behaviour. They are the objects grasped, realized and actualized by the being to itself; and so could be measured spatially; whereas what we call mind is not the substance akin to the objects realized, or actualized to oneself but is of no substance in which sense we have got the notion of substance. It is the one whose existence could be inferred by its grasping attitude and can never be identified with spatial objects; yet its existence is as real as the existence of any object or substance hitherto felt or cognized. It is a non-spatial and grasping or actualizing substance which can never be perceived in the way of the objects felt or actualized to our senses. Therefore if we try to perceive or visualize this component portion of human existence, our efforts shall fail and it would appear to us no other than Zero or non-entity.

It is at this stage that we should change the angle of our vision and instead of taking it for an object realized or actualized, we should turn our attention to its nature of realizing and actualizing attitude. This is the proper step towards the development of the mind and the various other means and exercises practised to train and develop its growth are only leading oneself astray and deluding oneself in the mock-practices of mental and intellectual exercises.

Such being the nature and behaviour of the mind we try to find out its reality. Viewing it objectively, it is a mere negativity and is no better than a Zero or a mere silence; but the very occurrences of ideas and feelings go to establish its existence and make us admit of vivacity and potentiality. It is the very existence of this element and the occurrences of its movements that distinguish a living body from a corpse, otherwise in both the cases we are objectively seeing the like objects in the like dimensions. It is the Yogic Silence which is full of energy and vivacity and which is distinct from the ordinary silence and far, far away from the ordinary ken. The Silence-State (शून्यावस्था) of Yoga denotes the seclusion of the human energy-current from the physical human inhabitation and its direction along the metaphysical side. It is the centralization of the energy from the surrounding human physical and so is more potent, more enduring and more promising to acts of curiosity. But such is not the case with the idea of silence state (शून्यावस्था) of an ordinary intelligence. He only thinks of it objectively, and finding it out as non-entity rests satisfied with such idea and never tries to direct his attention along the subjective. Thus his idea of Silence-State (शून्यावस्था) is of a lifeless impotent object; and whoever tries to realize this Silence-State (शून्यावस्था)

without knowing the proper way of discharging the human magnetic current subjectively, is sustaining the whole force of electricity (hitherto surcharged physically) which must break upon his health and physique, and shall be a source of thousands of miseries and calamities. We thus think that mind is a magnetic current whose proper function and nature is seeing, grasping, realizing and actualizing; and could only be inferred of its existence; but could never be physically perceived or actualized. It is a subjective current.

So far with the nature and existence of the mind (Chitta). Let us also look upon the physical side of the being and try to find out its constituents; and its necessity with the other side. Thus when we begin to examine the human physical and try to attain the absolute Truth, or Reality, then one by one the more concrete parts give way to thinner and more subtle constituents till at last our concrete existence drops away, and we realize the source of our existence in some thinner and vapoury substance which too subsequently melts away out of our sight and thought. It is the experience of daily occurrence. The trained experience of a Yogi reveals us the truth that there is a far finer, livelier and brighter substance which is more pervading and potent than any of these five elements. It is designated with no particular qualities, yet is the source of all qualities and is termed as *विषयविशिष* i.e. a region unique in itself. All these five elements take their origin from this source of potency and quintessence of life. It is the centre of physical and mental forces and henceforth the soul diverges itself into the duality of mind and matter. At this stage the soul (*आत्मा*) is single, and retains its *status quo*. But as the Atman (Soul) desires to realize or actualize itself into external (physical) objects, its unique singleness

is broken and it becomes affected by the external influences. It partly becomes subject to the law of Causation and suffers the fruition of its activity. The author of the yogic system of philosophy defines, at the very outset of his treatise, Yoga as the constraining of the mental tendencies, and further lays down that at this stage the Atman (spirit) stands in its own existence. It is only the fullest control over the mind that makes a man realize his own self in the very self. So long as the mind is in its progress of thinking and feeling (which means in the scientific sense the affectation and influences of the external objects upon the soul), the soul is not realized fully in itself, but is partly affected by the external objects.

That mind disposed to innumerable worldly attachments exists for others due to its gathering attitude. This doing something or other for the ever-continuing activity of the mind. It says that the mind by itself does no work for its own sake. It is always doing something or the other for the sake of another. It only causes the aggregation of various elements for the sake of someone, and not for its ownself. Its chief nature is that of a faithful servant that most faithfully and obediently serves his master and makes accumulation of things for his convenience and use. Thus what we were talking of the mind as cognition and feeling, was in fact the manifestation of the soul through its direct agency of the mind, and is happily worded as the subjective self. But its inevitable accompaniment, the realized or actualized portion of the universe could not be ignored at the same time. It is that portion of the being which the spirit has drawn out of the universe, has come to identify itself with it and has made a part of its own self. Here the spirit

acts indirectly. First it actualizes the external objects with itself, and then controls it with the agency of mind. Secondly this portion also becomes subject to the laws of external objects, i.e. the law of causation. Thus we find that this portion which is commonly known as the physical or the objective self is the product of two different sources and should naturally serve the two masters, the Nature and the Spirit. It is only due to this fact that our physical body is governed both by the external and internal laws and the mind is independent of the law of causation.

We have thus traced out the origin and nature of the subjective and the objective self and have seen that the spirit (आत्मा) has a direct control over the mind, and an indirect control over the physical body through the agency of Nature. But nature is an irresistible agent to the spirit (प्रवृत्ति) for its action. She paves the way for its actions whenever it wishes to move.

I have stated above that the physical system and mental system run on the co-ordinate lines, and none is subordinate to the other. It therefore follows that so long as the mind is capable of thinking and feeling, the essence of life is rolling within the physical body and the being is not dead. The logical conclusion, therefore, seems to be that the improvement in the first category is an automatic step towards the improvement of the second category and *vice versa*. But the former shall be a conscious step in the Evolutionary tread of the being, whereas the latter would be an unconscious step towards the self-improvement. The relation of body and mind to each other is the same as that of 'space' and 'Time'. In every action, the presence of both is inevitable. The one cannot exist absolutely without the other in the universe, yet the one is quite distinct from the other. The

notion of their contiguity and separatedness may be conveyed by an yellow circle. Is there any portion of, or particle in, the circle which is not yellow? Or is the colour "yellow" existing unspaced in the circle? Certainly not. So long as we have had the idea of the circle, we will have to admit that every particle or portion of the circle is coloured, and the colour is bound by the circle. Still both are not identical with each other. Their natures are different. The one is quantitative, whereas the other is qualitative. Space and the subsequent elements gather by quality of the same material, while the mental processes never accumulate. They are like circles and in order to give occurrence to the next, the present one must recede. So at one time, we can have only one mental occurrence, and this is why the Indian Philosophers have likened the mental action with a circle (चक्रवर्ति i.e. the circle of mind), so that the student should from the beginning of his lessons inculcate the different nature and working of the mind, and should not confuse it with the physical system either in its inception, or in its conception. The mental system is purely qualitative; and to actualize it requires the aptitude of the highest abstract thinking in us. Without such aptitude and capacity, we would only infer its existence with the assistance of the physical system. We see everything in this universe mixed with quality and quantity. There is not a single object that can own its existence independently of the one or the other. Any being or any object conceivable gathers its existence out of these two elements (if elements they might be called) and it would not be misleading to the public, if I identify these two elements—quality and quantity—with the Kantian notion of Time and Space. We will have to make

our existence recede from quality and quantity, before we could attain the actual existence of the spirit. Without such jump, we cannot see the Eternal Truth; nor the workings of the mental side.

We have already noticed that in this universe we observe everything as a composite of two different elements—quantity and quality. Not a single object could be traced independent of the mixture of this duality. Man is the highest form of development in the Evolutionary process of Nature. He has got first class qualities, and none in the whole creation at present could equalize him. But he is not the final and the most perfect fruit of the process of Evolution. But without discoursing upon this topic, we stick ourselves to our present topic and remind the reader of विश्वविशिष (a region unique in itself) which is full of potency, and is the source of quality and quantity, and whenceforth the unique singleness of the spirit breaks into the duality of mind and matter, quality and quantity. The Atman or the soul perturbs, and moves to actualize itself with the objects it desires to attain. This divides the potency into two forces, and the duality or the creation is effected. The first force retains the subjective attitude with the senses as medii, whereas the other gathers substratum, and paves the way for the satisfaction (or realization) of the subjective self. The entity of the Atmic force is thus broken, and due to its contact with the natural elements, it becomes subject to the mixture of opposites. The individuality is now no longer free from the external influences. They now begin to act upon the individuality, causing a circle of action and reaction in that entity of the soul. Instead of the composed absoluteness of the soul, we now get a

reactionary cycle of different forces. The struggle for existence commences, and it is no longer an absolute entity unaffected. It is now under the clutches of the theory of Karma and must endure the sufferings of its own deeds which it has willingly set itself to embrace. As a sequence to these turbulences we have creation of different varieties out of the potential cosmos. Thus we see that the creation is nothing but the manifestation of the potential cosmos in quality and quantity. Such manifestation of the potential cosmos into quality and quantity is Life and the cessation of its current therefrom is Death. Death is a correlative term of Life, and I repeat that the one could not be fully appreciated without the knowledge and the significance of the other.

I have tried to discuss the origin and significance of Life and have also shown that in this universe everything has got its own opposite. We have cold and heat, bliss and woe, fortune and calamity, aversion and attachment, and so forth. Similarly we have got Death as opposite to Life. Death is the negative aspect of what Life is the positive one. The reason of this opposition is not far to seek. The very origination of this creation springs from the duality of quality and quantity. Naturally, therefore, there is no wonder if our potential cosmos is placed in the stretched existence of quality and quantity, Time and space, Mind and Matter. To escape the misery of opposites we will have to transcend this stage, and to realize our existence in that potential cosmos which has been declared in the Indian Philosophy as Eternal Being. Therefore if a man has not been able, before the so-called occurrence of Death, to have control over his physical body so as to transcend this duality

of Time and Space, quality and quantity, mind and body, he is under the clutches of Karma, and Death is an inevitable occurrence. The highest possible control is needed to transgress Time and Space. So long as the man is whirling round in the cycle of Karma (desired move), there is no composing rest. If he leaves off this physical body, his is not the permanent existence in the potential cosmos. The unrealized cycle of Karma (desired move) bringing about a changing variety of mental disposition shall perforce draw him out of the potential stage into the region of this duality, or the universe; and the man shall not enjoy the permanent bliss of peace.

Thus we see that Death is a negative metaphysical phenomenon—the negation of the potential current into the human duality. By no means can it be regarded a positive phenomenon. It is the cessation of the manifestation of the life current in the physical being. We cannot actualize it (Death) in our physical existence. When we try to know here of it; we only get the phantom of it and not the real object. To know of the real essence of it, we will have to restrain our physical endurance, and live the metaphysical existence, before we should be in a position to ascertain to both the negative and positive sides of our endurances. The Yogic philosophy teaches us that the union with God is possible only at the time when the mental tendencies are constrained and we are still conscious of our existences. We are then living the true existence of our spirit or we are the self-realized—a stage highly praised in Indian Philosophy, and in fact, the true communion with God. Such a stage is impossible to be thought of. It is beyond thinking. The mind cannot encompass

this region and its reason is quite plain. It is an admitted fact that cause is not the same as effect. The one cannot be identical with the other in toto. The one is the potency of which the other is manifestation. Similarly the mind and body cannot be identified with their sole cause, call it soul or spirit. The mind which is a conscious current and which by itself is a dynamic force is only a manifestation of something which is the source of potency. It is its manifest existence that gives rise to dynamic dilation in the mental sphere and whose absence silences the sphere.

Destruction has been defined by the author of the Sāṅkhya philosophy as immersion into the cause (नाशः कारणस्य;) According to him nothing dies. It is only the grosser elements that are cast off, and the finer and more subtle constituents of the thing still remain combined. The potential element never dies. Its deprivation of the grosser elements is called Death; and its compact with the new ones is creation to our view. As a matter of fact, it is the change of forms that occurs to the potential cosmos; but it can never die. The beings who have not attained to live this potential cosmos at will are doomed to ally themselves with the physical elements, and, consequently, are subject to their depreciation. They are unable to keep themselves divested of these elements at their free-will, and when the deprivation of these elements occurs to them, they are pained at the loss of their possession, because they have not attained the capacity to endure themselves without the physical substratum. Their treasure in the potential cosmos is little, and for their satisfaction they will have to seek this universe of duality; hence are they whirling round in the cycle of birth, death and rebirth.

But to the few blessed who have attained the capacity of living energetically absolute, and who require no physical substratum to endure themselves, the mystery of heavenly bliss and ever greenhood opens, and the iron bars of Death and Duality are automatically shut out.

Now the one idea naturally suggests itself to the mind. Is such existence possible? Can we be immune from Death; or is it a mere fantasy of lazy minds, and indulgence in it for happi-

ness is the life in fool's paradise? First of all we should reckon the fact that there is nothing impossible provided we have the courage to do, and sufficient means to set ourselves aright. How few are the souls that move to know of the mystery of Nature, and fewer still to have the adamant courage to open the lid of mystery. It is the courage and action that crown the man with success and glory; but the mere indolent wish withers away in its very bud.

THE MESSAGE OF RAMAKRISHNA-VIVEKANANDA

BY SHIB CHANDRA DUTT, M.A., B.L.

The present writer had occasion to read a few books about Ramakrishna and a few by Vivekananda when reading in the lower classes of a Calcutta School. At that time those books, particularly because of the force and energy in their language and the directness of the teachings contained therein, made a deep impression upon his mind. In the earlier years of his College life, in the struggles of his soul against the forces of darkness, it was the teachings of Ramakrishna and Vivekananda that provided him with a strength and a support that none living could give. And, at the present time, in the fullness of his manhood and with the foresight and depth of vision engendered by much study and more experience he believes in the principle embodied in Ramakrishna-Vivekananda as not only the moral and spiritual guide of himself or his country but of the entire world. It is this strong conviction that leads him to pen these few lines.

The world today is advancing in many directions. Man's capacity to

produce, to transport and to communicate has advanced and is still advancing beyond our wildest dreams. The possibilities of our material comfort are increasing by leaps and bounds. But in other respects man is either falling back or is not advancing at all. Our selfishness or greed is hardly, if at all, decreasing. Each nation is trying to strengthen itself and no nation believes in the other. Man's respect for woman-kind is probably on the decline. Materialistic ends are regarded as supreme, and sincere souls trying for the ennoblement of themselves and of others are few and far between.

This, in fact, is the condition of the present-day world. The question is, how to improve it? How to make way for a better state of things? How to make the world safe for purity, honesty and sincerity and cast greed, dishonesty and lust into their proper places? How to make the world a happy place where men and women will live side by side as brothers and sisters with an infinite faith in themselves and the rest and an abounding love for all?

Materialists no doubt will laugh outright and regard our conception of the future world as mad, visionary and idealistic. However mad, visionary and idealistic it be, we believe that the world needs being shaped like this and hence we have the boldness to hold up the dream before ourselves and others as a dream which we do seriously intend to turn into a reality.

How to do it? That is the next question. The way to do it is to alter man's nature wherever man is not what he should be. Man is a complex of divinity and animality, with his divinity suppressed in various degrees in different men. If we succeed in gradually reducing the animality of man to the minimum and of arousing his divinity to the maximum, we can reform and re-make the world in the way we want it to be done. The very fact that there have been individuals in our history down the ages who have expressed divinity in their personality in a high degree proves that it is possible even for the lowest and the lowliest to become divine, and the extent to which we shall succeed will depend upon the force, the earnestness and the sincerity of our teachings and example.

There are people who dream of India arising in the political sense. There are others who dream of her economic uplift. There may or may not be any utility in such dreams. We are not concerned with that. But, there is certainly a greater sense in which India can arise—she can arise as a teacher and mother of humanity at large, to hold men and men, and nation and nation with the sheer force of love into one great solid mass in which the component men and nations will cease to regard themselves as, or behave like, so many con-

ficting entities and with delight to regard themselves pre-eminently as members of a vast, infinitely ennobled and happy human family. It was the courage of Vivekananda, the spiritual offspring of Ramakrishna to dream that dream and to think that it was for India to lay the foundation of the great world-to-be. It was he who nobly dreamt of India as 'again resuming her march with gentle feet that would not break the peaceful rest even of the road-side dust that lies so low.' It was he who accosted India saying, "The world in need awaits O Truth! No death for thee!" Let those who are worthy, whether within or outside India, fully grasp the true import of those sayings and give a fitting reply not by empty sentimentalism but by the manner they lead their lives. "The world is burning in misery, O great souls, can ye sleep?" The spirit of Mother India is synonymous with the central teaching of Ramakrishna-Vivekananda. And that is this—that man is Divine, his divinity is sleeping, it has got to be awakened. Look at the whole modern world from China to Peru and from the Arctic to the Antarctic and you will not find any other person who has preached or lived this great principle with such single-mindedness or fervour as that great twin-soul, Ramakrishna-Vivekananda. The world in and outside India demands in the present age that this great principle be spread like a blazing fire round and round the world until it reaches the inmost core of the heart of every human being and then we shall see the birth of a new Humanity and with that of a new India much greater and more glorious than the past or the present.

NATIONAL REGENERATION THROUGH EDUCATION

BY DR. TARAKNATH DAS, PH.D.

I read with great interest the editorial comment entitled "The Real Want of Our Country," published in the *Prabuddha Bharata* of May, 1935 (pages 254-255). It pleases me to see that the editor of the *Prabuddha Bharata* has pointed out the real weakness in field of all activities of national reconstruction of India—the lack of leadership, lack of vision among Indian leaders who are anxious to start a mass movement or make mass demonstration, but not anxious to educate the masses of India in such a fashion that they will be able to wield power effectively. . . .

This editorial is possibly one of the most hopeful signs that true Indian patriots have begun to take stock of the exact situation of the country. What is the exact situation according to the editor of the *Prabuddha Bharata*? I shall quote some extracts from the editorial comment :

"It is a half-truth to say that India lacks in men and money. . . . Who have ever told these thousands of students who are annually turned out by the Universities to devote their life or a portion of their lives for the education of their brothers and sisters? Who have ever tried to create fields for them? . . . Is money wanting? During and after the last Behar Earthquake how many funds were started and what an enormous sum collected from the country? And then, look here, the Harijan fund is being collected and the sum is not at all disappointing. All these funds and many more were, and are being collected, from the same fields over and over again! Whence this money? Money and men there are enough, though not much, for our purpose. Only our leaders are either incapable of doing any serious sustained work or they do not really feel for the country. Or else why has a quarter

of a century slipped by without giving us any perceptible results?"

During the last ten years, I have repeatedly suggested through private letters and articles in Bengalee papers that those who are interested in removing illiteracy among the masses and to serve them should start an "Educational Volunteer Movement", which will be led by true patriots, and not politicians who are often interested in exploiting sincere and self-sacrificing students. The spirit behind the movement should be that every educated Indian should pay his Guru-Dakshinâ in the form of at least one year's service towards spreading education among the masses. Just as in Germany today, no German student is allowed to enter a German University unless he performs a year's service in the labour camp or render a year's military service to strengthen Germany's national defence. Similarly it should be arranged that the truly patriotic youth of the country, instead of merely taking part in political agitation, will find an opportunity to serve his country in the field of constructive work of spreading true education.

Like the editor, I am convinced that there is no lack of young men and women who are ready to volunteer their services; and also there is no want of money to start such a movement. Swami Vivekananda once told, "Man can make money, but money cannot buy a man; therefore we need Men." If there be proper leadership, there is no lack of money and men to carry out the great constructive work of spreading education.

The question that is of vital importance is, "Who is to bell the cat?" "Who should take the initiative to organize such an educational movement on non-political basis?" Many of the Indian politicians will suggest that as Mahatmaji has started the "Village Reconstruction Movement" all should be satisfied with it and extend their aid to Mahatma Gandhi. Others may suggest that let some educational organization like the All-Bengal Teachers' Association or the All-Bengal Students' Association undertake the responsibility. It has been also suggested that the municipalities, district boards, and such bodies should take the initiative in the matter. This may be effective; but I feel that it would be more effective if the Ramkrishna Mission extends its educational activities in this field.

Lest I may be misunderstood, I wish to make my position clear. I do not mean that the Ramkrishna Mission should undertake some activity which might be regarded as a rival movement of Mahatma Gandhi's Village Reconstruction Movement; but what I urge is that the Ramkrishna Mission should widen the scope of its existing educational programme. Let me be concrete and cite an example. The Ramkrishna Mission has been in the work of extending medical relief to the needy for good many years and their activities in this field only supplemented the work carried out by many hospitals, charitable dispensaries, etc. Lately in the city of Calcutta, the Ramkrishna Mission started its "Child-Welfare Centre" (*Sishu Mangal Pratisthan*). It has become a

model institution of its kind and it is being directed by an able Executive Committee, composed of many responsible public men of Bengal. It is receiving support from intelligent men and women of the country. Similarly, if the Ramkrishna Mission inaugurate an "Educational Volunteer Movement" as a part of its general educational activities, it is to be expected that many well-educated, really patriotic young men and women will offer their services, and with the co-operation of the awakened public much effective educational work—such as establishing village schools—may be undertaken.

When we read the records of educational work of the Buddhist missionaries all over the world, when we visualize the gigantic educational activities of Christian missionaries—especially the Jesuits—, when we see the expansion of the Service of the Ramkrishna Mission in all fields, during its forty years of existence, I feel that under competent leadership and sound organization and with a small beginning much can be done for national regeneration through education. I am also convinced that there will be no lack of sincere *Educational Volunteers*, and sincere workers will draw financial support. I sincerely hope that the Ramkrishna Mission should start a movement for spreading education with the aid of Educational Volunteers. If it is undertaken, it will be no less successful as its experiment in Child Welfare work in Calcutta has been crowned with success.

WHAT SHALL MAN BELIEVE ?

BY MADELINE R. HARDINGE

Many thousands of years ago Zarathustra the Pure lifted his heart in earnest prayer to his God, Ahura Mazda, saying, "This I ask Thee, tell me truly, O Ahura, the religion that is best for *all Mankind*, the religion which based on truth should prosper in all that is ours, the religion which established our actions in order and justice by the Divine songs of Perfect Piety, which has for its intelligent desire of desires the desire of Thee, O Mazda."

Ages have passed since then and all down those ages the same question has been asked and is being asked, though not always with the same disinterested motives—the good of all mankind and the glory of God. People are continually talking of the need for a universal religion and endeavouring to bring about religious combines as though contemplating some big business deal. Usually this suggested joining-up appears to imply agreement on formulas or methods of worship which have successfully appealed to a section of the human race. Mankind in general seems to think that there can be no true unity without unity in doctrines and forms of worship.

Recently in England a weekly newspaper published a series of articles entitled, "What shall man believe?" The underlying motive we do not know because most subjects, sacred or mundane, which are likely to increase the circulation of a paper, find a place. The subject of religion is becoming a growingly fruitful source and almost a daily theme in publications of various kinds.

This particular course of articles set out briefly the tenets and beliefs of different denominations and sects and in doing so it was stated that the articles were presented only as statements of fact and that there was no intention to influence the beliefs of readers. Pictures of pioneers, who in some instances had suffered martyrdom for their cause, and pictures of episodes in the history of the organizations, illustrated the articles. But in the end only a mere handful of sects were dealt with—perhaps two dozen—not many when it is estimated that there are 360 varieties alone, all based, according to their followers, on the true interpretation of the Christian Scriptures. Smaller still do the two dozen dealt with appear when we are told that there are two thousand religions in the world today. They, no doubt, all fill a necessary place in the life of mankind; it is the claim on the part of many of them to be the repository of the whole truth, which is repellent to those who know anything of the need there is for the greatest variety, in order to make up the perfect unity.

Just lately it was stated of a small and little known sect, which was originally a break-off from Christian Science, that it "believes it has discovered the basis of the future world-religion." But as the writer of an article remarked, "So has every sect which ever began with enthusiasm." Another small sect, not yet inaugurated but only about to be, "believes that the formation of this Church is the greatest step which has been taken by the Deity for two thousand years."

According to one record, nine thousand years have passed since the great prophet Zarathustra lived; and the question is still being asked, "What shall man believe?" The chief difference is that Zarathustra appealed to his God, Ahura Mazda, for guidance as to what religion would be *best for man*, whereas down the ages which have followed, it appears to have been the aim of man to try to convert the world to his own particular methods of worship because certain statements of belief or creeds or dogmas have appealed to him. How thankful we can be that such a time can never come but that the All-pervading, All-creative Life will ever manifest and be differentiated according to the soil in which it takes root. In the words of the *Bhavagad-Gita*, "Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendour."

Trees and flowers are almost infinite in variety but how impossible to look upon any one as the embodiment of all the varied beauty. The strength of the Oak may appeal to one, to another the drooping loveliness of the Willow. One may love the brilliant beauty and fragrance of the Rose, another the sweet-scented delicacy of the chaste Lily. Not only do they make different appeals to different natures but in various circumstances may in turn appeal to one and the same person according to his need. A scene of rare beauty may appear almost drab when the eye has become accustomed to it, as a beautiful face may lose its charm when it lacks animation and variety of expression.

In Spring-time, walking through a lovely spot in England in the bluebell season, one is attracted by what appears to be a perfect carpet of azure-blue extending far into the dis-

tance. But after a while one becomes accustomed to it, there is nothing fresh to call up one's admiration. Suddenly giant Rhododendrons of brilliant hues loom above the bluebell carpet, and towering trees laden with bloom of various shades make one raise one's thoughts from what had become almost the ordinary, and the whole scene has changed. Little wild flowers of delicate shades growing around these monster trees and bushes, as though trying to gain inspiration from their grandeur and beauty, appear more lovely because of their loneliness and attract more than the furlongs of bluebells to which one had become accustomed. The little Forget-me-not or Violet standing all alone can make a curious appeal. And often it is in viewing some phase of Truth outside the beaten track that we find our inspiration.

The various existing and constantly increasing number of sects are witness to the impossibility of hindering their birth or growth and of the uselessness of attempting to try to put all mankind into one mould. In spite of persecution of by-gone days in some cases and of ridicule in others, they have persisted and some have been carried to the ends of the earth. Those with any fragment of truth in them have lived and, maybe, have become stronger because of cruel persecution and ridicule in the attempt to destroy them. It is only when these sects put the barriers of creed and dogma around themselves that criticism may be justified. It not only hinders their own growth but makes them appear cold and lifeless to the seeker after Truth. If only they could be made to realize the words of Sri Ramakrishna that, "The goal of every religion is the same"! Followers of some of these sects may appear undeveloped, unprogressed but, after all, as Swami Viveka-

nanda said, they are all going from lower to higher truth; or as some teaching speaks of them, they are fruits, not fully ripened. How inspiring are the words of the *Vedas*: "Truth is one; men call It by various names." But so often the great principles are set aside for insistence upon unimportant little details! Jesus of Nazareth gave two commandments only. He said, "The first of all the commandments is: The Lord our God is one Lord: and thou shalt love Him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. There is none other commandment greater than these." So often His supposed followers set these aside and emphasize only the unimportant externals! And people become almost bewildered, forgetting that great truths are changeless and immutable and that they have need to get back to the centre, instead of endeavouring to view spiritual things from the medley of the material.

Apart from all these, there are other attitudes of mind to take into account when considering a so-called universal religion. Among self-styled followers of Christianity there is a large army which still believes that salvation can be obtained only by blind faith. Their religion is often based on inherited beliefs or on the statements of others, and no matter how impossible certain dogmas may be to the intellect, they must be believed. It is understandable how outsiders, looking on, often see only that which appeals to the humorous side, and instead of arguing, put their criticisms into amusing anecdotes. Recently it was said of an old lady, so thoroughly convinced was she that salvation was by faith only—

meaning *blind* acceptance of course—that at night she would kneel beside her bed and say, "O, God, give me something even more difficult to believe"!

Again there are so many who still hold to what they call the justice of God, on which they base the doctrine of vicarious atonement and the terrible retribution which must follow its non-acceptance. The story was recently told of a preacher who so emphasized this retributive aspect of God that his congregation appeared greatly depressed. Noticing this the good man is said to have wound up by saying, "But mind you my friends, there are many things which God is obliged to do in His official capacity which He would scorn to do as a private individual"! Stories such as these, although probably not true happenings, anyhow show how these materialistic anthropomorphic ideas of God strike the man in the street. This belief in the vengeance of God, or what some call justice, is beginning to lose its hold to a great extent and many find it more and more difficult to try to harmonize a God of Love with a God who acts as punisher or rewarder. In illustration of this attitude a story is told of a little boy who was receiving some spiritual instruction on the awfulness of incurring the anger of God. Being told that when Moses came down from Mount Sinai with the stone containing the ten commandments and found the Israelites worshipping a golden calf, for which the Almighty wanted to slay them but was turned aside by the pleading of Moses, he said, "Yes, of course, but anyone else would have laughed"! There are many stories of this kind which seem light but they illustrate more or less the attitude of mind of many, even in what are called the present enlightened days; and the

crudeness of the beliefs held, appeal to those capable of seeing only the funny side of things, and in light banter they reject them.

Quite recently a prominent member of a very narrow sect, refusing to hear anything outside his own tiny limits, turned angrily upon the writer, who had casually mentioned the beautiful all-embracing aspect of the Vedanta, and said, "The East, the East, don't speak of spiritual teaching from the East. Don't you know the verses in the *Bible*, in the Book of Exodus, where it says that it was the *East* wind which brought the plague of locusts destroying everything in their train, showing what God thinks of the East. And on the pleading of Moses 'the Lord turned a mighty strong *West* wind which took away the locusts and cast them into the Red Sea.' " Such an interpretation seems almost incredible, but there are vast numbers who still believe in the *verbal* inspiration of

the *Bible* and that every statement has a spiritual interpretation. He had evidently forgotten that the Lord Jesus, he was supposed to worship, was the product of the East.

Such minds as these have all to be taken into account when we in the West talk so glibly of a universal religion, when what is really meant is the impossible task of an attempted amalgamation of human beliefs and ideas and forms and ceremonies. We realize with thankfulness how far away such a day must be! Moreover, when we remember the words of Swami Vivekananda that all religions but the Vedanta centre around some person or some incarnation, such a harmonizing of beliefs appears more than ever impossible. Until men see the uniting point, the great central truth,—the Oneness of God, man, and the universe,—a universal religion appears to some of us only a beautiful day-dream.

TODAY MY HEART SINGS LIKE A JOYOUS BIRD

BY DIANE ROBBINS

Today my heart sings like a joyous bird
Divinely thrilling music, and the fears
Of lesser hours bow their heads, while tears.
Fall rapturously unnoticed and unheard.
Intrusion cannot venture in this place,
In which my spirit soars alone with thee;
No mundane measure dares to lift its face
To break the sweetness of this harmony.

No flower in your garden holds more free
And brave a countenance to meet your eye,
No prayerful supplication flows from me
That in your wisdom you might well deny.
Lord of my joys and of my sorrows too,
With tremulous breath I yield myself to you.

WHERE DO WE COME FROM ?

By BHIKKHU SUVRATA

The child is ushered into the world and lights up the home with the joy of its smile. The mother with the newborn babe on her lap forgets to ask it, in the joy of the moment, where it has come from. Such is the case with many in the world. We go out in the world, and so long as we get pleasure and happiness, deeper problems of life do not arise in us at all. We drink deep the joys of life and hanker after more and more, and this intoxication of greater and greater enjoyment sustains our life. We forget every other thing so long as our happiness and enjoyment find no obstruction. But then every intoxication gives temporary relief or at best momentary pleasure. It is artificial. So long as it is not natural, we cannot be sure when the dream will break and leave us more miserable than ever. So, as we go on in our life, moved and propelled by its joys and pleasures like a piece of cloud sailing listlessly through the blue sky, there comes a sudden halt. Perhaps we get a blow in life—much more severe than our joys were great. We are rudely awakened into the consciousness that there is another side of life, so long unknown to us.

Most often we are not ready to welcome the miseries of life so readily as its joys. We want to escape them. But we, to our great discomfiture, find ourselves strongly tied. We can no more escape the darker side of life than we can be the authors of our enjoyments. They come by turns as passing shows, and, in fact, we are no more affected by them than a mountain is by the clouds that come across them. But in

our everyday life we do not realize that. So we are constantly tantalized in life by its joys and sorrows. Then tired and wearied by such dual experiences, we want to escape the clutches of life and ask ourselves, "What is the origin of life?"—"Whence do we come?" We take a retrospective glance and want to penetrate through the thick mist that covers the beginning of our life. To escape the burden of life, we want to know what life is; but here again, a new world opens up for us, where we find ourselves completely lost. The disciple asked the Guru, "Well, Sir, by knowing which everything else will be known?" We also ask ourselves, what is that by knowing which the whole mystery of life will be unravelled for us? We knock and knock against the problem and find ourselves dashed but not the problem solved.

It is interesting to note how people of different climes in different ages, approached the same problem in many ways, though impelled by the similar urge. Thus the ancient Egyptians believed that there was, before the beginning of creation, a master-workman and master-potter, who fashioned man out of the mud of the Nile on a potter's wheel. According to the Iranian philosophy creation came about in the eternal conflict between Ahurmazda (the Good Forces) and Ahriman (the Evil forces). According to the Chinese of ancient days there was one Pan-ku, whose eyes became the sun and moon, flesh earth, breath wind, sweat rain, hairs plants, and worms of whose decay became mankind. According to North American legend, the earth was first

covered with all waters; a goddess fell from heaven, and land bubbled up at her feet; and out of two doves that brooded over waters the living creatures came out. Early Christians believed that man was formed out of dust by God and put in the garden of Eden. But as he was in want of a suitable companion, out of man's ribs came Eve to be his helpmate. Similar is the theory of creation according to Islam. If we look into the *Puranas* to find out the theories of creation given therein, we find many things which the modern minds will shrink from believing unless a modern interpretation is given to them. Thus in all these theories of creation legend, mythology, allegory religion and science are hopelessly mingled up, and we do not know how to distinguish them, what to accept, and what to reject.

Nor has the modern science given any decided theory about the origin of life. True, Darwin's theory of evolution cut at the very root of the Christian belief that creation came all on a sudden out of nothing, but Darwin himself as also the Evolutionists up to the present day deal with only the *process* of creation. The origin of life still remains unknown. Science also is in hopeless bewilderment to solve this enigma.

According to modern beliefs, earth was first in a gaseous state. Until the earth cooled and consolidated, it was quite unfit to be a home of life. It follows that at some uncertain but inconceivably distant date, living creatures appeared on the scene. The question is: What was the manner of their coming into being, upon the previously tenantless earth? Our answer is that we do not know. According to a great scientist, Lord Kelvin, life came to our earth embosomed in meteorites. This suggestion simply shifts the problem to some other spheres.

If life came to this earth through meteorites from some other planets, what was the origin of life there? Thus the difficulty remains unsolved as ever. The second theory put forth by the scientists is that "living" came out of "non-living," as a result of spontaneous generation in favourable conditions. According to this theory, the first germ of life was contained in Cyanogen (CN)—a semi-fluid carbon-compound, which perhaps came into being in incandescent condition, when the earth was still aglow. They gradually entered into combinations with other molecules and produced a simple, undifferentiated living substance. Now, if that be true, what is the hidden force which became the cause of this combination? And as yet no scientist has been able to build life out of any chemical substance in the laboratory. Some biologists, like Charles Darwin, Lamarck and others, want to reject the problem altogether. They say: Anyhow, we can have a speculative picture of the first living germs upon the earth or in the waters of the seas and oceans covering the earth, which through gradual process of evolution became plants and trees, beasts and birds and as also the acme of creation—man.

"Thus the secret of life is baffling the human intelligence refusing to be formulated. Often when the conception of life has seemed to the biologists to be within reach, it is perhaps the farthest away. It recedes as we approach it."

According to the Vedanta Philosophy the whole creation has come out of **अज्ञान** (Ignorance). Out of ignorance was created first the five subtle elements—ether, sky, fire, water, earth; and these in turn entered into some combination and became the gross elements we see. These gross elements are the materials of all that we can see and perceive—the body of all creation,

animate and inanimate, as well as of the whole universe. Science may go as far as that state when some of the gross elements came into existence, but beyond that everything is enveloped in darkness. But when Vedanta says that ignorance is the starting-point of creation, what is meant by it in reality? Does it also mean that the cause of creation is shrouded in mystery, for frail human beings like us? According to Vedanta, there is only one entity—Brahman. When we see this creation, we see it out of ignorance,—as a rope is mistaken for a snake, as mirage is seen in a desert land. It is out of ignorance that we fear the rope, mistaking it for a snake; duped by the mirage it is that a deer runs and runs till it dies. In the same way, where everything is Brahman we see diversity—we see creation, we see the world in which we weep a dance—to our great misery. A lion saw its reflection in water and got startled; and in the same way we suffer by seeing the reflection of our own Self in the form of everything that is “Not-I.” The sun is reflected in water, and foolish people see another sun therein. But when water is removed there is only one sun shining in its own glory. Similarly

when ignorance is removed, the whole creation vanishes for us and there remains only one Existence—that is, Brahman. So the *Upanishads* say,

“यत्र तस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् ।”

—When he finds everything as his own Self, then which will be seen by whom?

Now, are we in any way better for all this knowledge? Have we really known the origin of creation and the meaning of life? No. Unless we have realized Brahman, our own Self, all knowledge has no meaning for us, it is all अपरा विद्या (lower knowledge). So when the disciple approaches the Guru with the question—“What is that by the knowledge of which everything else will be known,” what the Guru taught was परा विद्या the knowledge about the Supreme Self. He said in thundering voice :

यस्मिन् द्यौः पृथिवी चान्तरीक्षमीतं

मनः सद्ग्राह्यं सर्वं ।

तमेवैकं ज्ञानाय आत्मानमन्वा

Know that one Self alone in which Heaven, the earth, the sky, and the sensorium with all the vital airs are woven. Give up other words. It is the way to Immortality.

Let us all give up all other words and strive to know That alone.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

Topic 10: Brahman's power of Mâyâ established.

सर्वोपेता च तद्दर्शनात् ॥ ३० ॥

सर्वोपेता Endowed with all च and तद्दर्शनात् because it is seen.

30. And (Brahman is) endowed with all (powers), because it is seen (from the scriptures).

Generally we see that men endowed with a physical body possess such powers. But since Brahman has no body, it is not likely that It can possess such powers—so says the opponent.

This Sutra gives proof of Brahman's being endowed with Mâyâ Sakti, the power of Nescience. Various scriptural texts declare that Brahman possesses all powers. "The great Lord is the Mâyin (the ruler of Mâyâ)" (Svet. 4.10). See also Chh. Up. 3.4.4 and 8.7.1.

विकरणत्वान्नेति चेत्, तदुक्तम् ॥ ३१ ॥

विकरणत्वात् Because devoid of organs न not इति चेत् if it be said तत् that उक्तम् has been explained.

31. If it be said that because (Brahman) is devoid of organs (It is) not (able to create, though endowed with powers), (we say) this has (already) been explained.

As Brahman is devoid of organs, It cannot create. Moreover It is described as "Not this, not this," which precludes all attributes; so how can It possess any powers? This Sutra replies that it has already been explained in 2.1.4 and 2.1.25 that with respect to Brahman the scripture alone is authority and not reason. The scripture declares that Brahman, although devoid of organs, possesses all capacities. "Grasping without hands, moving swiftly without feet" etc. (Svet. Up. 3.19). Though Brahman is without attributes, yet on account of Mâyâ or Nescience It can be taken to possess all powers.

Topic 11: Brahman's creation has no motive behind except a sportive impulse.

न प्रयोजनवत्त्वात् ॥ ३२ ॥

न Not प्रयोजनवत्त्वात् on account of having a motive.

32. (Brahman is) not (the creator of the world) on account of (every activity) having a motive.

Granting that Brahman possesses all powers for creation, a further objection is raised against Its being the cause. Nobody engages himself in anything without a motive or purpose. Everything is undertaken by people to satisfy some desire. But Brahman is self-sufficient, therefore It has nothing to gain by the creation; hence we cannot expect It to engage Itself in such a useless creation. Therefore Brahman cannot be the cause of the world.

लोकवत्तु लीलाकैवल्यम् ॥ ३३ ॥

लीकवत् As is seen in the world तु but लीलाकैवल्यम् mere pastime.

33. But (Brahman's creative activity) is mere pastime, as is seen in the world.

Even as kings without any motive behind are seen to engage in acts for mere pastime, or even as men breathe without a purpose, for it is their very nature, or even as children play out of mere fun, so also Brahman without any purpose engages Itself in creating this world of diversity. This answers the objection raised in the previous Sutra against Brahman's being the cause of the world.

वैषम्यनैर्घृण्ये न, सापेक्षत्वात्, तथा हि दर्शयति ॥ ३४ ॥

वैषम्यनैर्घृण्ये Partiality and cruelty न not सापेक्षत्वात् on account of Its taking into consideration (other reasons) तथा so हि because दर्शयति declares.

34. Partiality and cruelty (cannot be attributed to Brahman) on account of Its taking into consideration (other reasons in that matter), because (the scripture) declares (it to be) so.

Some are created poor, some rich ; hence the Lord is partial to some. He is cruel, inasmuch as He makes people suffer. To such an objection this Sutra replies that the Lord cannot be accused of partiality and cruelty, because He dispenses according to the merit and demerit of the individual soul. The scripture declares to that effect. "A man becomes good by good work, bad by bad work" (Brih. Up. 3.2.13). But this does not contradict the independence of the Lord, even as the king's status is not compromised by his giving presents to his servants according to their action. Just as rain helps different seeds to sprout, each according to its nature, so God is the general efficient cause in bringing the latent tendencies of each individual to fruition. Hence he is neither partial nor cruel.

न कर्माविभागादिति चेत्, न, अनादित्वात् ॥ ३५ ॥

न Not कर्माविभागात् for want of distinction in work इति चेत् if it be said न not अनादित्वात् because of (the world) being without a beginning.

35. If it be said (that is) not possible for want of any distinction in work (before creation), (we say) no, because of (the world) being without a beginning.

Since before the first creation the individual soul cannot possibly have had a previous existence, whence comes the difference in the condition of beings in that first creation, unless the Lord has caused it out of His partiality? This objection is answered by the Sutra, which says that creation is without a beginning and the question of first creation cannot arise. It is like a seed and its sprout. So the individual souls have always had a previous existence and done good or bad deeds in accordance with which their lot in a subsequent creation is ordained by the Lord.

उपपद्यते चाप्युपलभ्यते च ॥ ३६ ॥

उपपद्यते Is reasonable च and अपि also उपलभ्यते is seen च also.

36. (And that the world is without a beginning) is reasonable and is also seen (from the scriptures).

Reason tells us that creation must be without a beginning. For if the world did not exist in a potential state in the form of Samskâras (impressions), then an absolutely non-existing thing would be produced at creation. In that case even liberated souls might be reborn. Moreover, people would be enjoying or suffering without having done anything to deserve it— an instance of an effect without a cause, which is absurd. It cannot be attributed to primeval ignorance, which, being one, requires the diversity of individual past work to produce varied results. Scriptures also posit the existence of the world in former cycles in texts like, "The Lord devised the sun and moon as before" (Rig. Veda. 10.190.3).

So partiality and cruelty cannot be imputed to the Lord.

सर्वधर्मोपपत्तेश्च ॥ ३७ ॥

सर्वे-धर्म-उपपत्तेः From the possibility of all attributes च and.

37. And because all attributes (required for the creation of the world) are possible (only in Brahman, it is the cause of the world).

This Sutra answers the objection that because Brahman is attributeless It cannot be the material cause of the world.

Objection: Material cause is that which undergoes modification as the effect. Such a cause is generally seen to possess attributes in the world. Therefore an attributeless Brahman cannot be the material cause of the world, as it goes counter to our everyday experience.

Answer: Though the material cause undergoes change to produce the effect, yet this can take place in two ways. An actual modification, as when milk turns into curds, or an apparent modification due to ignorance, as when a rope is taken for a snake. Therefore though in the attributeless Brahman an actual change is impossible, yet an apparent modification is possible owing to Its power of Mâyâ. Because of this power all the attributes required in the cause for such a creation are possible only in Brahman. Therefore Brahman is the material cause of this world, not through actual modification, but through apparent modification, and It is also the efficient cause of the world. Therefore the fact that Brahman is the cause of the world is established.

NOTES AND COMMENTS

IN THIS NUMBER

Last month we discussed about the significance of life and its purpose. In this issue we dwell upon *The Practical Problems of Life*. . . . Swami Trigunatita was a direct disciple of Sri Ramakrishna. *Brahmacharya or Continence* shows the importance of self-control at every stage and occupation in life. . . . *Sociological Approaches to Vedic Culture* is a thought-provoking article by Prof. Benoy Kumar Sarkar who has already won fame by writing several books on the same lines. . . . Mr. Sohrab R. Davar is the Principal of the Davar's College of Commerce, Bombay. He is our new contributor. He discusses whether the present educational system is suitable to modern requirements as well as that of the future generations of India in his article, *Problem of the*

Future Generation. . . . Mr. Teja Singh is a new contributor. He deals with the problem of *Death and Its Occurrence*, basing his arguments on Hindu systems of Yoga. . . . Mr. Shib Chandra Dutt is our old contributor. He gives his personal impressions about *The Message of Ramakrishna-Vivekananda*. . . . Dr. Taraknath Das refers to our editorial comment on "The Real Want of our country," published in May, 1935 and in the present article, *National Regeneration through Education* he emphasizes the need of starting educational movements in modern India. . . . Mrs. Madaline R. Hardinge shows in *What shall Man believe?* that in Vedanta alone, we can find out the fundamentals of a universal religion. . . . *Today my heart sings like a joyous bird breathes the perfume of a*

devout heart. The poem is written by Diané Robbins. . . . Bhikkhu Suvrata is our old contributor. *Where do we come from?* gives us valuable informations about the origin of life.

THE QUARREL OVER TERMS

Hinduism is a term which the Hindus never used to name their own faith nor do they use it at present when they talk of their faith among themselves. To themselves they are Vaishnavas, Śāktas, Saivas, Gānapatyas, etc., or one or other of their numerous sub-divisions. But this does not mean that they do not think themselves as belonging to one main religion. The word that is most often used in the scriptures to indicate this is *Sanātana Dharma* or *Arya Dharma*; and it includes not only the religion but everything that is connoted by the two words, culture and civilization. The word that the modern writers of Indian history use to indicate later Hinduism is *Brāhmanism*. It is a much better word than Hinduism, a foreign word imposed by a sneering conqueror nation, which does not convey any idea of the religion for which it stands or is made to stand. *Brāhmanism* on the other hand is a word which is most frequently used in the scriptures and which conveys the quintessence as well as the whole conception of the religion it represents. We are only to make a slight alteration in spelling and pronunciation without changing the basic word. It is not *Brāhmanism* but *Brahmanism*, i.e. the religion of Brahman, the religion whose central and the only real entity is Brahman. There is hardly a sect of Hinduism, ancient or modern, that will have the least objection to the term and the conception it carries. It is needless to add here what it means.

If Hinduism carries any meaning, it is Indianism, which is too narrow to

mean and include what Hinduism really is. Moreover, the term has a bad odour of exclusiveness about it, whereas true Hinduism is all-inclusive. Whoever or whatever group or section of mankind will call himself or itself Hindu has already become Hindu. It has kept its two doors of entrance and exit wide open for all times. There might be men and women in countries outside India who think, feel and live the spiritual life in exactly the same way as many Indian Hindus do, or it might be, aspire to do. Still with all their love and respect for India they might reasonably object to calling themselves Hindus, which means Indians. There are sects even in India, which have objections in calling themselves Hindus merely on sentimental grounds or simply because the term, somehow or other, has been exclusively appropriated by a certain section of humanity, and thus been narrowed down.

Whoever understands Hinduism can have no reasonable ground in refusing to call himself a Hindu, be he a *Brāhmo*, an *Arya-Samajist*, a Jain or a Sikh. For by calling himself a Hindu, he does not by any means become less a *Brāhmo*, or so forth, but only enlarge himself so much by embracing a large section of humanity, whose members are not only tolerant to all his views of social and religious life but help him in every possible way in realizing his own end of life with brotherly love and veneration, even to the extent of converting others to his own smaller fold, just as Hindu of one sect are daily becoming converts to another sect without causing the least disturbance anywhere.

Hinduism, but for that narrow word, is really synonymous with Religion. Whoever believes in God, personal or impersonal, is a Hindu and has every right to call himself a Hindu. He has no

rigid social binding. He may or may not believe in the caste system, he may or may not worship images, he may or may not marry widows. These are, to the Hindus, social and religious conventions which help different types of men to the realization of their deepest and widest Self. They are the kindergarten of the social and religious training, and as such are not binding on all.

All these are true. Still when we utter the word Hinduism, a narrow concept raises its head, the figure of an exclusive religion rises in our mind. And it is due to this unwelcome figure that some faiths, having no difference whatever with the mother faith, resolutely refuse to be called branches of Hinduism. Most of them actually have the term Brahman or Atman and worship It whether in its personal or impersonal aspect. Even those that do not have the term do not differ in the concept. In fact it is impossible to differ, since so wide is the Hindu concept of Brahman. Why then quarrel about a name, which the Hindus themselves do not like and do not have in their own scriptures? Why not unite under the name of Brahmanism, if a baseless sentiment keeps you apart and divided?

THE AIM OF HISTORICAL RESEARCH

Dr. Shafaat Ahmed Khan, President of the last All-India Modern History Congress, has drawn the pointed attention of all researchers in Modern Indian History to two very important aspects of research, its aim and yet untrod fields. He asks the scholars to devote their energies to the writing of "local" histories or histories of important towns or spots, of economic history, of the history of arts, of the history of village organization, etc. He deplors

the unfortunate identification of history with only one aspect of it viz. the political. "Our preoccupation with the purely political history of India", says Sir Shafaat, "is responsible for the most unfortunate conception of Indian Society; and trite and mechanical repetition is often indulged in, for instance, to illustrate the anarchy and confusion in the 18th century India. This would have lost a great deal of its force, if some of us had undertaken a systematic study of those fundamental bases of our national life which have acted and are still serving as sustaining pillars of Indian Society. None has seriously undertaken a scientific study of village organization in India in the 18th Century."

Important as these fields are, the more important is no doubt the aim of all researches, any improper idea about which will not only spoil all labours but would do, as it has already done, positive harm to the country. Historians are not mere recording machines. They are neither miners nor collectors of curios. Theirs is a difficult job which would make dead and inanimate things talk, and liars and speakers in hyperboles yield the precise truth. Revealing of past facts too is not true history. The historian must find out and show the developing idea or ideas struggling for expression through these apparently disconnected facts and events. He must be able to show the slow working of cultural fusion of races, of the formation of a larger nation with a wider outlook on life behind the bloody battles and revolts, and the rise and fall of ruling dynasties.

Research students of Indian history have shown that Indians are a conglomeration of races widely differing from one another, each living its narrow separate life, desiring nothing but non-

interference from others, and rarely showing a feeble united front to a common enemy and tending towards disruption at the earliest opportunity. The picture, no doubt, is not wholly wrong; but it is not the whole truth either. These are but the waves of the ocean; the undercurrent lies deep below them. And the researchers are to find this out. The progress of the urge for fusion, the appreciation and incorporation of the good points of the different cultures and the silent falling off of the incompatible baneful things, the triumph of nationalism and universalism over communalism and sectionalism—these should be held up before the youths of the country. Patriotism must be based on the sound foundation of truth and must not be allowed to run wild at the perorations of political propagandists and self-seeking opportunists.

Man is by nature a universalist; his history cannot but be an expression of his struggle for universalism. Histories of all nations show how tribes and races went on combining till mighty nations were formed; and in these combinations hatred played as important a part as love, battles were as essential as treaties. But quarrels, revolts, wholesale assassinations—all these were submerged and nations were born with new hopes and new fields of action.

India's case cannot be otherwise. Truly has it been said by Dr. Khan that history has but one voice and it holds good for all nations. Indian history too is a history of fusion of races; and it is the most interesting history because it records the wonderful amalgamation of a very large number of widely differing races. True reading of Indian history will reveal interesting data of race-fusion, which will be of great value to the coming world. But unfortunately

that history has not yet been written. Its materials are lying buried in archives, museums, archaeological pits, and yet undiscovered spots of similar value. It is for the Indian research students to make them yield the true history of their land. But to do so they must rise above all narrowness, all sectarianism; they must learn to think in terms of India. With this qualification and this end in view if Indian students take to rebuilding Indian history we shall have a totally different history, which will be both truthful and patriotic. Sir Shafaat deserves our thanks for holding up this true aim of history before the young researchers.

AN UN-CHRISTIAN ACT OF TRAVANCORE CHRISTIANS

Days of fanaticism are not yet over, however much we want it. People are prepared for it. But what is deplorable is the association of the name of the most tolerant and gentlest of prophets with wildest fanaticism. Why should Christ be dragged to participate in these hellish things is what passes our understanding. We are speaking of the Christian agitation in Travancore against a grant of Rs. 10,000 by the Maharaja to the Kerala Hindu Mission. If the writer of "Is Hinduism to die in Travancore?" in the June issue of the *Hindu Review* is to be believed we find no earthly reason for such an un-Christian-like Christian agitation.

The Maharaja himself is a Hindu. He "exercises his authority", we are told, "as the representative of Sri Padmanâbha", a deity. The grant, moreover, is not made from the state funds but from the "Devasvam" or the property of the deity. And the money is to be utilized for no other sinister purpose than "the elevation of the depressed classes." We ask, what

is wrong in the whole affair? Where does irreligion come in that "petitions and memorials are being sent to the Government of India and ill-informed missionaries are being persuaded to focus attention in England"? The attitude and action of these followers of Christ seem so absurd that one feels disinclined to believe in them even though they are authoritatively stated to be true.

Even if the whole amount is to be spent for conversion into Hinduism of the Christians, we do not find anything wrong in that, so long as the conversion is peaceful and the converts are willing. If the Christians have the right to convert others into their faith, others have the same right to convert Christians into theirs. If the British Government can spend large sums of money on the maintenance of its Ecclesiastical Department, and if the Nizam can do the same for the Mohammadans, why should the Maharaja of Travancore be not allowed to spend money from the *state funds* to ameliorate the conditions of the Hindus? But he has done

nothing of the sort. He has simply sanctioned a portion of the Hindu money accumulated in a Hindu temple to be spent on a section of the Hindus, who deserve better attention not only from their own co-religionists but from all humanity, even from the Christians themselves.

And what do these "petitions and memorials" mean? Do these Christians mean that the India Government will interfere in the matter and deprive the Maharaja of his right to spend money for the depressed classes? Is there anything in the past which has led them to make such an absurd request to the paramount power? Nobody in his senses will believe it.

We hope all Christians, even of Travancore, are not so mean-minded. Followers of Christ cannot degrade their sweet Jesus to such a level. If, on the contrary, all these turn out to be facts and if all the Christians of Travancore are a party to such actions, people will not have much reason to denounce Russia's anti-God propaganda. Religion, then, is a drag to humanity.

REVIEWS AND NOTICES

THE SECRET PATH. By Paul Brunton. Messrs. Rider & Co., Paternoster House, Paternoster Row, London, E. C. 4. Pp. 222. Price 5s.

Last year we saw Mr. Brunton, an earnest, critical student of things spiritual and also magical; and this year we find him giving up the latter; but no longer is he a student but a Guru instead, preaching "The Secret Path"—a rather too rapid transformation. One thing that his readers should know is that his "Secret Path" has nothing really 'secret' about it. It is as free from harm or danger as it is from novelty or originality. What is really admirable in the author is his strong common sense and fine power of observation and expression. He is an artist and a thinker, one might say, a deep thinker.

The path that he says to have chalked out is characteristic of the type of man that he is. Any earnest seeker of God, who has common sense enough as not to be hoodwinked by religious charlatans, and is acquainted with some important Hindu, Buddhist, and Christian religious books, and is fortunate enough to come in contact with some truly spiritual personalities, cannot but come to a conclusion more or less similar to that of Mr. Brunton's "Secret Path." The 'Path, however, may yield good results to those who will follow it doggedly and believably. There is every reason to believe that the book will appeal to a large section of mankind and will do it some good. Religion and psychology are fast approaching each other to shake

hands. And books on religion written psychologically have a greater claim on and sway over modern rationalist man. The book is an achievement in that it has beautifully expressed what true spirituality is and has shown a practical path to the busy West or at least to a section of it. The book is strewn throughout with fine bits of holy and wise thoughts.

SRI K. P. PUTTANNA CHETTY, Kt., C.I.E. *The Man and His Work.* By G. Rudrappa, M.A., (Oxon.), Bar-at-Law. *Public Library, Bangalore.* Pp. 16. Price two annas.

The book is a life-sketch of a really great man—a man of large heart and noble action. "All the great schemes started by Sir M. Visvesvaraya for the material and moral development of the country had the hearty co-operation of Sri Puttanna Chetty who executed, as it were, in action, all his great ideas." Mysore is fortunate in having such a child.

SAKTI OR DIVINE POWER. By Sudhendu Kumar Das, M.A., Ph.D. (Lond.). *Published by the University of Calcutta. Senate House, Calcutta.* Pp. 298.

The book is an interesting study of the Sakti cult in India with a fairly exhaustive account of the Trika philosophy of Kashmere. The Vira-Saiva account of Sakti and the Chapter on "Sakti in Mimāṃsā and the other Orthodox systems" seem to have been written only by the way, the author's main purpose being to show the logic and beauty of the Trika philosophy, where he has borne himself perfectly well. In the brief space of 121 pages he has acquainted his readers with all the more important books of the cult, compared the doctrines with similar ones in Sankara Advaita and other systems and brought out the philosophy clearly, after having explained the important technical terms, carefully quoting authorities in every case, and having added a powerful defence in case of each category that seem at first sight to be either redundant or round about. Hence so far as the Trika philosophy is concerned the book is undoubtedly one of the best guides.

The Chapter entitled "Evolution of the Idea of Sakti in Vedic Literature" is also well written. In this the author has shown, quoting corroborative passages from almost all the Mandalas of the Rigveda Samhitā,

Brāhmanas, and Upanishads, that the words Sachi and Sakti though originally meant nothing but "help or friendly assistance," came very early to signify the "vivifying powers of (1) reproduction and (2) fertilization, either in the animal . . . or vegetable world". . . . In the philosophical sense this idea of generation, meaning "to give birth to the world of names and forms," played an important part in the post-Vedic connotation of Sakti as the Female Creative Principle fashioning the world. . . .

GITA EXPLAINED. By Dnyaneshwar Maharaj. Translated into English by Manu Subedar, B.A., B.Sc. (Econ.) London, Barrister-at-Law. *Published by Manu Subedar, Palli Hill, Bandra.* Pp. 330. Price Rs. 2-8-0.

Of all the commentaries on the *Gita*, written up till now in the Marathi language, Dnyaneshwari, the one by Dnyaneshwar is generally accepted as the best. Dnyaneshwar who lived in Maharashtra in the thirteenth century was the disciple of Nivrattinath, like his brother, Sopan and sister, Muktabai. The original commentary of Dnyaneshwar is said to be the 'Kohinoor' of the Marathi literature. It was a hidden treasure to the English-knowing public till now. Mr. Manu Subedar must be congratulated on his successfully translating it into English. He admits that he could not do full justice to the original. It is but natural that some ideas and words cannot be translated into English with the same force and exactness. Still, the translator has spared no pains in making it easily intelligible and enjoyable to the reader. The style of the book is simple and charming. We highly recommend the book to the public for its literary and spiritual value.

BENGALI

MANAVATVA KI? BY SRI —. Messrs. Gurudas Chatterjee and Sons. 203/1/1, Cornwallis Street, Calcutta. Pp. 199. Price Re. 1-8.

The book, as its name implies, is an enquiry into the nature of man. But directly and indirectly all things of heaven and earth have been dealt with in a serio-comic way and in an authoritative tone. The book belongs to that class of literature which is highly appreciated by the admirers of authors and attracts little attention of others. It has neither a table of contents nor any index, which debars busy men from

enjoying it fully. Its reading is of course paying to those who have sufficient patience to plod through its pages.

SANATAN DHARMA. By Dharendra-krishna Mukhopadhyaya. *Sudarsan Printing Works, 84, Bechu Chatterji Street, Calcutta. Pp. 178. Price Re. 1-8.*

There are few books in Bengali which give in brief a correct comprehensive account of Hindu religion and society, and the result is Bengali Hindu boys and girls have a very poor knowledge of their religion and society. The volume under review supplies a much felt want and the author is to be congratulated on this production. The book represents the liberal view of the orthodox section and breathes throughout a spirit of catholicity and goodwill. The import and beauty of the philosophy and practice of Hinduism have been brought out in a way that can be understood even by school children, for whom perhaps it has been specially written. The picture it draws from scriptures is simply charming; but it is an ideal one, which, however we might deplore, has little chance of being revived in modern times. Circumstances and man's outlook on life have changed so much that all attempts at the revival of good old ways will always remain a mere pious wish. It does not however affect the worth of the book, whose main purpose is to depict what Hindu view of life is, or rather was, for it does not obtain at present anywhere at least in Bengal. Here the author is quite unassailable.

SRI-SRI-MAHAPURUSHJIR P A T R A. *Belur Math, Howrah, Bengal. Pp. 111. Price 12 as.*

The book is a collection of 65 letters written by Swami Sivananda, the Second President of the Ramkrishna Mission, to his admirers and disciples mostly on matters religious. Though written to individuals they have universal applicability and might prove to be of some help to many aspirants after spirituality. The printing and general get-up of the book are fine.

SANSKRIT

VALMIKI RAMAYANA. *Published by Messrs. G. A. Natesan & Co., Madras. Pp. 420. Price Re. 1-4.*

This handy volume is an abridged edition of the Rāmāyana in the language of the great sage himself, thus giving a taste to the readers of the beauty and sweet pathos of those simple, direct, and touching expressions that are peculiarly his own. Verses, given in Devanāgri type, are followed by a lucid English translation by Prof. P. P. S. Sastri of the Presidency College, Madras. The compiler, Pandit A. M. Srinivasa Achariar, has achieved a unique success, inasmuch as, without adding a single sentence of his own, he has been able to give the narrative such an easy natural flow—it is difficult to detect his dovetailing of slokas. Both the compilation and the translation are such as ensure a wide circulation of the book. We recommend the volume to each school and college boy who can read Sanskrit.

NEWS AND REPORTS

RELIEF WORK OF THE RAMKRISHNA MISSION

(THROUGH THE HEADQUARTERS)
REPORT FOR 1934

1. Earthquake Relief in North Bihar

The earthquake that occurred in North Bihar on the 15th January, 1934, is known to be one of the greatest shocks in the history of the world. 12 towns, with a population varying from 10 to 60 thousand, were wrecked; and all communications extending over 15,000 Sq. miles were cut off. Extensive areas were severely damaged by fissures, ejection of vast quantities of water,

and deposits of sand. The areas of greatest destruction comprised large portions of Darbhanga, Muzaffarpur, Champaran and Monghyr Districts, as well as parts of Saran, Purnea, and Bhagalpur Districts. The population of the affected areas were nearly one crore and a half, of whom six hundred thousand lived in towns. The total number of deaths is estimated at over 20,000, mostly in towns.

The Mission workers reached the affected areas post-haste and opened centres at Muzaffarpur, Sitamari, Pupri, Gangeya, Laheri Sarai, Samastipur, Jaynagar, Motihari, Teteria, Patna, Manjha, Monghyr,

Jamalpur, and Bhagalpur. They served 3 towns wholly and 5 towns partly, 12 Mahallas, and 265 villages, distributed to 12,561 persons 2,978 mds. 85 srs. 8 ch. of rice and 202 mds. 18 srs. 4 ch. of other food-stuffs, 10,898 new cloths, 2,518 new dresses, 10,384 old clothes, 1,713 woollen blankets, 7,706 cotton blankets, 100 Durries, 11 bales and 25,200 yds. of hessian, 58 tarpaulins and 41 mosquito curtains; 5,081 utensils, 938 buckets, and 124 lanterns, besides books, pencils, etc. and umbrellas, shoes, soap cakes, phenyle, gunny bags, Electrolytic Chlorine, raincoats, etc. Moreover, 1,933 temporary huts, 1,104 thatched and 324 tin or khapra semi-permanent houses were built; 193 houses repaired, and materials or cash or both supplied for constructing 944 houses, and 222 wells cleaned, repaired or sunk; besides khapras, bamboo poles, straw, rope, etc., 1,356 corrugated iron sheets were distributed to 122 families; and some more corrugated iron sheets were supplied at half rates. Total receipts of the Quake Relief Work were Rs. 1,16,828-12-1 pie and disbursements Rs. 1,14,028-5-3 pics.

2. Assam Flood Relief

From the third week of June, 1934, owing to heavy rainfall in the Khasia and Jaintia Hills, the Districts of Sylhet, Nowgong, etc. in Assam were in the grip of terrible floods. In the strong current cattle, trees, and, in some places, even houses were swept away. In many places, owing to the influx of water into houses, stored paddy and other food-stuffs were destroyed. The annual harvest was completely ruined. People somehow saved their lives by taking shelter on the railway embankments and on tree-tops.

The Mission worked through 8 centres—4 in the Sylhet District, 2 in the Nowgong District, and 2 in the Habiganj Sub-Division of the Sylhet District. The centres distributed in all among 7,434 persons of 166 villages 8,328 mds. 9 srs. 1 ch. of rice, 5,392 new cloths, and 1,910 old cloths. In three of the first four centres money was advanced or gratuitously given to make people self-supporting by enabling them to undertake their usual works. Besides this some seed-grains were also distributed. In the Nowgong District centres 56 houses were newly built and 14 were repaired. The Habiganj Flood Relief was hardly finished when that part of the country was visited with a famine, for which relief work was going on at the end of the year and whose report was,

consequently, not included in it. 3,006 sick persons received medical relief during the whole campaign. Total receipts of the Flood Relief Work Fund came to Rs. 11,244-7-3, and disbursements to the same amount.

3. Cholera Relief Work at Maligram (Midnapur)

An outbreak of Cholera at Maligram drew our Tamluk centre workers there who nursed and treated 48 persons of whom 40 were cured. 27 houses and 7 tanks were disinfected. The total expenditure was Rs. 61-10-0 only.

4. The Shiyali Taluk Cyclone Relief Work (Tanjore)

A severe type of cyclone in the Bay of Bengal passed in the third week of December, 1933, through several Districts lying on the East Coast of Madras, which suffered great loss of life and property—Shiyali Taluk being the worst affected area. The number of human lives lost in the Taluk was 109, and that of cattle 3,650; 7,730 huts and houses were damaged, and fields were laid waste over an area of 4,000 acres. Workers from the Branch Centre at Madras started relief work from two centres covering 11 villages. Altogether 1,647 huts including 22 schools, temples, and churches were rebuilt. As the people could not earn their livelihood while engaged in hut-building, rice was distributed in just sufficient quantity for food, and this amounted to 6,058 Madras measures. During the period of work, instruction and entertainment were also provided to the people in various places through lantern lectures. Total receipts of the Cyclone Relief Work Fund came to Rs. 6,221-1-0; and disbursements to the same sum.

RAMKRISHNA MISSION VIDYAPITH, DEOGHAR

REPORT FOR 1934

Ramkrishna Mission Vidyapith is a residential High School run on Brahmacharya line, which, besides preparing boys for the Matriculation Examination of the Calcutta University, teaches them to love labour and to develop organizing capacity. The average number of students during the year under review was 110. Applications for admission had to be rejected for want of accommodation, which, however, would be soon

removed when the new dormitory under construction would be completed.

The result of the last Matriculation Examination was good, all the sent-up boys having passed in the first division. Three of them obtained more than 80 per cent. marks in some subjects. The health of the boys was, on the whole, quite good, there being only a few cases of fever, all imported from their homes. The majority of the boys showed increase in weight and muscular development. Both the junior and senior football teams of the Vidyapith acquitted themselves well in the local matches, winning a shield and a cup respectively, the latter conjointly with the local H. E. School.

Volley ball, Foot ball, Basket ball, Dhâpsâ and other country games, ji-jut-su, boxing, lâthi-play, scientific physical exercises with and without instruments, scouting, and excursions are some of the arrangements, made by the authorities and handed over exclusively to the boys for management, for the improvement of the health and activity of the boys. "Boys' Court," manuscript and printed periodicals, literary societies, vocal and instrumental music, typewriting, tailoring, gardening and dairying are some of its extra-academic activities.

Its library and laboratory could not, however, be brought up to the desired standard for financial difficulties; nor are its practical classes in keeping with the other departments, for the same reason.

Daily worship, religious classes and discourses, and the loving association with a band of self-sacrificing workers inspire the boys with high idealism and a zeal to translate noble thoughts into activity.

The institution conducts a homeopathic dispensary which helps the poor patients of the locality.

A gymnasium, a prayer hall, a separate house for the Library and Reading Room, books and laboratory equipments, a cowshed and some cows, and funds for the maintenance of poor students and paid teachers with special qualifications and for the maintenance and expansion of the vocational classes are some of its crying needs.

Its total receipts together with last year's balance came up to Rs. 33,243-12-8 pies and its disbursements, to Rs. 22,202-3-6 pies only. All contributions will be thankfully received and acknowledged by:—The Secretary, Ramkrishna Mission Vidyapith, Deoghar, Bihar.

RAMKRISHNA MISSION FLOOD RELIEF WORK

The public is aware of the heart-rending reports that are pouring in from the devastated areas by the recent Damodar floods in four districts of the Burdwan division of Bengal. We have already announced that a batch of workers has been sent to Bankura with a view to proceeding towards Khandaghost and Indas Thanas in the Burdwan and Bankura Districts respectively.

In the Arambag sub-division of the Hooghly district, relief has been started in the Bankura Thana. Over ninety per cent of the huts having collapsed, hundreds of men and women as also cattle were found to have taken shelter of the embankment of the Damodar. We have been distributing rice and other foodstuffs. Further details of the work will be published later on.

But the funds at our disposal are almost exhausted, while we are continually receiving piteous appeal for help from other equally affected areas. Unless sufficient funds are forthcoming we shall be greatly handicapped in carrying on our work. We therefore earnestly appeal to all generous souls to contribute liberally to our funds for alleviating the distress of their unfortunate brothers and sisters. All contributions in the form of new cloth and money will be thankfully received and acknowledged at the following addresses:

- (1) The President, Ramkrishna Mission, P.O. Belur Math, Dt. Howrah.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Sd. MADHAVANANDA,
Acting Secretary, Ramkrishna Mission.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*New York,
June 4, 1900.*

You know to my nature a thing hardly seems true or accomplished till it is somehow uttered and left on record.

Swami has just lectured.

I went early and took the seat at the left end of the second row—always my place in London, though I never thought of it at the time.

Then as we sat and waited for him to come in, a great trembling came over me, for I realized that this was, simple as it seemed, one of the test-moments of my life.

Since last I had done this thing, how much had come and gone ! My own life,—where was it ? Lost—thrown away like a cast-off garment that I might kneel at the feet of this man. Would it prove a mistake ; an illusion ; or was it a triumph of choice ; a few minutes would tell.

And then he came ; his very entrance and his silence as he stood and waited to begin were like some great hymn. A whole worship in themselves.

At last he spoke—his face broke into fun, and he asked what was to be his subject. Someone suggested the Vedānta philosophy and he began.

Oneness—the Unity of all “And so the final essence of things is this Unity. What we see as many—as gold, love, sorrow, the world—is really God. . . . We see many, yet there is but One Existence. . . . These names differ only in the degrees of their expression. The matter of today is the spirit of the future. The worm of today—the God of tomorrow. These distinctions

which we so love are all parts of one Infinite fact and that one Infinite fact is the attainment of Freedom. . . .

"All our struggle is for Freedom—we seek neither misery nor happiness but Freedom. . . . Man's burning unquenchable thirst—never satisfied—asking always for more and more. You Americans are seeking always for more and more. At bottom this desire is the sign of man's infinitude. For infinite man can only be satisfied when his desire is infinite and its fulfilment infinite also. . . ."

And so the splendid sentences rolled on and on, and we, lifted into the Eternities, thought of our common selves as of babies stretching out their hands for the moon or the sun—thinking them a baby's toys. The wonderful voice went on—

"Who can help the Infinite? . . . Even the hand that comes to you through the darkness will have to be your own."

And then with that lingering, heart-piercing pathos, that no pen can even suggest, "We—infinite dreamers, dreaming finite dreams."

Ah, they are mistaken who say that a voice is nothing—that ideas are all. For this in its rise and fall was the only possible music to the poetry of the words—making the whole hour a pause, a retreat, in the market place of life—as well as a song of praise in some dim Cathedral aisle.

At last—the whole dying down and away in the thought—"I could not see *you* or speak to you for a moment—I who stand here seeing and talking—if this Infinite Unity were broken for a moment—if one little atom could be crushed and moved out of its place. . . .

"Hari Om! Tat sat!."

And for me—I had found the infinitely deep things that life holds for us. To sit there and listen was all that it had ever been. Yet there was no struggle of intellectual unrest now—no tremor of novelty.

This man who stood there held my life in the hollow of his hand—and as he once in a while looked my way, I read in his glance what I too felt in my own heart, complete faith and abiding comprehension of purpose—better than any feeling. . . . Swami says, "All accumulations are for subsequent distribution, this is what the fool forgets."

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

One day Sâradâ Devi, the wife of Sri Ramakrishna while massaging the latter's feet, asked him, "What do you think of me?" Quick came the answer, "The Mother who is worshipped in the temple is the mother who has given birth to this body and is now living in the concert-room, and She again is

massaging my feet at this moment. Verily I always look upon you as the visible manifestation of the Blissful Mother."

*

One day Sri Ramakrishna was in the parlour of the garden-house of Jadu

Nath Mallik at Dakshineswar, on the walls of which were many beautiful portraits, one of them being Christ's. Sri Ramakrishna was looking attentively at the picture of the Madonna with the Divine Child and reflecting on the wonderful life of Christ, when he felt as though the picture had become animated, and that rays of light were emanating from the figures of Mary and Christ, and entering into him, altogether changing his mental outlook. When he realized that his Hindu ideas were being pushed into a corner by this onrush of new ones, he tried his best to stop it and eagerly prayed to the Divine Mother, "What is it that Thou art doing to me, Mother?" But in vain. His love and regard for the Hindu gods were swept away by this tidal wave, and in their stead a deep regard for Christ and the Christian church filled his heart, and opened to his eyes the vision of Jesus in the churches and offering unto him the eager outpourings of their hearts. Returning to Dakshineswar temple he was so engrossed in these thoughts that he forgot to visit the Divine Mother in the temple. For three days those ideas held sway in his mind. On the fourth day, as he was walking in the Panchavati, he saw an extraordinary-looking person of serene aspect approaching him with his gaze intently fixed on him. He knew him at once to be a man of foreign extraction. He had beautiful large eyes, and though the nose was a little flat, it in no way marred the comeliness of his face. Sri Ramakrishna was charmed and wondered who he might be. Presently the figure drew near, and from the inmost recesses of Sri Ramakrishna's heart there went up the note, "This is the Christ who poured out his heart's blood for the redemption of mankind and suffered agonies for its sake. It is none else but that Master-Yogin Jesus, the

embodiment of Love!" Then the Son of Man embraced Sri Ramakrishna and became merged in him. The Master lost outward consciousness in Samâdhi, realizing his union with the Brahman with attributes. After some time he came back to the normal plane. Thus was Sri Ramakrishna convinced that Jesus Christ was an Incarnation of the Lord.

Long after, in discussing Christ with his disciples who were able to speak English, he asked, "Well, you have read the *Bible*. Tell me what it says about the features of Christ. What did he look like?" They answered, "We have not seen this particularly mentioned anywhere in the *Bible*. But Jesus was born among the Jews; so he must have been fair, with large eyes and an aquiline nose." Sri Ramakrishna only remarked, "But I saw his nose was a little flat—who knows why!" Not attaching much importance to these words at the time, the disciples, after the passing away of Sri Ramakrishna, heard that there were descriptions extant of Christ's features, and one of these actually described him as flat-nosed!

In the state of Divine communion at the end of all his Sâdhanâs there came to him many intuitive perceptions, some of which were in relation to himself, others in connection with spirituality in general. Though these revelations were the outcome of his supersensuous perception, yet we may try to express them in terms of human reasoning.

About himself he came to the following conclusions: First, that he was an Incarnation of God, a specially commissioned personage, whose spiritual achievements were for the benefit of others. Comparing his own life with that of the usual seeker after truth, he

was convinced of the great gulf that lay between. He saw that the ordinary aspirant, after a life-long struggle, was satisfied with the realization of any one aspect of the Lord, whereas he could not rest till he had realized Him in all. He was aware that it took him an incredibly short time to attain realization of any particular phase. That could not but mean that there was some peculiarity in his mental constitution which made it relatively easy for him to attain the supreme spiritual level. He was forced to acknowledge that he was exceptional; that his extraordinary spiritual struggles and realizations were not for himself, but to usher in a new era of spiritual unfoldment and to show mankind how to overcome the obstacles on the way to realization.

Secondly, he knew that he had always been a free soul; that the various Sâdhanâs through which he had passed were not really necessary for him as they were for others. So the term Mukti or liberation was not applicable to him. From another angle liberation was equally impossible for him, for just so long as there were beings who considered themselves bound, the Incarnation would have to come and show them the

way out of their bondage. He used to say, "A Zemindar's officer will have to run to any part of the estate where there is trouble." He used to tell his disciples that next time he would have to re-incarnate himself *there* (pointing to the north-west). Some of these disciples, among whom was the great actor-dramatist, Girish Chandra Ghose, of Bengal, have said that Sri Ramakrishna also gave a hint as to the time this would occur, saying, "Two hundred years later I shall have to go there. Then many will be liberated, and those who will fail then, will have to wait for a long time!"

Thirdly, he came to foresee the time of his passing. One day, in an ecstatic mood, he spoke of it thus to Sâradâ Devi, "When you find me taking the food touched by a non-Brahmin, passing nights in Calcutta, and feeding another and eating the remnants—then know that the day for my leaving this body is near at hand." These words were literally fulfilled. Another day, also in an ecstatic mood at Dakshineswar, he said to Sâradâ Devi, "Towards the end I shall take nothing but liquid milk preparations." This statement too came true.

THE SACRED AND THE SECULAR

BY THE EDITOR

I

The division of life and life's activities into the sacred and the secular is a comparatively recent affair. Man began his life with the secular alone and perhaps stumbled into the discovery of the other element. It took a long time to rise above the struggles for existence. The idea of the sacred can never dawn in the mind of one who

is to work the whole day in order to support himself and his family. A peasant or a wage-earner in a mill or a factory, a petty clerk or an ordinary shop-keeper, works so hard for his livelihood, has so many worries to face, that little energy or even will is left for him to devote to other things. This being the case even in modern times, it is easy to imagine how difficult it

must have been for the primitive man, living in perpetual fear and anxiety, to have even a distant idea of the sacred.

With a little sense of security and consequent leisure, his mind is slightly freed from the thoughts about the primary necessities of life. Now he looks at nature—its sky, mountains, seas, rivers, lakes, mornings and evenings, its trees, flowers, and creepers, its beasts and birds. He hears rustles and murmurs, strange notes and sounds. And he is in rapport with them all. Perhaps he draws rude sketches, moulds and carves out quaint images, and feels a sort of sensation, never experienced before. But the bread problem and the problem of safety are still there. He is forced to give up this new and strange feeling and take to the stern duties of life. But the impressions of these feelings are there in his mind and he longs to indulge in them again at the earliest opportunity, to observe those scenes and sights, those images and drawings so that they might again rouse similar emotions in him. He feels that they are not exactly what can be called necessities of life, that they are dispensable. But then the feelings are so nice; they give such a tone to the mind! It is better to keep and enjoy them all. Thus the dispensable becomes indispensable. Man does his business but reverts now and then to this strange corner of his life. Thus evolves the sacred, which up till now is indissolubly connected with concrete things.

These objects gradually grow rich in associations, and the feelings assume a distinctive character. As man wants more and more to enjoy the feelings, the objects begin to assume a secondary position, until it becomes possible for some at least to dissociate the one from the other. Though the objects continue to give him the same joy, to inspire him with the same awe and admiration

as ever, man has learnt to think of them as but symbols and stimuli of those feelings and emotions, which are of the highest importance to him. All these joy and force elements of nature and man combine to form one living whole, named God. And as joy and force are seen everywhere in nature and even within man himself, God is everywhere, working His will through all things and creatures, manifesting Himself in varying degrees throughout the universe collectively and individually. So the idea of God is complete. He is the central figure of those elements of our lives which we call sacred—everything, everyone that is connected with Him in such a way as to rouse in us the dormant feeling of pure joy and beneficent force is held sacred.

But man cannot live by this feeling alone. He still requires certain very solid things to sustain his own life and those of his family. He is still to earn his bread by the sweat of his brow; and the growth of society in complexity has given him tastes of certain pleasures and amenities of life which he would not forgo even if he is to work harder than ever for them. So he is to divide himself in two, to earn and enjoy two different kinds of enjoyments—the one connected with his spirit and the other with his body. He feels that the former gives him a finer and deeper sense of joy, but then the latter cannot be dispensed with, though it greatly hampers and spoils the free play of the former. The joy of the spirit is so great that some would fain minimize the demands of the body and give themselves up to things spiritual. Others would however prefer the second kind of enjoyments even if the spirit be starved. But however much they want the one or the other they cannot totally ignore either; love and tyranny of both will have to be borne with. Civilized man,

the man who has a glimpse of the spirit, is fated to undergo the painful experience of this division within himself. His whole life is a strenuous attempt at a happy adjustment of both. But if they are by nature distinct and contradictory how is reconciliation possible? Be it what it may. Man does not like eternal warfare; if reconciliation is not possible he will at least patch the difference up. But true reconciliation is possible.

II

Three solutions have been offered to free man from this tug-of-war between the sacred and the secular, between things spiritual and things material. He is either to materialize the spirit, or spiritualize the matter; or, which seems to be more wise, man is to learn a bit of self-control and give unto Cæsar what is Cæsar's and to the Lord what is His—he should prevent both from overstepping the legitimate limits of either. Let us examine the views briefly.

To materialize the spirit is impossible. Stilling the Small Voice within has not been successful. Once it is developed, it persists even under ruthless suppression. In its pliancy lies its strength. It gets silenced soon, but it knows when to appear again; it chooses the most effective moments to whisper its words of conversion. To keep it silenced throughout the life would have been possible, had there been no calamities in life, had there been no soft feelings in the human heart. As it is, they are in all lives, in all hearts. And when they come, the whispers assume the loudness of a peal of thunder. Strong in persuasions and in censures, it works its way against all odds. It gives no peace till its dictates are obeyed to the letter.

Nor is it desirable to kill the spirit even if it were possible. For all the

noble qualities that civilized man is proud of are rooted in it. Take away the spirit and these qualities lose all their meanings. They have their reasons in the spirit of man. Self-sacrifice, which has marked every forward step of civilization, has been possible, because man is more than matter. Had his eyes been fixed on matter and material gain alone, no human society could have been possible. What would have compelled the parents to take so much pain in rearing up children? What would have compelled man to give enormous sums of money in charity for the building of hospitals, schools, orphanages, etc.? If everything ended with the body of man, what could have been the impetus for the great works of art? In fact without a belief in the spirit, no civilization could have been possible. We think we can build up a civilization based on matter alone, because freely breathing in spirit we fail to realize its all-penetrating influence on our present culture and civilization. All the sufferings of mankind, all the forces that threaten civilization come from matter; and all that is noble and peace-giving come from the spirit. So long as man has a natural hankering after peace, the killing of spirit would be the greatest calamity that can befall mankind.

Next comes the wiseacres' interpretation of "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." They forget the other command of giving up all and following the Son of Man. They forget also that He is a "jealous God", who would brook no division of interest and devotion. How is it possible for man to serve two masters, to serve God and Mammon at the same time? They are diametrically opposite—opposite in their ways, opposite in the goal they lead to. One must deprive oneself of

all belongings before one can hope to realize God, the way to God is strewn with the thrown-away clothes and jewels of the devotees—the process is a continual giving up, not only of belongings but of all desires and aspirations even. Whereas the worship of Mammon is a continual hoarding of wealth and the increasing of desires *ad infinitum*. How can such a division be possible? Both are all-consuming in their own ways and hate limitations. Each wants to have a monopoly of man.

The acquisition and enjoyment of worldly things cannot have any legitimate limits. Both beauty and utility have infinite gradations. There is no end to necessity. The moment one necessity is fulfilled another peremptorily demands fulfilment. Today there are many things which we think we cannot do without; but perhaps a year before we ourselves looked upon them as articles of luxury and might have criticized others for taking them to be necessities. Desires increase with their fulfilment. Fine tastes grow finer. Beauty leads to greater beauty. The mind hungers after new things and urges man to discard old things for new ones. All these lead man to ever-increasing activity and give him no respite. After a life-long acquisition and enjoyment of things of comfort and luxury man finds himself in the same sorry state of wants and unsatisfied hankerings. While he is feverishly busy with satisfying his wants and is painfully conscious that an infinitesimal part of them has been fulfilled after very hard labour, a pull from the other direction comes and makes him all the more restive. He is bewildered. His desires have increased, his enjoyments have not been fulfilled, perhaps evil days have marred whatever little he had, the momentum of work urges him onward, and his conscience gives him a sly prick.

What will the poor man do? Exercise self-control? It is easier said than done. To keep oneself evenly balanced between the spirit and the matter, between things sacred and things secular, is in the very nature of the case, impossible. Those who speak of it have never tried. They do not care for things spiritual. They are devoted to the ordinary pursuits of life, but they are wise enough to understand that it does not look well to speak of discarding spirit in the public. So they advise to strike a mean between the two. What they really mean is that man should be a man of business and should not indulge in sentimentality and day-dreams—he should not spoil his career by running after wild geese. Hence this solution is as bad as the one of materializing the spirit. It is impossible and pernicious.

III

But for occasional strokes of misfortune, these two types of men have a comparatively smooth sailing in life. They do not feel so much the poignancy of a split-up life. There is an air of ease about them, which leads others, afraid of strenuous work for the attainment of abiding good, to imitate them. And this would have been a good practical solution of life's ills, had these people been able to exercise sufficient self-control when misfortunes overtook them. There are of course some—though their number is very small—who, schooled in misfortunes, have acquired a Stoic indifference to these ills of life. Nothing can be said against such lives except that these people lose some very sweet things of life, some very refined emotions, which impart a wider meaning and significance to life, makes life fuller and richer. Those who are content to live an easy life even though it is cribbed and cabined and

who can somehow master the patience of the Stoics can live such a life; but there is another class of men who would rather court dangers and difficulties, and would make their lives full of struggles, in order to get at the completest significance of life. Saints, prophets, and sons of God come and live for them, show them the way out of these struggles to eternal sunshine, and make them the salt of the earth wherewith is to be salted the undeciding multitude. They feel what it is to have a life divided against itself, and it is they who know what real bliss is, what true enjoyment means.

This class of men have understood the value of the spirit, they have contracted a love for all that is sacred. They feel that the joy of living in the spirit far transcends the pleasures of sense-enjoyments. But though the mind is willing, the flesh is sometimes weak. It cannot rise to the height of the mind and very often proves a veritable drag upon it. To them the distinction between the sacred and the secular is extremely painful. They consider those moments of their lives which they have to pass in secular activities as mere loss; and because they cover a considerable portion of their lives, they feel ill at ease but find no escape. Sincere prayers rise from the depth of their hearts to the throne of God, who shows the way out through His saints and prophets. The history of religions is the history of this revelation of God to man as to how best the secular can be made sacred, as to how the matter can be spiritualized.

When the divine discontent seizes a soul for the first time, her pangs of separation from the Lord is so great that she gives up all for the hope of the joy of being united with Him. But this does not last long except in a few rare cases. The intensity decreases and

with it come back the old associations and the forgotten desires. Man is lifted up for the time being and is given the opportunity of tasting the divine sweetness. It is only a precursor of what is going to happen. No real transfiguration has taken place. The entire individuality with all its belongings and surroundings must be transfused with divine light. Not a single point in life's dimensions should remain unilluminated.

The glory of God's grace suffers so long as a single atom of matter lies outside of it. The might of God is proclaimed the day when Satan himself is lifted up and made divine. If the spread-out life of man is to shrink to meet God, life becomes meaningless. If no purpose be fulfilled by the projection of time and space, if the beauty of line and colour and movement has no message behind them, then their creator must be a poor creature and the creation a mad man's frenzy. No, it is not like that. There is a purpose, a very great purpose—not as we understand it—behind all these; and that is being fulfilled from moment to moment throughout eternity. A great illusion is slowly vanishing—matter is assuming its true nature, the spirit that appeared as matter is throwing off its guise, the lost paradise is being regained. When this is complete, the restless mind of man enjoys peace and blessedness, all uneasiness is set at rest. The painful dichotomy of the sacred and the secular is gone for ever.

But this blissful state is not gained in a day. One is to walk through fire a long, dreary distance to reach this goal. The Upanishads say, it is like walking on the edge of a sharp razor-blade. It is a task at the very thought of which the bravest hearts recoil. And the glory of man lies in the accomplishment of this almost impossible task.

The highest and the most abiding peace is his who fights the fiercest battle. The easy-going, the happy-go-lucky cannot gain much. The ostrich might hide its head and think itself safe but this false sense of security brings about its death. Nature and man are so finely attuned by divine grace that man cannot stop halfway or fall back. He is pushed and pushed till he is sent out of the dark region of illusion. The faint-hearted, the unwilling get the greatest amount of pushes, suffer much and are compelled to cover the whole distance with tearful eyes. The willing, the brave welcome the circumstances as friends, enjoy the sufferings, and get out quickly. This is the difference; but none is permitted to stop in the way. The battles must be braved now or twenty years after. What now appear to be so terrible are not mellowed down with lapse of time. The way to eternal life lies through the jaws of death. He whose eyes are dim sees death alone and is terrified, but he who sees the mysterious shimmering beyond does not care for the frowns and threats. The brave make friends of foes and are glorified; cowards turn their eyes away and are humiliated, but there is no escaping from the ordeal.

IV

How to pass through the ordeal? How best to meet the inevitable? What are the ways that saints, seers, and prophets have shown us to reach that eternal abode of peace? Matter must be spiritualized, the painful duality must cease. But how?

"All this should be covered with God", thus sang the ancient Rishis of the Upanishads. Not that this universe, which we are asked to cover with God, is something distinct from God, which requires gilding over to hide its ugliness. But that it is really the mani-

festation of the Divine, which we have not the true eye to see as such. What is really meant by this 'covering' is the removal of the wrong vision, which is responsible for the hideousness in place of true beauty. The gracious touch of the Lord is there in everything around us. All nature throbs with Divine life, obeys Divine will, fulfils Divine purpose. At the back of every thought and movement there is the Divine urge, each is sustained all through by Divine energy, and accomplishing the Divine end it passes out of sight and merges in Him, perhaps to spring into new activity in new form to fulfil a new purpose. From the apparently aimless activity of the mysterious child to the most carefully planned international scheme runs the one nexus of the Divine will. This is the true vision of the universe, which we have lost. We are to get it back by conscious efforts. We are to see God everywhere, to feel His hand in every work, to unite ourselves with Him in our thinking, feeling, and willing. This continuous conscious effort will give back our Divine heritage.

The immediate effect of this sublimation of life and life's activities will be a great sense of relief. The uncomfortable feeling of being pulled in two directions, the division of energy and will, the sense of wrong and indecision will cease for ever. No profession, no occupation will appear mean or merely mundane. The scavenger, the butcher, the executioner will have the halo of nobleness as much as the king, the monk or the justice. Shoe-blackening will have as much prestige as lecturing on the grace of God or even meditation on Him. There will be no distinction between the holy days and the working days. Church-going will not be considered a holier duty than school-going or office-going. For, all the houses are sanctified by His eternal presence, all

actions orientate towards Him, in all the strata of society and occupation He is fully revealed. So where is the place for meanness and jealousy, for superiority and inferiority? Nothing of diversity is taken away, no attempt at simplifying society is made. All the bewildering complexity is kept in tact, only the bewilderment is gone. The end of all thoughts and actions and the succession of means to it are crystal-clear. Everyone is fully alive as to what he is doing and for what. There is no reason for hurry-scurry or shilly-shally and yet there is the beauty of the ups and downs of life without the anxiety for them. No dimensions of life are dwarfed and yet in spite of immensity there is no unwieldiness about it. There is peace, order, and gracefulness everywhere.

This, however, will not be done in a day. Such grand results cannot be achieved so easily. The old habit of looking at things as matter, of hankering after gross material enjoyments will keep on coming every now and then. The mind will forget many times that we are ourselves spirits and not matter, that all other persons and things have spiritual existence, and that our legitimate relation with them can only be spiritual. It is by patience and continual brave attempts that one can succeed in getting established in this new attitude of life. By constant practice under all circumstances, the remembrance of our true, spiritual nature should be made permanent. In the midst of each household duty, in clubs and office rooms, in senates and parliaments, in social gatherings and war councils, in the midst of heated debates and cool serious thinking this remembrance should be kept wide awake. The ever vigilant devotee should be always prepared to fight out inertia and forgetfulness. But sometimes the attachment

for material enjoyments is so strong that man is not allowed to rise to the height of this stage of practice. Hence the Rishis supplement this practice of the constant remembrance of our spiritual nature with the cultivation of dispassion for material things. The former is the positive aspect of that whose negative side is the latter. Both are necessary, but greater emphasis must be laid on the positive aspect. Buddhism made this mistake of ignoring this aspect and emphasized the negative one, and the result was that it was wiped off its land of birth.

Hence comes the second maxim: "Enjoy by renouncing". It seems paradoxical. But spiritual enjoyment cannot be otherwise. Material enjoyment means possession, grabbing. Wherever there is a thing of beauty or utility we want to possess it. And this possession of ours means the dispossession of others. Without depriving others we cannot enjoy. This is in the very nature of material things. The desire of one limited being for some limited thing can only be fulfilled by their being brought together. The condition for material enjoyment is that the distance between the enjoyer and the enjoyed must be reduced to nil. Hence whenever we want to love or enjoy a thing we feel an instinctive impulse of hugging it to our bosom. Here the grabbing instinct shows itself in a noble garb and deceives man. When a man wants to enjoy anything he identifies himself with the body, which is material, and thinks of the object of enjoyment in terms of matter. Such enjoyment is possible by contact and between matter and matter.

But spiritual enjoyment is totally different from this. Spirit is not limited by time or space—it is all-pervading. Already possessing everything, it can

have no urge for grabbing. Something more. From the true spiritual standpoint spirit is everything. It is impossible for the "I" to *enjoy* "I". Enjoyment, as it is understood, cannot be attributed to the true spirit. But when instruction is imparted, the Absolute Spirit is not taken into account. It is the individual souls on their march from matter to spirit who are thus instructed. They have yet the clinging to matter and material enjoyments, but the glimpse of the spirit within and without comes now and then. They are asked to "enjoy by renouncing," i.e. by renouncing the materiality of things. By ceasing to think of matter as matter we rejoice in the spirit. The more we give up thinking of limitations and limited things, the more we advance towards infinitude. With the dropping off of gross attachments and longings, finer and finer layers of enjoyment open up. And the more a man approaches towards finer regions, the greater and

more abiding becomes the intensity of his enjoyment.

But what is the meaning of this spiritual enjoyment? It is the enjoyment—sometimes of the witness, sometimes of the players—of the mysterious sport of the unfoldment of the spirit through infinite variety and gradation of what appears as matter. Those who want to take part in and enjoy this blessed sport are to forgo the dull, gross enjoyment of matter. The reaction of this spiritual outlook on life on the workaday world will be immensely blissful—the fighting, competitive spirit will yield place to love, sympathy, mutual help and co-operation, and a feeling of joy and self-satisfaction. And all these, when we have only taken the road and have not reached the goal, which is Absolute Bliss itself. This is the method and this is the goal that the Rishis of the Upanishads have left us by their holy bequest.

SOME STOCK OBJECTIONS AGAINST SANKARACHARYA'S ADVAITISM CONSIDERED

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Conscious full well of my limited acquaintance with the philosophy of Sankara, for all I may be said to have done is to have read rather about him than him, I have chosen yet to put forth in this article the trend of my thoughts respecting his philosophical position, so far as I have been able to understand it: and that, too, not by an elaborate and exhaustive review of his writings, but simply by trying to meet, in my own way, objections that are commonly found to be urged against his system.

For the sake of convenience, to start

with, I shall tabularize the stock objections as under:—

(1) That Sankara is not a philosopher at all, but merely a theologian, as

(i) he takes his stand on Sruti alone,

(ii) which is not a valid Pramāna at all; and this ultimately is meant to convey that

(iii) his philosophy does not satisfy the demands of Reason.

(2) Experience is not explained at all in his system; nay, even more, that his system leaves no scope for experience at all.

(8) That the doctrine of *Mâyâ* acts as a setback to the scientific activity of man.

(4) That Absolutism of Sankara's type negates all moral categories.

We shall now, in what follows, consider the objections one by one.

It is a fact, patent even to a very casual reader, that Sankara has spun out a system of philosophy, peculiarly his own, out of a really weltering mass of confused and unsystematized ideas lurking in the *Prasthānatraya*. It may be that his system does not appeal to us; it may be that the same ideas admit of different interpretations. But that can hardly be made a ground to say that his interpretation is not a systematic interpretation, that he is not a systematic philosopher. His philosophy of Unqualified Monism is a system of philosophy, in its own way, quite in the same sense in which Plato's Idealism, or Kant's Transcendental Idealism, or Hegel's Absolutism are so many systems of philosophy, in their own ways.

The only reason, therefore, why Sankara's philosophy does not appeal to his objectors as a system seems to be that they find it based almost entirely on *Sruti*. But the question, more pertinent, is: Why should this basis of *Sruti* be condemned so outright? Is there not a reason, a sufficient reason, that justifies Sankara's stand on, and constant appeal to, *Sruti*? It may be that times have changed, circumstances have changed, and they no longer require us to take our stand on, and appeal to, those *Srutis* anywhere. But have we not made out our own *Srutis* nowadays, and do we not appeal to them with satisfaction and a sense of elation, both in our ordinary walks of life and in the extraordinary pursuits of contemplative activity? How pleased we often feel when we find that a certain conclusion arrived at by us quite independently

has got its support in the names of widely known, world-famous persons? The fact is that man, be he a philosopher or any other sort of "er", cannot cut himself aloof from the moorings on which his ship is fixed fast. The past is a precious possession with him, the present has its roots seated deep in that past, and has its growth helped by getting them watered and nurtured by the environments that actually surround it now. Sankara's stand on, and his constant appeal to, *Sruti*, I believe, is really to be taken as an acknowledgment, on his part, of the debt he owed to his illustrious predecessors who gave him a clue, it may be said, to the philosophy of which he afterwards became a champion. And it is difficult to understand why this should be condemned so outright in these days especially when almost all writers, as a rule, make it a point of procedure to start with by adding a list of authorities consulted and followed in their deliberations.

Besides, the influence which the *Srutis* exercised in moulding the life and thought of the peoples of India in those days justified Sankara doubly more in reverting constantly to them to show that what he taught was really their own purport. How else could he have satisfied his contemporaries?

Thus Sankara's stand on *Sruti* has its own justification. But when *Sruti* is set up as something quite opposed to reason, there is a deeper and a more serious charge laid at its door, which needs to be considered as seriously. We will ask the framers of this charge just a straight question: What is this Reason, with a capital "R", they worship so much? How will they define it, or, if definition be not possible, how will they describe it? Is it one of the faculties with which human mind works when it thinks? Or, is it the power of argumentation, the dialectics, so often

the possession, proud and precious, of logicians as well as keen and acute metaphysicians?

Taking Reason in the sense of a faculty with which human mind works when it thinks, we can by no means bring ourselves to believe that the *Srutis* are opposed to it. For what tangible ground on earth have we to say that the *Srutikâras*, when they began to think about the problems found in the *Srutis* lacked this faculty altogether? Grant once that the *Srutikâras* had to bestow the best of their thoughts in arriving at conclusions such as सर्वं खलु इदं ब्रह्म, तत्त्वमसि, and so on, and you also grant that the *Srutis* cannot be set aside as being opposed to Reason. At best it can be said that the *Srutikâras* could not present their thoughts to the world in an orderly systematized manner, that there was a defect somewhere in the manner of the treatment they bestowed upon the various thoughts and ideas that flashed across their minds from time to time. But shall we be justified in saying that therefore the *Srutis* are opposed to Reason altogether?

Again, taking reason in the sense of "power of argumentation", we may readily grant that the *Srutikâras* were at a disadvantage there. But what about Sankara? Has he not got over the disadvantage completely? And we are concerned with Sankara more. The charge, therefore, would hardly hold water when applied to him. He has tried to show, to the best of his ability, that the truths of the *Srutis* are not merely the whims and fancies of the *Srutikâras*, but the only truths that reasoning applied carefully to the thoughts expressed therein, may bring to light. He has made it his mission, it seems, to show that the *Srutis* are infallible, not because they are a sort of revelation, but because they contain truth which cannot be contradicted, truth

which reasoning may accept without involving itself in self-contradiction. This mission of his, however, has suffered the lot of being misconstrued, and the result is that he is looked down upon as a commentator only. However that be, his services in bringing about a happy blending of *Yukti* with *Sruti*, and thus showing that it was not all a matter of the blind following the blind, can never be underrated. Again, his refutation of the different systems of philosophy then in vogue is a standing testimony to his claims as a supreme dialectician. In the face of all these, even a veritable tyro like myself may make himself bold to say that there is no meaning in raising objections like the one hereinbefore discussed.

On what grounds can it still be maintained that Sankara's system does not satisfy the demands of reason? There seems to be only one ground on which the objector may yet persist in his objection--the personal ground, the ground viz. that it does not satisfy the demands of *his* reason. Very well then. The question in this case would be: Why should any system of philosophy try to satisfy the demands of each and everybody's reason at all? It is an impossible feat. No system of philosophy, at any time and in any place, has up till now succeeded in doing this. It would be better, in order to be clearer, to put one straight question to the objector: How do you say that a particular system does not satisfy the demands of your reason? Can you tell us exactly what these demands are? Are you quite sure of the stage when you can say, "Yes, just here are the demands of *my* reason completely satisfied, and the system need do nothing more, nothing less"? Supposing even for a moment, for the sake of argument, that you are able to say this, it will not mend matters still. For, all

that will be true so far as you yourself are concerned with the system. What about the myriads of others? Their powers of reception and grasp may not be as keen and developed as yours, or may be developed in a different fashion altogether, they may not be able to assimilate experiences so readily and accurately as you do. And in that case, a system of philosophy which you say satisfies the demands of your reason will very naturally fail to satisfy the demands of their reason, and *vice versa*. What should be the way of escape out of this fix? Whose Reason must be taken as the standard to which the system must comply, if it is to satisfy the demands of Reason? And, further, will not such a persistence mean that in the end we are trying to reduce everything to subjective likes and dislikes? If that is what we, in the ultimate analysis, demand of philosophy to satisfy, philosophy is bound to fail sadly and always.

In the objection above considered, there is also implied a suggestion that *Sruti* cannot be regarded as a valid *Pramāna* at all. If this means that it is not valid because it is opposed to reason, we say we have answered it sufficiently and at length in all that has gone before. If, however, it means that in order to establish the truth of Advaitic position, *Sruti* need not be introduced as a valid *Pramāna* at all, we say we are at one here. Even Sankara himself grants this when he says in the very famous introduction with which he begins his *Bhāṣya* : *अविद्यावद्विषयाश्चेव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि च ।* Advaitism is a system which establishes the non-existence of duality. Like Descartes, the father of modern European Philosophy, but in a manner quite different from his, Sankara arrived at the doctrine that the Self, the Knower, is the only true existence. It does not and cannot admit

of any doubt. Having arrived at this, the entire purpose of Sankara's philosophy consists in proving the unreality of what is perceived or known, and also of its relation to the knower or consciousness. And this he achieves without appealing to the scriptures. Thus the kernel of his philosophy does not require to be substantiated by the *Srutis*. It is based completely on Experience with reason applied to it. Not that the *Srutis* do not contain that truth, but that Sankara is too much alive to the fact that the ultimate truths of a philosophical system must be based on experience, reason, and a little bit of faith, too. Not *Sruti* alone, not *Yukti* alone, not *Anubhava* alone, but all intertwined in proper proportions will lead you to truths most fundamental and real.

It is in connection with the so-called truths of Vedāntic Theology that Sankara has to revert often and often to the texts of the *Srutis*, as giving the ultimately valid *Pramāna*. The Vedānta Sūtras, e.g. start with the dogma that God is the cause of this world. Now, the question is : How is this dogma to be justified? Can any amount of reasoning do it? Sankara says, "No reasoning can prove the causal relation between God and the World." We can justify it by a reference to the scriptures alone. And this has exactly been the general consensus of opinion among philosophers of all climes and at all times. To the philosopher, strictly speaking, all efforts to prove the existence and the attributes of God by means of arguments, call it theological, cosmological, or whatever other kind of "ological" you like, but arguments based on reasoning, pure and simple, have always counted as arguments all in vain. It is a problem that cannot be proved. Belief in it must flow out from the heart alone. Its truth is based

on faith alone. This is the underlying spirit of Sankara's attitude towards the so-called truths of Vedāntic Theology. But the spirit, as has always been the case, is mistaken for the letter, and Sankara dismissed too soon by dubbing him a theologian merely, a dogmatist only, as one who follows the *Srutis* blindly and implicitly with no appeal to Reason at all.

The second objection states that Experience is not *explained* in his philosophy. Having arrived at the position that the ultimately Real is the Atman or the Brahman alone, he finds it difficult what plane of reality to assign to our ordinary experience. He, therefore, as a matter of fact, does away with the latter altogether, and brushes it aside by declaring it to be all Mâyâ.

This objection, as I understand it, may be said to imply a hit at the fountain-head mainly. It implies that the position that the Atman or the Brahman alone is the only true existence is a position itself unwarranted. Let us see, however, whether this can really be maintained. It is not a mere matter of assumption with Sankara that he takes the Atman or Brahman alone to be ultimately real. He regularly proves it. The world that appears to us changes from moment to moment, whereas that to which it appears is ever the same. We can doubt away anything and everything in this world, but *that we doubt* we can never doubt away. In other words, Sankara gives some solid grounds in support of his fundamental position; it is not as unwarranted as it is supposed to be. Now, if we find that our ordinary experience cannot be held to be real in the same, and the only true, sense, the only course left open to us is to declare that it is unreal. This is no arbitrary manipulation, no brushing aside of facts. How else to explain experience?

Here, at this stage, an *ad hominem* question may be raised, "What is the meaning of explaining experience?" Will experience be said to be explained if we simply take stock of each and every phase of our experience and declare it to be real? Or, does explanation consist in tracing it to its proper ultimate ground, and then declaring from there what we find to be its true nature? I believe the latter is the only real sort of explanation. The former, we do not hesitate to say, is no explanation at all. And the Vedānta of Sankara explains our experience in the only true sense in which an explanation of a thing is possible.

To be clearer still, let me suppose I were to refer to one who has studied physical science well for the explanation of my experience of the blueness of the sky. How will he explain it to me? Surely, he will say "It is a big illusion, my friend. There is nothing like sky, a limitless sheet of something spread overhead, as you see. The colour that you ascribe to it is a bigger illusion still." Is not this explanation the only real explanation that can be given of the experience in question? Can I, then, in the face of it, still maintain and say that physical science does not explain the experience of the blueness of the sky? Similarly with so many other scientific explanations of our various other experiences. This is, however, so far as the sciences go. And we know that the sciences can explain our experiences only in the limited scope in which they can, by their very nature, handle them. If we want to get an explanation of the whole of our experience, we must seek the light from philosophy. And the Vedānta, I believe, as philosophy, views the whole of our experience in its true light, and declares, quite consistently, in the sense of explaining it, that in themselves the

experiences that we have have not a jot of reality, that they appear as real only on the background of that which is eternally and essentially real, the Self, the Atman, Brahman. Some have also gone to the extent of saying that there is no scope for experience to be possible at all from the Vedāntic point of view. The objector here, so far as I know, grants that experience is explained, he only fails to understand how one who has known the final truth of the Vedānta can be said to be having any experience at all. He must, it is contended, be reduced to the state of a statue only—no experience, no work, nothing of the kind. It is hard to follow by what magic of logic is one led to arrive at such a conclusion. To know the true nature of a thing does not, and cannot, by any stretch of imagination, be believed to mean that we cease to experience that thing as it is ordinarily experienced, from that very moment. Even though the scientist knows too well that the experience of the blueness of the sky is an illusion, his knowledge of the true nature of that experience will not reduce him to a blank and vacant state in connection with that experience. That is to say, whenever he turns his eyes up, it will not be that he will not see anything there, or will only stare and gaze at it like a mad man. No. This can never be the case. He will see the sky, as long as he lives and looks up, as blue and blue only. He will not see it as white, or he will not be able to say that he sees nothing there up at all. Only the existential value of that experience has been transformed in his case, and transformed so completely as never to mislead him again. Similarly in the case of the Vedāntin, the true nature of the world-appearance, he knows, is not as and what it appears to us. Now, how will this knowledge react in his

case? It cannot be maintained that with the rise of this knowledge he will cease to experience the world-appearance as he actually experiences it in his ordinary everyday life. For he has not ceased to be a man, just as we are—with eyes to see, ears to hear, and so on. Only the existential value, the real import of this world-appearance, will have been transformed. And therein all the difference between a Vedāntin and a layman will be seen to lie. So that where, we as laymen, will strike, love, envy, fear, laugh, cry, or be sorry for, the Vedāntin will have no reason to be perturbed and upset in that fashion at all.

Thirdly, it has been urged that the doctrine of Mâyâ gives a serious setback to the scientific activity of man. I am inclined to believe that those who put forward this objection against Sankara must be supposed to have a very poor or no clear idea of what the scientific activity involves and implies. How is science possible and what is the ultimate aim of the scientific activity—these are what they seem to have mistaken completely. I would rather put the matter otherwise, and say that the doctrine of Mâyâ it is which supplies the basis to the splendid superstructure of science. I might as well say, paradoxically, that if the scientists were not Mâyāvādins, to start with, their very activity would have been impossible. If, that is to say, they had taken things to be just what they appear to us, no science about them would have been possible at all. It is only because they can doubt, and do doubt, that what appears to us is not what is ultimately real, that they can embark upon their journey at all. And, in the end—what does Science prove? Just this that what appears to us cannot be taken to be what really exists, it is not the ultimate reality. A stone as it really

is is not what it appears to us; a plant as it really is is not what it appears to us. This is what Science shows to us so conclusively. I believe a study of Physics, Chemistry, Botany, Biology, and all these sciences may go only to confirm the above view. Just take a very commonplace truth taught by Astronomy: "The Earth revolves round the Sun." Can one imagine that the astronomers would have arrived at this truth if, to start with, they had not doubted the stability of the earth, the immovability of the earth, as it, in ordinary everyday experience, appears to us? Indeed, nothing can be more contradictory to our ordinary everyday experience, and yet nothing more true than this scientifically. The room in which I live and move; the earth on which I tread, run, and jump; the tennis-court on which I can perform all the skills; and I myself walking so straight and erect, clad up in the best of suits; and what not?—all, all are revolving! How can I believe it? A close study of one or other of the Sciences teaches me to believe it. In the same way, if the stars above were looked upon as what they appear to us, that is to say, as some luminous little jewels fixed steadfast in the dark blue background of the spacious firmament no high,—what Science about them would have been possible?

Would that I had known more of Science to talk to you in some authoritative tones and with a wealth of details at my command! It would have been possible to show that the objector in raising an objection of the type considered is totally in the false. Now, then—the Sciences disillusion us practically with regard to the true nature of *actual particular experiences*. And Vedānta, as philosophy, only continues this work of science further on in a wider field on a wider expanse. It only wants to

disillusion us practically with regard to the true nature of the *whole of our experience*. That is what Mâyāvāda really stands for. It is difficult to understand why this Vāda then should be regarded as giving a setback to the scientific activity of man. It rather, is an impetus to it, adds force to it, and corroborates it, but in a larger, wider sphere.

Fourthly, the objection has been raised that Absolutism of the type of Sankara negates all moral categories. An *ad hominem* question may be raised here also: "What is meant by negating all moral categories?" I don't know whether the objectors are in their lighter veins or rather serious when they talk that the objection, in other words, implies that a Vedāntin will not mind much the recognized moral distinctions, will rather go to the other extreme; will, that is to say, be quite immoral, and, at the same time, be all that with a sort of bravado about it, will be actually revelling even in his immorality. Thought out rather consistently, and in consonance with the point of view of a strict Vedāntin, nothing can be more perverse and prejudicial than the engrafting of such an immoral type of conduct on the part of a true Vedāntin.

To put it in plainer words, the objection implies that the Vedāntin will steal, will murder, will tell lies, and will do all this on the strength of being a Vādantin only. I believe, it will be truer to state, in his case, that he will have transcended all these empirical moral distinctions. Let us go into the question a bit more deep. Stealing is bad, stealing is wrong, stealing is immoral, because we believe that the man who steals is a man quite distinct from us and that he has no right to our possessions. Thus, its wrongness is based upon a dualistic, or a pluralistic view of the universe. We are all

individuals separate, distinct, and independent of one another, everyone having his own circle of individual rights and possessions. None should interfere with the private rights and enjoyments of others. But, let me ask, is this a philosophically tenable view? Does the actual state of affairs also really countenance this view? Surely not. Interrelation, mutual co-operation is what we, at every moment of our life, need and do pray for. Without that, life itself would be impossible. Now, the circumstances under which we are bred up, the environment that reacts on us, are all much too subtle and heavy-laden on us to shirk off its weight and rise up to a still higher view of life. Otherwise, are there not many refined forms and ways of sterling etc., prevalent in the life of inter-relation and mutual co-operation also? Why do we not resent them as strongly? Why do we not feel their sting so pricking as we do when something from our own pockets is stolen away? On the contrary, however, we have learnt to reconcile ourselves with these latter forms of stealing etc. in some big catchy names, e.g. as Industrialism, Business Methods, Political Tactics, and so on. Looked at from such a point of view, life is all a big chain of inconsistencies and paradoxes; moral distinctions, sense of rightness and appropriateness are all relative. Vedânta alone gives us an escape from all these, an escape quite well deserved, and the only true escape it is philosophically possible to have. It may be that we are weak and fail to find support in that. It may be that in the present circumstances of our life, we are too much obsessed by the idea of Mine and Thine—mine as something totally different from thine—to see it clearly that mine is ultimately thine, or thine mine. But this is a view of life clouded, indeed, by ignorance. And

the ignorance is there because we have not the strength necessary to pass through, and submit ourselves to, a life of hard and regulated discipline. The Vedântin has already passed through the rigorously regulated life before even entering on the studies of the Vedânta itself. How then can it be believed that, in the end, he would be behaving in a manner totally subversive of all morality? The correct view would be to state that he will have transcended all ordinary empirical moral distinctions. Now that he has known the true nature of the world-appearance as such, what motive will he have yet within him which would impel him to adopt the course of action it is suggested he would mostly be following? Only were he moving in a world of distinctions and oppositions, would he have found a motive here or a motive there, either to steal, or to murder, or to lie, or to covet. But where duality is not, where multiplicity is not, where Jiva is Brahman,—not his own Jiva alone but the Jivas of all equally,—who will have the motive to steal from whom? or to possess for oneself in distinction to his neighbour? Again, the way of life in which he has been disciplined, one cannot believe, will fail him so sadly and miserably. Rather will it keep him all through quite quiet and unruffled. Moral and immoral actions no longer remain questions with him.

To those, therefore, who attack Sankara on the side of negating all moral categories, the only retort would be: Let us not shut our eyes to this fact that in those days moral acquisitions were preliminary requisites to the study of philosophy. A student who had first to deserve himself for the study of the Vedânta by passing through the solid test of acquiring those fourfold qualifications, viz. (1) निष्कामित्ववस्तुविदेकः । (2) ब्रह्मसुखार्थयोगविराजः । (3) श्रमद्वन्नादि श्रावण संयत् ।

(4) *सुसुचल* it is plain perversity of view that at the end of his study, he will be behaving in the manner in which he is supposed he will do. In one word, he will have acquired a habit, so to say, to be moral and nothing but moral in whatever he thinks, feels, and wills. In modern days conditions may have changed, and we may find it difficult

to conceive how there can be any necessary relation between our thoughts, feelings, and actions. But that is no reason why we should criticize Sankara's philosophy—a philosophy the very initiation into which has to begin only after what we call our moral aspirations have been satisfied, and yet persist in saying that it does not satisfy our moral aspirations.

NOTES OF CONVERSATION WITH SWAMI SARADANANDA

I

Disciple.— instructs his disciples not to practise Japa without taking bath etc. Are such observances compulsory?

Swami. The Master came to make religion easy. People were being crushed under the weight of rules and regulations. To repeat the Lord's name and to worship Him no special time and place are necessary. In whatever condition one may be, one can take His name. The Master never used to give too much importance to these external observances. As to means, whichever suits you best. If you like God with form, that will also lead you to the goal. If you like God without form, well and good; stick to it and you will progress. As to how to worship Him, or if you even doubt His very existence, then better put the question to Him thus: "I do not know whether Thou existeth or not, whether Thou art formless or with form. Do Thou make known to me Thy real nature." As to changing of clothes, taking bath, and other external observances, if you can observe them, well and good; if not, go on calling on Him without paying much attention to all these. The Master once sang a song to me and told me,

"Assimilate any one of these ideas and you will reach the goal." The song runs as follows :

"O Lord, Thou art my everything, the sole support of my life, the quintessence of reality. There is none else besides Thee in this world whom I can call as my own.

"Thou art happiness, peace, help, wealth, knowledge, intellect, and strength; Thou art the dwelling and the pleasure garden; Thou art the friend and relative.

"Thou art this present life, the sole refuge; Thou art the life hereafter and the heaven; Thou art the injunction of the scriptures, the Guru full of blessings, and the receptacle of infinite bliss.

"Thou art the way and the goal; Thou art the creator and preserver and the worshipped; Thou art the father that punishest Thy child, the loving mother, and the receptacle of infinite bliss art Thou."

Disciple. What do you think about astrological calculations as to auspicious and inauspicious moments?

Swami. Sri Ramakrishna used to observe these things. He believed in auspicious and inauspicious times. And because he used to observe these things we too observe them. But then, these

calculations, nowadays, are not absolutely correct. There have been many changes in the position of the constellations and planets, but these calculations have not been corrected accordingly. So, nowadays, I do not observe them so much.

Disciple. The Master used to say that Srâddha food is harmful to Bhakti. Why is it so?

Swami. The object of food is to build a strong body and a fine intellect. Unless the body and the mind are pure it is not possible to go through spiritual practices. It is the food that is offered to God, that builds a pure body and mind. The Srâddha food is offered to the manes and not to God and as a result instead of building a pure mind and body it affects them otherwise. Food builds the body and the mind and according to the nature of the food it affects them also. In Chaitanya's life we have a case where an ordinary man who happened to touch him in a state of ecstasy was also overpowered by religious emotions. He was prescribed to take Srâddha food to get over these emotions and as a matter of fact this food did put an end to that person's ecstatic moods.

Disciple. Why is the time of an eclipse considered auspicious for the practice of Japa?

Swami. Man becomes thoughtful when such a natural phenomenon takes place. Eclipse brings a great change in the sphere of nature. At such a juncture when nature passes from one condition to another, the mind becomes calm and so the time is favourable for the practice of Japa and meditation.

II

Disciple. Have any realized God through mere work?

Swami. Through selfless work the mind gets purified. And when the

mind becomes pure, there arise Knowledge and devotion in it. Knowledge is the very nature of the Self but being covered with ignorance it is not manifest. The object of selfless work is to remove this covering. As a matter of fact Knowledge dawns as soon as the mind becomes pure. In the *Mahâ-bhârata* you have the story of the chaste lady who attained Knowledge through service to her husband and through other household duties. In the *Gîtâ* also you find, "By work alone Janaka and others attained perfection." Not one but many attained perfection through work, for the text adds "and others".

Disciple. Does work here mean Japa, meditation, etc.?

Swami. No. That meaning is given by the commentators. If it were so then Sri Krishna would have asked Arjuna to ring bells and wave lights before an image of God. Instead he made him fight.

Disciple. Did Arjuna fight without any sense of ego, as an instrument in the hands of the Lord?

Swami. Certainly. If the ego persists even after the vision of the Universal Form then what end will this vision serve? Arjuna says, "My delusion is destroyed and I have regained memory through Thy grace".

Disciple. What is the meaning of the word 'memory' in that verse?

Swami. Arjuna had forgotten the teachings of the scriptures and of the Guru. All those principles, adhering to which Arjuna was progressing he had forgotten, being overcome by delusion. Fear, love of relatives, and respect for his elders had given rise to this delusion. The Advaitists interpret 'memory' as 'the regaining of the consciousness of his real nature'. They too have given a very fine interpretation.

When the Vaishnavas progress in their spiritual practice and reach the Advaita consciousness they avoid it and try to keep permanently a relationship with the Lord. They consider that to become one with Him is an obstacle in their way and so the moment they get a scent of this consciousness they get alert to ward it off. In fact to Shânta-bhâva, or the peaceful devotion, which is the culmination of Advaita Sâdhanâ, they give the lowest place. They develop the emotional side and direct it towards the Lord—this they think is the highest goal. From the highest pitch of emotion we have the Madhura-bhâva or the sweet conjugal relationship with the Lord.

Disciple. What is the meaning of the verse, "Relinquishing all Dharmas take refuge in Me alone" etc.?

Swami. Here Dharma means ritualistic works, Japa, etc. Tilak interprets it as the Dharma spoken of in the *Mahâbhârata*, viz. service to parents, guests, etc. But this is not correct, for even through such service some attained Knowledge. His interpretations of the *Gîtâ* is one-sided, for he wants to show that the object of the whole *Gîtâ* is to establish the path of Work. The *Gîtâ* praises highly self-effort (Purushakâr). In this verse the Lord hints that this self-effort has a limit.

Disciple. Which is the best season for spiritual practices?

Swami. The rainy season is not suited for spiritual practices. One gets

drowsy when one tries to meditate. We experienced this. In that season the restlessness of the mind increases. Winter is best suited for meditation. Those who want to meditate must take healthy and substantial food. Ghee, butter, etc. are good.

Disciple. Why is the Kundalini imagined to be like a snake?

Swami. I am not sure of the exact reason. Probably it is because the impressions of myriads of lives are heaped up in coils or probably it is because the upward motion of the awakened Kundalini is in a zig-zag way like that of a serpent. Describing the Kundalini the Master, in a state of ecstasy, once said, "Have you seen the serpent?"

Disciple. What is the nature of the the meditation on the formless?

Swami. The meditation of the Lord in the Sahasrâra which you do at the time of Bhuta Suddhi in ceremonial worship is meditation on the formless. When you do not like any form meditate on the formless. If the meditation on the form of the Guru is more appealing at any time then better meditate on the Guru, for the Lord manifests through the Guru.

Disciple. Is mechanical repetition of the Mantra of any use?

Swami. The Tantras say that through the repetition of the Mantra realization is attained. I should think so.

"Work and worship must go hand in hand. It is very good if one can devote oneself solely to spiritual practice. But how many can do it? Two types of men can sit still doing nothing. One is the idiot, who is too dull to be active. The other is the saint who has gone beyond all activity. As the Gita says, 'Without performing work none can reach worklessness'."

—Swami Brahmananda.

SOCIOLOGICAL APPROACHES TO VEDIC CULTURE

BY PROF. BENOY KUMAR SARKAR

(Continued from the last issue)

VEDIC POSITIVISM

The ideals of the Rishis of the Vedic culture "complex are not very metaphysical or other-worldly, the atmosphere of sacrifices, hymns, prayers and gods notwithstanding. The literature is pre-occupied with the annihilation of the enemy, the seizure of enemy properties, the distribution of the booty, the expansion of one's territory, the attainment of the highest position in the society of men. It describes jealousies, ambitions, hatreds, wars, elections, harangues, rivalries for accession to the throne."¹

The regime of *stena* (thieves) is feared in the *Rig Veda* (II. 23, 16). The *Atharva Veda* (XIX, 17) writes of the fears and dangers of the night, such as thieves, wolves and snakes.

The *Rig Veda* (X, 173) furnishes us with a hymn sung on the occasion of installing an elected king. It speaks of the steadfastness of the rock, Indra, the heaven, the earth, and the mountain, and it calls upon the king to be true or loyal to the *vis* (folk).

The *Atharva Veda* describes the ceremonies associated with the election of kings. In I, 9, prayer is being offered to Agni to the effect that he should advance the person that is being elected as king to the *sresthya* i.e. the first place among the *sajatanam* or kith and kin.

The blessings to be showered on the elected king are likewise the stuff of some of the hymns of the *Atharva Veda*. In III, 4 one of the greetings to the

king from the people is described as life up to the 100th year. Indra is prayed to in IV, 22 in order that the king may rise to the highest of human kings and become the only ruler of the world.

The poets of the *Atharva Veda* likewise are not often carried away by extra doses of idealistic imagination. In IV, 11 we read certain things such as might inspire a Marxist to discover the "economic interpretation of history." The draft-ox is there described as sustaining the earth and sky. He sustains the wide atmosphere. He sustains the six directions. He has entered into all existence. "With his feet treading down debility, with his thighs extracting refreshing milk, with weariness go the draft-ox and the ploughman unto sweet drink."

At another place (VI, 142) the barley is being asked to "rise up and become abundant with its own greatness, to be unexhausted like the ocean." The "increase of barley" as furnishing the material foundation of life and prosperity has further evoked from Visvâmitra the following verse:² "Unexhausted be thine attendants, unexhausted thy heaps, thy bestowers be unexhausted, thy eaters be unexhausted." From food resources to population the entire gamut is embodied in this prayer of a Vedic Rishi.

It is not necessary to be monistic enough to describe the *Atharva Veda* as nothing but a document of economic

¹ Zimmer: *Altindisches Leben* (Berlin 1879), pp. 162-165.

² Whitney and Lanman: *Atharva Veda* (Harvard Oriental Series 1905), First Half, pp. 168-166, 887. For the homage to the cow (X, 10) see pp. 605-609.

ideas and institutions. But such verses, and their name is legion, should compel indologists to banish from their mentality the ultra-Hegelian and romantic conception of Vedic literature as being nothing but religious, metaphysical or mystical. It is only necessary to be adequately oriented to Vedic positivism at the threshold of investigations into the literature and life of the thousand years previous to the rise of powerful kingdoms in the age of Bimbisara, Mahavira and Sakya the Buddha.

THE PERSPECTIVES OF VEDIC POLITICAL THOUGHT

The right place of Vedic thought in the history of political speculations requires yet to be appropriately grasped by indologists as well as students of sociology and comparative culture-history. Neither the polity nor the political thoughts of the Vedic Rishis, should there be any, can be adequately explained if one approaches the subject from the angle of mythology and religion or from that of the life-history of the sacrificial priest like Vasishtha or Visvâmitra, nay, of the tribal chief like, say, Sudâsa. This is why, generally speaking, indologists are misled into one-sided views and fail to visualize the genuine problems of the "fire-sages." One does not require to be a tremendous Vedic philologist in order to understand the most elementary fact that the problems of those *Riks* on fire were oriented essentially to *Rassenkampf* or race-struggle. The conflicts were both inter-group and intra-group. The fire-sagas were harnessed to colonising and expansion on the one hand and to inter-tribal war and peace on the other. Altogether, we encounter the atmosphere of jealousy and rage, for instance, like that of Visvâmitra (*Rig Veda* III, 88, 53, 9-11) and the evocation and develop-

ment of the aggressive personality of the *vis* (race, tribe of folk)-group.

An important, perhaps the most important item in the Vedic complex is the *vis* itself. It is not enough to know only the chief or the priest, oriented to warfare as each is. We cannot afford to ignore the real centre of political as well as social and economic interest in the Vedic *milieu*, namely, the *vis* (people).

A paramount element in the public life of Vedic India is furnished by the wars of the colonising i.e. Aryan *vis*-groups with the Dasyus (original inhabitants). Wars among the colonising i.e. Aryan *vis*-groups themselves e.g. the five *Kristayah*, *Ksitayah* or *Jatah*, namely, Yadu, Anu, Druhyu, Turvasa and Puru constitute a second factor of importance. External or foreign politics, to use modern categories, form the foundations of *vis* activities. It is the *viz*-nucleus that is abroad conquering and to conquer, and it is the "world-conquests" of these *vis*-groups that the fire-Rishis or sages are promoting in and through their *Riks* (X, 84, 3).³

Vedic polity cannot be identified with the polity of the chieftain and the priest. It is essentially the polity of the *vis*, the demos, the mass. It is the harangues in the "crowd" and addressed to the crowd, no matter whether hymns, prayers or incantations, that constitute the ideological atmosphere of the Vedic complex. It is the movements, the mobilizations *en masse*, the *charaiveti* (move on)⁴ of the folk that furnish the *elan vital* of Vedic men and women.

³ See the chapter on "Voelker und Staemme" in Zimmer: *Altindisches Leben* (Berlin 1879) pp. 103-104, 118-122, 127-128, 162-163; and A. B. Keith's chapter on "The Age of the *Rig Veda*" in *The Cambridge History of India*, Vol. I. (1922), pp. 81-86.

⁴ *Aitareya Brahmana*, VIII, 15.

The *Yajurveda Taittiriya Samhita* (I. viii, 12) is well up in harangues. The following hymn tells its own tale :⁵

"Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Pusan, all-knower, notified are Mitra and Varuna, increasing holy order; notified are sky and earth, of sure vows; notified is the goddess Aditi, of all forms; notified is he, N.N. descendant of N.N. in this folk, this kingdom, for great lordship, for great overlordship, for great rule over the people :

"This is your king, O Bharatas;

Soma is the king of us Brahmanas.

"Thou art the bolt of Indra slaying foes;

With thee may he slay his foe.

"Ye are overcomers of foes.

"Protect me in front, protect me at the side, protect me from behind, from the quarters protect me; from all deadly things protect me."

One of these harangues is worded as follows in the *Aitareya Brahmana* (VIII, 12-15) :⁶ "Do ye proclaim him, O Indra, as overlord and overlordship, as paramount ruler and father of paramount rulers, as self-ruler and self-rule, as sovereign and sovereignty, as king and father of kings, as supreme lord and supreme authority." The manifesto goes on in the same strain. The *vis* is being told that "the lordly power hath been born, the eater of the folk hath been born, the breaker of citadels hath been born, the slayer of Asuras hath been born, the guardian of the holy power hath been born, the guardian of law hath been born."

Another harangue may be quoted from the *Atharva Veda* (III, 8), which

refers to the restoration of a king who has been deposed.⁷

"For the waters let king Varuna call thee," says the hymn, "let Soma call thee for the mountains; let Indra call thee for these subjects (*vis*); becoming a falcon, fly unto these subjects.

"Let the falcon lead hither from far the one to be called, living exiled in others' territory; let the two Aswins make the road for thee easy to go; settle together about this man, Ye his fellows.

"Let thine opponents call thee; thy friends have chosen thee against them. Indra and Agni, all the gods have maintained for thee security in the people.

"Whatever fellow disputes thy call and whatever outsider--making him go away, O Indra, then do thou reinstate this man here."

Such political harangues, in tune as they are with the democratic atmosphere of the *vis*, form a signal feature of Vedic literature.

THE PLURALISTIC MAKE-UP OF THE VEDIC CULTURE-COMPLEX

For certain purposes we may go so far as to say that there are virtually not more than two *Veda Samhitas*, the *Rig* and the *Atharva*. To the *Rig* belong as a matter of course the *Sama* and the *Yajus*. This *Rig Vedic* complex may be taken to be the embodiment, as suggested above, of the "culture-lore" in contrast with the *Atharva Samhita* which embodies, say, the "folk-lore." Some of the popular, mass, democratic and secular, worldly or materialistic elements of Vedic life and thought are by all means to be found in the *Rig Vedic* complex. But it is in the *Atharva Samhita* that we are to look for them in specialized or concentrated

⁵ Keith: *The Veda of Black Yajus School*, Part I. (1919) pp. 123-124.

⁶ Keith: *Rigveda Brahmanas* (Aitareya and Kausitaki), Cambridge, Mass. 1920, pp. 829-830.

⁷ Whitney and Lanman: *Atharva Veda Samhita* (Cambridge, Mass. 1905), First Half, pp. 87-88.

forms, although of course the presence of "culture-lore" in this *Samhita* is not entirely to be denied. To one dealing with Hindu positivism of the Vedic period the *Atharva* is therefore bound to loom large.

The complexity and pluralistic make-up of the Vedic literature are suggested from other angles too. It does not require too much of creative imagination to believe that the 1017 hymns collected in the *Rig Veda Samhita* do not constitute all that the people of the period produced in that line. Nobody can be charged with being too suspicious if it is believed that the entire *corpus* of belief of the Vedic tribes is perhaps not to be found in that compilation. The *vis* (people) may be taken to have cherished other faiths and created other hymns through other Rishis. Some of those other beliefs are but incidentally referred to in the collection that we possess to-day.

The later manuals of domestic rites speak of certain customs and beliefs that are at least as old as the *Rig Veda* and may be even older. The concept of *Rita* (cosmic order, right etc.), corresponding to the Chinese *Tao*,⁸ indicates an ideology which is opposed to the animistic theory that dominates the extant *Rig Veda Samhita*. Another non-animistic concept is to be found in the doctrine of *Tapas* (self-mortification).⁹ This is a practice which produces its results even without prayers to the gods. The concept of the Vedic sacrifices betrays likewise a strand of thought which is somewhat independent of the gods. Indeed, the gods themselves are subject to the power of sacrifices and hymns. This sort of mysti-

cism is independent of the gods and will have to be treated as representative of some other forces without which the Vedic complex is not complete. The incidental and almost ignorable references to such beliefs in the *Rig Veda* point but to the other worlds of life and thought whose *Beziehungen* or relations to the society described in the Vedas, as Simmel or von Wiese would say, cannot be overlooked in a comprehensive treatment of Vedic institutions.

The diverse regional values of the Vedic texts must not be overlooked. The territory is divided into four regions, North, South, East and West in the *Atharva Veda Samhita* (III, 27, XII, 3), the *Yajurveda Samhita* (*Taittiriya* IV, 4, 12, 2) and the *Vajasaneyi Samhita* (XV, 10-14). According to the *Aitareya Brahmana* (VIII, 14) of the *Rig Veda Samhita* the "midland" (*Madhyadesa*) knows only of *Rajyas* (lesser political organisms) whereas the East is used to *Samrajyas* (larger statal entities e.g. "empires"). The rulers in Eastern India are accordingly known as *Samrats*. In these Eastern *Samrats* of the *Aitareya Brahmana* one may easily see the counterparts of Janaka of Mithila (North Bihar) who is known as *Samrat* in the *Brihadaranyaka Upanisat* (IV, 1) of the *Yajurveda*. Jarasandha of Rajagriha (South Bihar) whom the *Mahabharata* (III, 14, 9-10) describes as the "great sovereign and master" can be regarded as another exemplar for the *Aitareya* authors.¹⁰

The *Brahmacharin* of the *Atharva Veda* (XI, 5, 6) is described as a person wandering to the Eastern Ocean. The *Purva Samudra* (Eastern Ocean) is known to the *Rig Veda* (X, 136) too.

⁸ B. K. Sarkar: *Chinese Religion Through Hindu Eyes* (Shanghai 1916), pp. 13-15, 26.

⁹ T. W. Rhys Davids: "The Chakkavatti" in the *R. G. Bhandarkar Commemoration Volume* (Poona 1917), pp. 125-131.

¹⁰ H. Chakladar: "Contribution of Bihar to Vedic Culture" in the *Proceedings and Transactions of the Sixth All-India Oriental Conference*, Patna, December 1930 (Patna 1933) pp. 507-508.

The *navah samudriyah* (Rig, I. 25, 7) or sea-going vessels need not be taken as referring to the Western Ocean alone but to the Eastern as well.

Altogether, the Eastern origins of some of the earliest strands of Vedic literature seem very plausible. It cannot be reasonable to look upon North-western India and the midland as the original home of the entire Vedic institutions and ideas. Eastern India, especially Magadha and Videha i.e. Bihar (North and South), will have to be accorded a due place in the making of the Vedic culture-complex.

While acknowledging the debts of Aryan or Vedic culture to Eastern India it should at the same time be reasonable to suspect that the Aryanization of Magadha (North Bihar) and Videha (South Bihar) was skin-deep.¹¹ The Aryans of the *Madhyadesa* (Kuru-Panchala) region could not but look upon the inhabitants of the *Prachyadesa*, the region to the East of the *Sadanira*¹² (Gandaki) River, as wanting in sanctity and unsuitable for the performance of sacrifices.

In much later works like the *Manu Samhita* (X, 5) Magadha and Vaideha are to be found among the "mixed castes," and described as owing their origin to *Apasada* or low birth, e.g. the union of a higher caste woman with a relatively lower caste man. Now *Māgadha* literally denotes an inhabitant of Magadha and *Vaideha* an inhabitant of Videha. One can easily suspect, therefore, that in the tradition represented by *Manu* these regions of Eastern India are treated with contempt as being extra-Vedic or extra-

Brahmanic, perhaps semi-Vedic and semi-Brahmanic. In *Manu's* ethnology, again, the *Lichchhavis* of *Vesali* and the *Mallas* of *Kusinara* are *Kshatriya-Vratyas*. Now *Kshatriya-Vratyas* are *Kshatriyas* who became *Vratyas* i.e. lost the genuine *Kshatriyahood* on account of neglecting to perform the initiation (*Upanayana*) ceremony. In this instance, also, the suspicion is strong that these "republican" races of Eastern India, well-known in the *Jataka* stories relating to *Sakya* the Buddha's contemporaries, are treated in the hundred per cent. Vedic tradition as somewhat inferior in social status.¹³

THE PURUSA SUKTA NO INDEX TO CASTE ORIGINS OR SOCIAL ORDER

Among the indologists there is often a tendency to read into the Vedic literature some very modern *mores* and institutions. The *Purusa Sukta* (Rig Veda X 90), composed by the poet or philosopher *Narayana*, has been the subject of much modernistic interpretation. The castes and caste morals of recent times are alleged to be already in evidence in the Vedic formula incorporated in those verses. But, strictly speaking, neither the origins of classes or castes nor the facts of social superiority or inferiority can be discovered in that atmosphere.

At one place, the Sukta says that the *Purusa's* mouth became the *Brahmana* and at another we read that *Indra* and *Agni* sprang from the mouth. In the one case the mouth is mentioned first, but in the other instance the mouth is mentioned third, the first place being given to the mind and the second to the eye.

According to this latter arrangement, then, the Moon that springs from the

¹¹ N. Dutt: *Early History of the Spread of Buddhism* (Calcutta 1925) pp. 86-88, 81-84, H. C. Chakladar: "Eastern India and Aryavarta" in the *Indian Historical Quarterly*, Calcutta for March 1928.

¹² Macdonell and Keith: *Vedic Index* Vol. II, (London 1912) pp. 421-422.

¹³ R. Fick: *Die sociale Gliederung im nord-oestlichen Indien zu Budhas Zeit* (Kiel 1897), Ch. I.

mind is perhaps superior to the Sun that springs from the item that is mentioned next, namely, the eye. And, therefore, Indra and Agni are to be taken as inferior respectively to the Moon and Sun.

Further, the Sukta mentions the mouth twice but in two different positions. Similarly the feet are mentioned twice and this, again, in two different ways. In the first instance, the feet occupy the fourth place and the Sudra is supposed to have been sprung from them. In the second instance the feet have the seventh place and from there arose the earth. In the first instance, the feet are the last to be mentioned, but in the second instance the feet have precedence before the ear, which is the eighth in order.

In the Sukta, again, at one point the breath of the Purusa gives rise to the god of wind. But at another point the air arose from the navel. In other words, the gods of wind and air are two different categories with two independent origins, and these are as different as the breath and the navel.

On the face of it, the enumeration should be treated as indiscriminate. If the authors of the *Purusa-Sukta* are to be credited with a certain amount of coherent thinking, logical order or sense of system we shall have to understand them as having propounded a dogma of precedence or pre-eminence in which the navel (and correspondingly the air) is superior to the head (and correspondingly, the sky), the head (sky) as superior to the feet (earth), and feet (earth) as superior to the ear (four quarters). And, again, as already indicated above, the mind (moon) should be superior to the eye (sun), the eye (sun) superior to the mouth (Indra and Agni), and the mouth (Indra and Agni) superior to the breath (god of wind).

Unless the navel be conceded to be superior to the head, and the feet superior to the ear,—simply because the authors have cared to mention these items in that order,—the Brahmana cannot be superior to the Rājanya and the Vaisya to the Sudra. One is not at liberty to have two or three different logics in one and the same Sukta. We find that the items have been mentioned in a very haphazard manner. The string of names that we come across here does not constitute a system in any sense. Neither the students of astronomy nor of physics would be inclined to fight over the “value” or the significance to be attached to the place assigned to the natural agencies, the air, the sky, the earth and the four quarters in the Sukta schedule. No value ought, therefore, to be reasonably attached to the order in which the Brāhmana, the Rājanya etc. have been mentioned in this “award” of the *Rig Veda*. The question of the precedence or superiority of some in relation to the others cannot be said to arise in the enumeration, illogical and incoherent as it is.

The chief value of the *Purusa Sukta* consists in the fact that the social category Sudra is already known. But it does not say anything about his relations *vis à vis* the other social categories. Nor do we know anything about the relations of the other categories *vis à vis* one another.

Other “Vedic” texts, e.g. *Samhitas* and *Brahmanas* may perhaps be cited for approaches to the conditions as understood by the caste system. But the *Purusa Sukta* cannot be interpreted to yield anything like that.

The social condition of the castes described in the Buddhist *Jatakas* and *Vinaya* or in the *Dharmasastras* is not to be projected into the milieu of the *Purusa-Sukta*.

The *Purusa-Sukta* makes it clear incidentally that the *Sudra* is not a non-Aryan. Or even if he be a non-Aryan the Aryan has already accepted him as a member of his own societal organization.

THE VAISYA IN THE TAITTIRIYA "SOCIAL AWARD"

Certain phrases are often quoted from the Vedic encyclopædia to seemingly fortify the dogma of the alleged social inequalities or of superiority and inferiority among the four orders. The *Taittiriya Samhita* (VII, 1, i) furnishes an illustration of the "social award" as embodied in the caste system. But there we are told simply that one (the Brahmana) is the "chief" and another (the Kshatriya) is "strong" and so forth. It is not possible to wring out of that passage the idea that one is superior to or enjoys precedence over the other. The only social philosophy that can be discovered here is that each one is somebody in one's own field.

We need not forget that the Vaisya who is described there as "fit to be eaten" is likewise somebody in his own field. Nay, the *Sudra*, who is dependent on others, is "not created after any gods" and is "not fit for the sacrifice" is also important enough to be regarded as somebody. His position in the social economy is at least equal to that of the horse, as we are told. Thus the question of inferiority in the cases of the Vaisya and the *Sudra* cannot come in automatically. We are to understand from the *Taittiriya Samhita* award simply that each serves a distinct function in the social complex.

But perhaps the *Taittiriya Samhita* already relegates the *Sudra* to a relatively subordinate position. The *Sudra*

has been declared in this "award" to be "not fit for the sacrifice." In the cases of the other three, especially of the Kshatriya and the Vaisya no such discriminating award has been made. The social inferiority of the *Sudra* as unprivileged may therefore be taken to be an item in the Vedic thought of the period in question.

But so far as the Vaisya is concerned, we find that he does not have to *kowtow* to the others. He is of course superior to the *Sudra* and is on a par with the Kshatriya and the Brahmana. Indeed, in so far as he is fit for the sacrifices he becomes "divine" as a matter of course like the other two orders (*Satapatha Brahmana* III, 2, 1, 39-40). The dogma of social precedence is robbed of all substantial significance by this doctrine of the Vaisya's equality with the Brâhmana and the Kshatriya.¹¹

Nay, the *Taittiriya* is quite aware of the Vaisya's special rôle in the social economy. We are told that the Vaisyas were "more numerous than the others, for they were created after the most numerous of the gods." It is implied that the Brahmanas and the Kshatriyas who are not superior to the Vaisyas have, however, in point of numbers to yield the palm to the latter. And as the Vaisya represents the factor "to be eaten" like the cow, another item created along with him, the importance of the economic element appears to have been seized by the authors of the *Taittiriya* school or period.

(To be concluded)

¹¹ B. K. Sarkar: "On some Methods and Conclusions in Hindu Politics" in the *Indian Historical Quarterly*, Calcutta, December 1926, pp. 859-861.

SCIENCE AND RELIGION

By PROF. B. N. GHOSH, M.Sc.

Twentieth century is an age of enormous and intensive developments in science. A man of the street knows science only by its industrial application. He supposes that scientists are ever engaged in preparing for the people dynamos and engines, wireless telegraphic and telephonic instruments, machine guns, and aeroplanes. It is because nowadays people in general have a great attachment to the material things of the world, which has developed insatiable greed, national egoism, discontent, and ruthless exploitation of the weak by the strong. These scientific researches, which do not bring material wealth and power to this world, is supposed to be of no importance by the general public. Dr. Norwood, the famous headmaster of Harrow, very recently said that the danger and unrest of the present age is due to the reason that the present system of education is not based on religion. Hence people, educated or uneducated, give no importance to an education which does not bring material power and wealth. It is almost forgotten that the real aim of all kinds of education is to broaden the vision, widen the outlook of life, and hold before the students noble ideals which would lift their minds from the unreal and take them to reality. The scientific age has thus been converted to a machine age, which has made this world unhappy.

It is genuinely believed by many that scientific researches are mainly responsible for the world-wide problem of unemployment, and it is suggested by some that there should be a moratorium

on scientific investigations for some time. But if we think dispassionately, we will at once understand that scientific discoveries are not at all the cause of unemployment. Scientific discoveries suggest devices of saving time and labour, and if we all aim to adjust the economic and industrial conditions of the world in such a way that all will get more leisure but none will suffer from unemployment, scientific discoveries will be the greatest blessing to the world. It will help people to finish the work of the material world in a short time, and people, in general, will have more time to study religious scriptures, which will help them in the realization of the truth.

People nowadays are in a hysteric frenzy as to how to increase their creature comforts, and thereby they have almost descended to the level of lower animals to whom if a bone be thrown, there will be an incessant fighting till all the weak are thrown to the wall and only the one who has physical strength enjoys the whole of the bone. All the confusion and chaos of the present world are due to the general inclination of the modern man to give more importance to the animal in man than to the divine in him, hence the love for sense enjoyment is continually increasing at the cost of self-sacrifice, self-control, modesty, and other divine qualities, which are deemed, according to all the principal religious teachings of the world, to be the qualities for liberation, the highest ideal of man.

The Rt. Rev. Dr. E. A. H. Waller, Bishop of Madras, in the course of an

outspoken address at the Secunderabad Y.M.C.A., has rightly pointed out that a system of education divorced from religion is not fit to turn out a complete man, and all the chaos, danger, and unrest of the present world is due to the deficiency of religious education in the people on account of which all kinds of good knowledge are being utilized in satisfying the insatiable greed for material wealth. Everyone is busy hoarding up as much of wealth as possible at the cost of starving millions, and this desire of the human being has upset the equilibrium of the world.

It is opined, in certain quarters that in India—a country of diverse beliefs—religious teaching in educational institutions would present great difficulty; but if we study and compare the teachings of the principal religions of the world, we will find that they have many things in common. Sri Ramakrishna has practically followed different religions and has come to the conclusion: "Religion, however, is one: it has been so from all times, and it shall be so for ever."¹ In the sixteenth discourse of the *Gita*, the Blessed Lord said,² "Fearlessness, cleanness of life, self-restraint, sacrifice and study of the scripture, austerity and straightforwardness, harmlessness, absence of crookedness, compassion to living beings, uncovetedness, mildness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bhârata."

"Hypocrisy, arrogance, and conceit, wrath and also harshness and unwisdom are his who is born, O Pârtha, with demoniacal properties."

¹ Studies in Universal Religion, Ramakrishna, by M. N. Chatterjee.

² Bhagavad-Gita translated into English by Dr. Annie Besant.

"The divine properties are deemed to be for liberation, the demoniacal for bondage."

Compare these teachings with the teachings of Christ given in the holy Bible or with those of Islam given in the holy Qoran or with the teachings of any other principal religion of the world. They will be found to be essentially the same. The only teaching that is to be given to the students on the basis of religion is that "The purpose and end of existence is to be fellow members in living well, in creating a common life as noble as we can make it. There are rules for right living which are quite definitely ascertainable, not only based on the experience of the races and the authority of our ancestors but themselves in conformity with reason and justice."³

Science, which is the investigation of the natural phenomenon, helps one a good deal to lead a righteous life, if one only understands the deep meaning of the natural laws investigated by the great scientists.

Sri Ramakrishna says, " 'This is gold' and 'This is brass,' ignorance sayeth so. But the true knowledge sayeth, 'All is gold that is, all is God, and when one seeth the Lord, one ceaseth to discriminate.' "⁴

The most modern researches in science conducted by J. J. Thomson, Rutherford, and Bohr have shown that atoms of all elements are made up of electrons which revolve round the protons like planets. Thus science teaches that all matter in this world is made up of essentially the same thing, namely, the proton and the electron, and thus teaches to cease discrimination. Two of the most general laws of science—

³ Dr. Norwood's speech.

⁴ Studies in Universal Religion, Ramakrishna by M. N. Chatterjee.

laws which all the phenomena in the universe obey—are “the law of the conservation of mass and the law of the conservation of energy.” According to these scientific laws, it is beyond the power of human being to create or destroy energy or mass—the two cardinal, and in fact, the sole elements of the universe. What a great religious teaching the laws are! They show and prove experimentally that the creator and the preserver of everything in this world is God—the All-powerful. The great scientists who have discovered these important laws of nature are the true believers in God. If the students of science learn these laws keeping in view the deep meanings of these laws, they will no doubt be God-fearing and religious citizens of the world.

The theory of Relativity developed by Albert Einstein says that energy is not weightless, because it has a definite mass. The mass of energy is, however, very small, and hence energy was for a long time regarded as a weightless fluid. But now, by the development of the scientific researches, it has been proved beyond doubt that energy has mass. The relation between energy and mass is expressed in another way, “Every mass is the seat of energy.” To find the energy which corresponds to one gram of any body we must multiply its mass by the stupendous number equal to the square of the velocity of light. One gram of matter thus represents the energy of nine thousand milliard of kilogram meters. Now the question arises: if it is really so, if we have energy all around us, why do we toil and labour to dig coal from the interior of the earth for the supply of energy? The energy enclosed in a small piece of copper would suffice to drive monster ships along the ocean or to set in motion the largest fly-wheel in the largest factory of the world. It is

because the inexhaustible energy stored in the material all round us has remained up till now beyond our reach. We do not know how to set free these vast resources of energy. It appears to me that it is not the will of the Almighty God that the method of releasing these energies be known to men of this age when the world is in such a great chaos. Scientists have, however, good reason to believe that in the enormous laboratory of the universe, perhaps at the high temperature of the stars, lumps of matter lose their mass, which become transformed into energy.

So science has discarded the differentiation between matter and energy, and says that everything in this world represents a store of enormous energy. Does not this piece of scientific research give the same teaching as all religious scriptures do by saying, “Everything that thou seest, O pupil, is but the power, the attribute of the Lord. Everything in this world is illusion, the only reality is All Powerful.”

Scientists are the seekers of truth. They spend their life in an effort to unveil the mysteries of Nature—the creation of God. As there is but one truth, all investigation of the truth, whether it be through the material bodies or by having direct communion with God, will lead to the same result. Even the simplest scientific law, namely, the law of gravitation, discovered by Newton, shows that attraction between matter and matter is but natural. When inanimate objects attract each other with such a great affection, there is no reason why human beings, who are supposed to be rational beings, should not take lesson from them and love each other. Imagine the condition, if the sun which is the storehouse of energy, refuses to exert its power of attraction towards other heavenly bodies in the cosmos, equilibrium will

be lost and destruction will be the result. Similarly hatred and selfishness in human being is daily taking the world more and more towards destruction. Prevost's theory of exchanges shows that it is but natural that bodies, which have got more power, energy, or wealth, whatever you call it, should impart it to those who are poor; otherwise there will be no equilibrium. Quite the reverse of this natural principle is being followed by the capitalists of this world, who are trying to accumulate as much wealth as possible at the expense of the poor, and this is the real cause of the miseries of the world, which are daily increasing as this tendency is increasing more and more.

Consider for a moment what will happen if the sun refuses to give its energy to the earth and other heavenly bodies in the cosmos and stores up all its energy in a strong box which nobody can break open and at the same time tries to rob the energy of other bodies by its great power. It is quite plain that the whole creation will come to an end and destruction is inevitable.

Exactly the same will be the effect if money and power is accumulated by a few in this world and the majority are allowed to starve. If capitalists only understood the principle, on which the machines, with which they are earning, depend, they will never venture to do what they are doing. Principles of science and principles of religion are not different as both of them are investigations of the truth.

Let us then not be beguiled by supposing that the aim of science is to manufacture machine guns, aeroplanes, and poisonous gases for the destruction of the world, but these contrivances should only be used for the protection of the good and the destruction of the evil doers, for the sake of firmly establishing righteousness, and this can only be done if scientific and religious education are imparted side by side. Let us not suppose that it is the aim of science to manufacture various kinds of machinery for the ruthless exploitation of the poor by the rich, but they are only contrivances for saving time and labour, so that in this short life we may have more time for acquiring true knowledge. Scientists have shown that the laws of nature are the same for all and have no distinction for caste, creed, or colour and they are such as to establish harmony in the universe by mutual attraction and partaking of the wealth between the rich and the poor. Through the development and progress of modern science we become ever more profoundly sensible of the disparity between wealth and abundance of reality around us and the limitations and poverty of our comprehension. True scientists are untrammelled by the rampant commercialism of the present age and always freely pursue the trial of truth wherever it may lead; and if people, like these scientists, be the seekers of truth and reality, this world is sure to be transformed into heaven.

THE CONCEPTIONS OF GOD

BY SWAMI AKHILANANDA

Some time ago, a lady came to our place for certain business reasons, and in the course of our talk she asked, "Do the Hindus worship the same God as we do? And the Chinese, do they worship the same God?" My answer was that I did not know any religion that did not worship the same God. Then I took her around our temple and showed her the inscriptions on our walls to prove that all religions were worshipping the same God. Many persons have such ideas about other religions due to their ignorance. When we study different religions without any preconceived notions, then we know them properly; consequently we appreciate them.

Mohammedanism was founded on the life and teachings of Mohammed, just as Christianity was founded on the life and teachings of Jesus Christ. In the sixth century, 561 A.D. was his birth date. He used to call his religion Islam. Islam means resignation to the will of God. It is the way of living.

Mohammedanism in general has more than one conception of God like the Jewish conception of God. It is an offshoot of Judaism just as Christianity is. Mohammedans believe that God is separate from us and that we are His children and creatures. We are His lovers, but we cannot approach Him if we deviate from the will of God and if we live disharmonious lives. According to the Mohammedans, a man suffers or enjoys according to his own actions. Like other religions Islam emphasizes a right way of living.

From their conception of God the Mohammedans have established a uni-

versal brotherhood of man under the fatherhood of God. They treat all members of their religion equally regardless of their position. You do not find such an expression of brotherhood of man in any other religion. They believe in the equality of man. The Mohammedans do not observe any caste system whatsoever. An Emperor and a commoner will not only worship together, but they will also have their social functions together without any hesitancy.

An idea, generally expressed by our Western friends, is that the conception of God according to Mohammed is a God of vengeance. But when we read the Koran and other Mohammedan scriptures we find that they greatly emphasize the love of God and compassion of God. The Mohammedans accept only one God and regard Mohammed as the Prophet of God. They differ from the Christians in the conception of Jesus as the Son of God. According to the Koran, Jesus is the apostle of God and not the Son of God. They wholly reject the trinitarian idea of God, the Father, Son and Holy Ghost. They emphasize the unity of God. Mohammed says, "Believe then in God and the apostles and say not Three." He was against the use of symbols.

The Mohammedans developed another school of thought, Sufi-ism. It does not give the Monotheistic conception of God. It is more or less Pantheistic. Some of these Sufis give us the Monistic idea of God. They teach the identity of soul and God, or over-soul. "The Self is the deity" is the declara-

tion of the Sufis. They have highly developed mystical practices. They are the true lovers of God. They have certain methods for communing with God or for realizing the identity of soul and God. Sufi mystics are practical in their religious methods: Give up the pleasures of the world, then you can commune with God. The Sufi mystics are very broad and Catholic. Some Mohammedan scholars think, Sufi-ism originated even during the lifetime of the Prophet. Other thinkers are of opinion that Sufi-ism was influenced by Vedânta (Hinduism) and Neo-Platonism.

Now let us consider the other extreme form of Religion, that is Buddhism. Buddhism is the only religion in the world which is purely agnostic. Once a disciple of Buddha asked him, "Am I to understand that there is no God? Is there no God?" He replied, "I did not say that there is not and I did not say that there is." The position of the Buddhist is that Reality is so infinite that it cannot be said that it is or is not. There is a great philosophical discussion about that. "I cannot say He is, nor can I say He is not." That is the position of the Buddhists. Buddha said: What is the use of speculating about the existence of God? Live the right life. You will then know what really is. But the modern Buddhists place Buddha just in the place of Jesus or Krishna. The Buddhists worship Buddha for all practical purposes just as you worship Jesus or as the Hindus worship Krishna and others. Buddhism teaches us that one can reach the highest state of consciousness even without thinking of any personal aspect of God.

Buddha declared four great truths: there is suffering; and there is a cause of suffering; that cause can be eliminated; and there is a way to the cessation of suffering and consequently to abiding happiness.

The path that leads to abiding happiness is eightfold: right comprehension, right resolutions, right speech, right actions, right living, right efforts, right thought, and right state of peaceful mind. These are the methods of avoiding suffering. The suffering of man is due to desires. Is not this also the substance of the teachings of Christ? It is Buddha who says, "Let a man overcome anger by love, let him overcome evil by good, let him overcome greed by liberality, the liar by truth. Hatred ceases by love." The moment you remove your selfishness, wrong thoughts, and feelings, that very moment you enter into Nirvâna. This word Nirvâna is greatly misunderstood by our Western friends. They say it is negative and pessimistic. Nirvâna is not a negative state. It is the most positive experience. This is the highest attainment of consciousness, or the culmination of consciousness. In that state sorrows and sufferings completely cease to exist. The Buddhists lay great emphasis on the ethical life.

I would like to say a word in connection with Buddhism. It does not make people negative. Buddhists are not a group of dull and inert persons. During the days of Buddhist civilization they had all the cultural activities. Science, painting, art, sculpture, and literature were all greatly developed by Buddhist kings or monks. In fact, Buddhist monks actually civilized Asia as well as part of Europe. So they were not all dreamers or pessimistic persons as we are often told by Western friends. If Buddhism is pessimistic, then Christianity is equally so.

Now let us understand Taoism. Taoism was founded by Laotze. He was born in China in the sixth century B.C., and was a contemporary of Confucius. According to Laotze, Tao is The Great. Tao is the great

Eternal Being, the Infinite, Bodiless, Beginningless, Endless, and Nameless. Laotze says in his book, that because Tao is nameless, we cannot give him any name, so we call Him The Great. Because he is infinite he cannot be defined. Tao is one. He was in the beginning and He will remain for ever. He is prior to Ti (Personal God).

Tao is the actual cause of this universe. This world is in a mysterious way the manifestation of that infinite Tao. There is a very logical principle behind this expression. How this world came into being cannot be explained but we can understand that there is only one being and that is Tao, the Great. Taoists developed certain wonderfully practical methods to realize Tao. They give us certain breathing exercises and other practices to keep the mind quiet. The main point emphasized by the Taoists is to make the mind free from all waves and ripples—disturbances. These practices are more or less like the Rāja Yoga practices of the Hindus. Taoism is also very mystical and highly ethical. It seems that many Westerners do not understand the philosophical aspect of this religion. But a Hindu can easily understand and enjoy Taoism—its philosophy and practices. Though Taoism teaches Tao (principle), yet it advocates symbols and substitutes for the training of undeveloped persons.

Taoism does not make one lazy and negative as it is often accused of doing. The Taoists also had a highly developed civilization including all the cultural activities.

Let us now study Hindu religion. Hinduism is not the proper expression for this religion. It should be Vedāntism because the Hindus follow the teachings of Vedānta. Vedānta forms a part of the Vedas. The Vedas are the accumulated treasures of spiritual laws and religious truths discovered by

different great spiritual leaders at different times. Hinduism is not based on any one particular personality as other religions are. Nevertheless, the Hindus understand and appreciate the place of great spiritual personalities in religion. They are the highest manifestation of Divinity in human form. But for these personalities we would not have understood anything about God. They are as if the connecting link between the Infinite and man. They show us the methods of God-realization.

From the highest impersonal conception of God to the undeveloped symbol worship, each and every conception has a place in the religion of the Hindus. According to them there cannot be *the* conception of God. Every man comprehends God in his own way, and realizes God by following his own method. The peculiarity of the Hindus is this: they do not condemn any of the methods of divine realization. On the other hand, they preserve them for the persons suited to them. Moreover, Hindus say that Judaism, Christianity, Mohammedanism, or Hinduism are all the different methods of Religious unfoldment. According to the Hindus there is only one God. "Truth is One, Men call It by various names." And that Truth or God is understood, realized, and comprehended by different types of people in different ways. They have three distinct schools of thought, Dualism, Qualified Non-dualism, and Non-dualism. I have no time to explain them elaborately.

Hindus are not polytheists. A friend of mine sent me a book by a very eminent missionary of this country with the request that I first look through this book and then speak on this subject. It amused me very much. How grossly these missionaries misunderstand the symbols of other religions! It seems that when they themselves use a symbol

it is all right, nay, it is the only symbol. But if anyone else takes another symbol signifying the same spirit, it is all wrong. The Lord alone knows the logic behind it!

Many of our Western friends do not understand the meaning of the symbols of the Hindus, and they think the Hindus worship different Gods. The Hindus know that they worship the same One in His various aspects in and through different symbols. We use symbols very extensively. Moreover, we say that they are absolutely necessary for the vast majority of persons in all religions. In fact, the great religions do use different symbols in their own ways for the religious growth.

We all understand that you can come into this room through different doors. All these doors are leading into the same room. Similarly, we can approach God through different doors—the different religions. They are the different angles of vision. So the Hindus use different symbols and different methods, which are the different ways of understanding and realizing the Truth—God.

We know that an ordinary man cannot comprehend God without certain concrete expressions and illustrations, without certain concrete symbols. Perhaps a few can dispense with symbols and substitutes, but they are few and far between in the world. A personal God, according to the Hindus, is the highest understanding of that Impersonal Being. When man tries to comprehend the Impersonal Being with the help of the human mind, he associates human attributes to Him. Man takes a personal God or symbol due to psychological necessity. We say, there is one Infinite, but there are different under-

standings, experiences, of the same Infinite.

According to the Hindus, man is divine. His true nature is eternal. Due to ignorance he feels limitations. In fact, he is one with Existence. In the light of this teaching, we actually understand the ideas of Jesus when he says, "Love thy neighbor as thyself." Love your fellow-beings, love all creatures. If we could only understand the oneness of life and existence, we could remove many of our national and international troubles, social and industrial troubles, as well as religious troubles.

Hindus give various practices to the different types of persons for their divine realization. In fact, Hindus feel that man does not really become religious unless he has supersensuous experiences. These experiences, or Samâdhi, can be attained by us only when we follow methods that are according to our inner tendencies. These are innumerable practices which are generally classified into four distinct methods as given by the Hindu teachers: the path of devotion and love, the path of unselfish action, the path of introspection and discrimination, and the path of meditation and mental control. If we follow one or more of these methods we are sure to reach God. They greatly emphasize the ethical principles of life. In fact one cannot follow the above mentioned methods properly unless one is thoroughly established in the higher principles of ethics. This Samâdhi is a positive blissful state.

The Hindu view of the divinity of man has tremendous value in our present-day civilization. This is one of the greatest contributions of the Hindus to this distressed world.

SPIRITUAL TRAINING

BY DUNCAN GREENLEES, M.A. (Oxon.)

Man is a spirit, and as such has four desires. The religions all agree in this, though they may use different names and veil the truth in various ways. Man desires *experience*, to *work* for human uplift, to *pay* his debts to Nature, and to *seek* the Real, the Eternal, which is God.

Under these four heads we shall consider the spiritual education of the child, which is of supreme importance. Yet let us beware how we speak of these things to the pupil in clear words, for his child-mind will not understand us, and he will either be bored or, through pretending an interest he cannot feel, be led into hypocrisy.

EXPERIENCE. Lord of the inner worlds where he has his home, man comes forth as an adventurer to conquer this outer world of ours. He wills to know and rule the mind, heart, body, so that he may attain perfection and blossom forth as the Lord of all.

Entering realms strange and foreign to him, he needs two qualities, fearlessness and faith. *Courage* is required when he darkens his spiritual eye with the confusions of gross matter, and faces the unknown as a helpless human being lost in ignorance. *Faith* is required if he would rely wholly on the guidance of the mentor hidden in his heart.

In order to gain the fullness of every experience, to draw the honey from life's every flower, man must be continually aware in search of understanding. This leads to introspection, which must however be held in bounds, lest it isolate him from true contact with his neighbours.

SERVICE, to "make the world a little happier, a little better, than he found it." This demands a bubbling source of *energy* within the heart, and a plenitude of living *sympathy* with all. Only thus can a man know how to help, by "putting himself in the rags of the needy," and seeing things through his eyes. Only thus can he be strong and patient to endure in service to the end, despite the scorn of the worldly and ambitious, and the misunderstanding of those whom he would serve. So he must keep in his heart a sense of the privilege of being allowed to help another, and treasure always the sense of his equality with all. One who tries to condescend can never help another; his pride creates an impassable barrier. Giving equal honour to mental, manual and menial labour, he will be free of the childishness of caste pride. Thorough preparation for his work will give him efficiency in service, and self-discipline will enable him to do what he can quietly, without desire for reward or recognition.

REPAYMENT of the debt he owes for the bodies Nature has given him, for his education, food and covering; and repayment of the debts brought down from the past, can only be made by *readiness to serve* all with a joyous sense of adventure. His parents' and teachers' kindness he can return to the future generation; his debt to Society can be paid only by the utmost carrying out of every duty life may bring to him, incurring no enmity, checking all evil thoughts in his own mind, adhering to absolutely unwavering truth and honour, devoted wholly

to the helping of mankind to grow in freedom.

SEARCH. Taking the conscience, his inner sense of what is right and true, as his supreme Guide, the student will learn to look for lesser authorities only where this is silent. Then the Scriptures and teachings of Religion and the Law will fall into their proper place, and he will obey them gladly whenever the conscience can approve.

Having glimpsed the right, the way of duty, he will follow that clinging to *sincerity* whatever happens. His promise given, he will keep it though death itself may threaten him; if he has promised ill, he will frankly say so to the recipient, and beg to be excused. Without a passionate, an almost mad, adherence to the truth he has already seen, none can advance upon the path which leads to the supreme eternal TRUTH, "from whence we came, to which we shall return."

Such is the height of spiritual learning, out of which the student must select all that he can use in his *own* daily life. This, which is the very heart of Education, the "harmonious development of the Individual in

Society," can only come from personally living in day-to-day intimate contact with a real Guru. No teaching of theory will do, no lectures or moral stories. From the Teacher's very being it must filter in into the student's own mind and soul; and that will happen, if there be a real, living sympathy, a union of hearts between them. This is the formation of character, the essence of true education; if of it we cannot give even a little, then we had better have no schools or pupils at all, for all teaching without this is poison.

Bhajans, Kathâs and prayers, recitation of the *Quran*, *Gîtâ* or Gospel, will only help if the teacher, the reciter, is a real *man*, a man of God, a Brahman in the fullest sense; otherwise, they had better be avoided, for they will only lead to superstition and hypocrisy. And in the presence of a real Teacher, these are of little value, for his mere presence and the power of his daily conduct, an example gladly imitated by the earnest student, will lead him

from the unreal to the Real,
from darkness into Light,
from death to Immortality.

WHERE DO WE GO TO ?

BY BHIKKHU SUVRATA

Where does man go after death?—is one of the deep problems that have been troubling humanity from the very dawn of creation. In our workaday life we are too much engrossed with our affairs. But suddenly we find one of us has dropped down in harness, and then the questions perturb us, "Where has he gone?" "What is the meaning of this life?" "What is the end of all this struggle, we are inces-

santly undergoing?" "If death be the end of all, why shall our life all struggle be?" But such is the influence of *Mâyâ* that such questions do not perplex us long. Or else we could not continue the routine work of our life; we would become "other-worldly," as the phrase goes; we would become unfit to live in the world or society. Like the north gate of the Indian fairy tale, which was forbidden for the newly arrived prince

to enter, many of us go on plodding with the drudgery of our daily life, carefully stifling all thoughts and considerations about death.

But can we at all avoid death thereby? No. Amidst all the uncertainties of the world, death is the only thing which is certain. Some people will not stir even their little finger, unless they can fathom the deep meaning of this problem of 'life and death.' They will solve this problem first, and then set themselves to work. These people outwardly seem to be crazy, but they are, in fact, the salt of the earth. It is they who come to our rescue, when our life becomes stranded or humanity suffers a shipwreck on the shoals of life. It has been truly said, meditation on death is a great help to reach God.

It is interesting to note how, from the very beginning of creation, many people, belonging to different climes and nationalities, have approached this problem. We find a gradual development in the idea of death, as humanity has progressed in the scale of civilization, i.e. has become less and less attached to enjoyment and selfishness. Many of us hanker after enjoyment and fear suffering. So we begin to think that good deeds will lead us to enjoyment in the life to come and bad deeds to sufferings and miseries, till at last a race of men began to think that merit is as much an illusion as demerit, enjoyment is as much unreal as sorrows, life is as much meaningless as death; for, man is above all these dual things, man is Brahman, man is that Eternal Existence which is the substratum of this universe.

According to the Christian beliefs, man after death will remain in the grave till the judgment-day, when the universe will come to an end and God will send the sinners to eternal hell and the pious to everlasting heaven.

To some extent, similar is the idea of heaven and hell according to the followers of Islam. In the Mohammedan religion there are very gorgeous descriptions of the enjoyments in heaven. According to Zoroastrianism, a good soul travels, after death, for three days and nights, and at each night "tastes as much of pleasure as the whole of the living world can taste", till on the dawn of the fourth day, it attains Good-Deed-Heaven, where there is the culmination of luxury. In the opposite way, an evil soul passes three days and nights and at each night "tastes as much of the suffering as the whole of the living world can taste", and then on the fourth day the soul finds itself in to "Evil-Thought-Hell." According to the Zendavesta also these heavens and hells are everlasting. Now the very idea that we shall be damned to eternal sufferings makes our heart recoil. We ask ourselves, "Why such an absurd punishment? Even according to human law, man is not given eternal perdition without any chance of betterment. Is Divine justice more cruel than human?" If we think deeply over these things, we very often begin to doubt whether they are not the concoction of imaginative minds. In the primitive stage such ideas of heaven and hell could stimulate a man to virtuous deeds and prevent him from falling into evil paths; but in an age, when critical spirit of man is immensely developed, they are hardly sufficient to lead us Godward.

According to Hindu ideas, life after death is determined by our Karmas and desires: we come again and again to this earth or to the spheres where the desires may be fulfilled or Karma can work out; when all the desires are destroyed, we get final freedom, becoming one with Brahman, who has

got no desire or is beyond the pale of Karma.

According to the Upanishads, those persons who have attained Brahman in this very life, become one with Brahman after the dissolution of this body. Those who perform good deeds, but with desires, take to the Pitri-yâna (path of the manes) and go to the Lunar Sphere (Chandra-loka), where they enjoy the fruits of their good deeds. After that they come again to this earth. Those persons, who perform good deeds without any attachment and meditate on Brahman, take to the Deva-yâna (way of the gods) and go to Brahma-loka, where they remain in contemplation of God till the end of the Cycle, when they will be merged in Brahman. Those who do nothing but evil, are born, according to the Upanishads, as insects and worms, plants and trees, etc., till the effects of their evil deeds wear off and a fresh opportunity presents itself for them to improve their life. In the different Upanishads there are various details of the Deva-yâna and Pitri-yâna. Sometimes the Upanishads differ in the description of these details, and attempts have been made to bring about a consistency amongst them. The main things are, as has been said in the *Gîtâ*, those who follow the Deva-yâna pass through fire, flame, day-time, the bright fortnight, the six months of the northern passage of the sun, till they go to Brahma-loka; and those who have to take to the Pitri-yâna, pass through smoke, night-time, the dark fortnight, the six months of the southern passage till they attain to the Lunar Sphere. Now, what do these fire, flame, smoke, night, etc. mean? Various interpretations have been given to them, some of which it may not be possible for

the modern minds to believe in. According to some, fire etc. indicate the different spheres, through which the soul travels. According to Swami Vivekananda, these different spheres denote the different planes of consciousness, as we go to or away from Brahman, which is nothing but our own Self.

One thing very significant about all these things is that, so long as we have desires we cannot escape these rounds of life and death. However much we may enjoy by going to the Lunar Sphere—corresponding to Heaven of the Christians, there will come a time when all our enjoyments will come to an end. The best thing, therefore, is to have no desire.

The *Brahma-sûtras* narrates how the last thought in our dying moments determines what kind of body we shall take in the life to come. Now, how will our last thought be determined? Is it by chance? In that case all the struggles of our life to better ourselves will be vain. So it is said, that will, as a matter of course, come as a last thought, which has been prominent in all our life. A parrot may be repeating the name of "Râma" throughout day and night, but when a cat pounces upon it, it gives out the yell of a parrot—because the thought of Râma or God has not entered deep into its life. So it is said in the *Gîtâ*: "Therefore, at all times, constantly

remember Me,
and fight with mind and intellect
absorbed in Me,
and thou shalt doubtless come to Me."

If amidst all the activities of our daily life our thoughts turn towards God like a magnet, Him we shall remember in the dying moments, and merge in Him after death.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER IV

SECTION I

In this chapter the result of Knowledge and some other topics are taken up for discussion. In the beginning, however, a special discussion connected with the means to Knowledge is dealt with.

Topic 1: The meditation on the Atman enjoined by the scriptures is to be repeated till Knowledge is attained.

आवृत्तिः, असकृदुपदेशात् ॥ १ ॥

आवृत्तिः Repetition (is necessary) असकृत् repeated उपदेशात् on account of instructions by the scriptures.

1. The repetition (of hearing, reflection, and meditation on the teaching of the Self is necessary), on account of the repeated instruction by the scriptures.

“The Self, my dear Maitreyi, should be realized—should be heard of, reflected on, and meditated upon” (Brih. 2.4.5). “The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge” (Brih. 2.4.21). The question arises whether what is enjoined in this is to be done once only or repeatedly. The opponent holds that it is to be observed once only, even as sacrifices like Prayâja are to be performed once only to yield the desired result. This Sutra refutes the view and says that the hearing etc. must be repeated till there is intuition of Brahman. Of course, if the knowledge of Brahman is attained by a single act, it is well and good; otherwise the necessity of repetition till the Knowledge dawns. It is repetition of these acts that finally leads to intuition. The case of the Prayâja is not to the point. For there the result is Adrishta, which yields fruit at some particular future time. Here the result is directly perceived, and so, if the result is not there, the process must be repeated till the result is seen. Moreover scriptural texts like the first one cited above give repeated instruction, thereby signifying the repetition of the means. Again ‘meditation’ and ‘reflection’ imply a repetition of the mental act, for when we say, ‘he meditates on it’, we imply the continuity of the act of remembrance of the object. Similarly with respect to ‘reflection’. It follows, therefore, that there must be repetition of the instruction. This holds good even in those cases where the texts do not give instruction repeatedly, as for example, in the second text cited above.

लिङ्गाच्च ॥ २ ॥

लिङ्गाच्च On account of the indicatory mark च and.

2. And on account of the indicatory mark.

“Reflect upon the rays, and you will have many sons” (Chh. 1.5.2). This text prescribes repeated meditation by asking to meditate on the Udgitha as the rays instead of as the sun. And what holds good in this case is equally applicable to other meditations also. And it is not true that repetition is not necessary. If it were so, the Sruti would not have taught the truth of the statement ‘Thou art that’ repeatedly. There may be people who are so advanced, and so little attached to the world of sense objects, that in their case a single hearing of the statement may result in Knowledge. But generally such advanced souls are very rare. Ordinary people, who are deeply rooted in the idea of the body and the senses, do not realize the truth by a single enunciation of it. This wrong notion of theirs goes only through repeated practice of the truth, and it is only then that Knowledge dawns. So repetition has the effect of removing this wrong notion gradually, till even the last trace of it is removed. When the body consciousness is completely removed, the Self manifests Itself in all purity.

Topic 2: In the meditations on the Highest Brahman the meditator is to comprehend It as identical with himself.

आत्मेति तूपागच्छन्ति ग्राहयन्ति च ॥ ३ ॥

आत्मा-इति As the self तु but उपागच्छन्ति acknowledge ग्राहयन्ति teach च also.

3. But (Sruti texts) acknowledge (Brahman) as the self (of the meditator) and also teach others (to realize It as such).

The question whether Brahman is to be comprehended by the individual soul as identical with it or separate from it, is taken up for discussion. The opponent holds that Brahman is to be comprehended as different from the individual soul on account of their essential difference, for one is subject to misery, while the other is not. This Sutra refutes the view and holds that Brahman is to be comprehended as identical with one’s self, for in reality the two are identical, the experience of misery etc. by the individual soul—in other words, the Jivahood—being due to the limiting adjunct, the internal organ. (Vide 2.3.5 ante.). For instance the Jābālas acknowledge it. “I am, indeed Thou, O Lord, and Thou art indeed myself.” Other scriptural texts also say the same thing: “I am Brahman” (Brih. 1.4.10); “This self is the Brahman” (Mân. 2). These texts are to be taken in their primary, and not secondary sense, as in “The mind is Brahman” (Chh. 8.18.1), where the text presents mind as a symbol for contemplation.

Hence we have to meditate on Brahman as being the self.

Topic 3: Where symbols of Brahman are used for contemplation, the meditator is not to comprehend them as identical with him.

न प्रतीके, न हि सः ॥ ४ ॥

न Not प्रतीके in the symbol न is not हि because सः he.

4. (The meditator is) not (to see the self) in the symbol, because he not (is that).

“The mind is Brahman” (Chh. 8.18.1). In such indications, where the mind is taken as a symbol of Brahman, is the meditator to identify himself

with the mind, as in the case of the meditation "I am Brahman"? The opponent holds that he should, for the mind is a product of Brahman according to Vedānta, and as such it is one with It. So is the individual soul, the meditator, one with Brahman. Hence it follows that the meditator also is one with the mind, and therefore he should see his self in the mind in this meditation also. This Sutra refutes it. In the first place, if the symbol mind is cognized as identical with Brahman, then it ceases to be a symbol, even as when we realize an ornament as gold, we forget its individual character of being an ornament. Again if the meditator is conscious of his identity with Brahman, then he ceases to be the individual soul, the meditator. The act of meditation can take place only where these distinctions exist, and unity has not been realized; and where there is knowledge of diversity, the meditator is quite distinct from the symbol. As such he is not to see his self in the symbol.

Topic 4: In meditations on symbols the latter are to be viewed as Brahman and not in the reverse way.

ब्रह्म-दृष्टिः उत्कर्षात् ॥ ५ ॥

ब्रह्म-दृष्टिः Viewing as Brahman उत्कर्षात् on account of the elevation.

5. (The symbol is) to be viewed as Brahman (and not in the reverse way) on account of the elevation (of the symbol thereby).

In meditations on symbols as in "The mind is Brahman", "The sun is Brahman" the question is whether the symbol is to be regarded as Brahman, or Brahman as the symbol. The Sutra says that the symbols, mind and the sun, are to be regarded as Brahman and not *vice versa*. Because it is only by looking upon an inferior thing as a superior thing that we can progress, and not in the reverse way. Inasmuch as our aim is to get rid of the idea of differentiation and see Brahman in everything, we have to meditate upon these symbols as That.

Topic 5: In meditations on members of sacrificial acts the idea of the divinity is to be superimposed on the member and not vice versa.

आदित्यादिमतयश्चाङ्गे उपपत्तेः ॥ ६ ॥

आदित्यादि-मतयः The ideas of the sun etc. च and चङ्गे in a subordinate member (of the sacrificial acts) उपपत्तेः because of consistency.

6. And the ideas of the sun etc. (are to be superimposed) on the subordinate members (of sacrificial acts), because (in that way alone would the statement of the scriptures) be consistent.

"One ought to meditate upon that which shines yonder as the Udgitha" (Chh. 1.8.1); "One ought to meditate upon the Sâman as fivefold" etc. (Chh. 2.2.1). In meditations connected with sacrificial acts as given in the texts quoted, how is the meditation to be observed. For example, in the first cited text, is the sun to be viewed as the Udgitha, or the Udgitha as the sun? Between

the Udgitha and the sun there is nothing to show which is superior, as in the previous Sutra, where Brahman being pre-eminent, the symbol was viewed as Brahman. This Sutra says that members of the sacrificial act, as here the Udgitha, are to be viewed as the sun and so on. Because by so doing the fruit of the sacrificial act is enhanced, as scriptures say. If we view the Udgitha as the sun, it undergoes a certain ceremonial purification and thereby contributes to the Apurva, the invisible fruit of the whole sacrifice. But by the reverse way, the sun being viewed as the Udgitha, the purification of the sun by this meditation will not contribute to the Apurva, inasmuch as the sun is not a member of the sacrificial act. So if the statement of the scriptures, that the meditations enhance the result of the sacrifice, is to come true, the members of the sacrificial acts are to be viewed as the sun etc.

Topic 6: One is to meditate sitting.

आसीनः, सम्मवात् ॥ ७ ॥

आसीनः Sitting सम्मवात् because of the possibility.

7. (One has to practise Upâsanâ) sitting, because (in that way alone) is it possible.

As Upâsanâ or contemplation is a mental affair, the posture of the body is immaterial—says the opponent. This Sutra says that one has to meditate sitting, for it is not possible to meditate while standing or lying down. In Upâsanâ one has to concentrate one's mind on a single object, and this is impossible if one is standing or lying.

ध्यानाच्च ॥ ८ ॥

ध्यानाच्च On account of meditation (implying that) च and.

8. And on account of meditation (implying it).

The word 'meditation' also means exactly what Upâsanâ means, viz. concentrating on a single object, which is possible only in a sitting posture.

अचलत्वं चापेक्ष्य ॥ ९ ॥

अचलत्वं Immobility च and अपेक्ष्य referring to.

9. And referring to (its) immobility (scriptures attribute meditateness to the earth).

"The earth meditates as it were"—in such statements meditateness is ascribed to the earth on account of its immobility or steadiness. So we learn that steadiness is a concomitance of meditation, and that is possible only while sitting and not while standing or walking.

स्मरन्ति च ॥ १० ॥

स्मरन्ति Smriti texts say च also.

10. Smriti texts also say (the same thing).

NOTES AND COMMENTS

IN THIS NUMBER

In the Editorial we have tried to show how the division of life's activities into *The Sacred and the Secular* is based upon a wrong notion of our outlook on life. . . . Mr. Drupad S. Desai is a new contributor. He was a Senior Research Fellow at the Indian Institute of Philosophy, Amalner. The present article, *Some Stock Objections against Sankaracharya's Advaitism Considered* is the result of his research studies. . . . Swami Saradananda was a direct disciple of Sri Ramakrishna. His spiritual talks were recorded by a disciple. They are presented to our readers as they are highly illuminating. . . . Prof. Benoy Kumar Sarkar's article on *Sociological Approaches to Vedic Culture* will be concluded in the next issue. . . . Prof. B. N. Ghosh belongs to St. Andrew's College, Gorakhpur. He is a new contributor of ours. His article on *Science and Religion* attempts to bridge the gulf between the two. . . . Swami Akhilananda is the Head of the Vedānta Society, Providence, U. S. A. *The Conceptions of God* is the summary of a lecture delivered by him. . . . Mr. Duncan Greenlees gives us his thoughts on *Spiritual Training* and they are worth our close attention. . . . Bhikkhu Suvrata's *Where do We go to?* is the counterpart of his last article, *Where do we come from?* . . . In this issue Swami Vireswarananda selects a few Sūtras, from the fourth chapter of the *Brahma-sūtras*, which deal with the meditation on the Supreme Brahman with and without the aid of symbols.

EDUCATION IN BENGAL

The Government of Bengal in the Department of Education have issued

a communique adumbrating a tentative scheme of education in the province and have invited opinions from the public. The best brains of Bengal met at the Albert Hall, Calcutta and condemned the scheme in the strongest language possible; and the press has shared the view. If the communique means what it says (viz. its "object is to try to evolve a rational scheme of education" in the light of these criticisms), then the "tentative views of Government" will have to be substantially changed.

As it is, the scheme is extremely unsatisfactory in more ways than one. Firstly, by reducing the number of primary schools from 60,000 to 16,000, it would set up five-square-mile schools instead of about one-square-mile ones. When the age of infants is taken into consideration, this is sure to restrict education. Secondly, the multiplication of the undesirable Middle Vernacular Schools and the reduction of High English Schools by two-thirds will make darkness still darker. Thirdly, Clauses 18, 19, and 29 are the most unfortunate ones in the scheme—they are sure to intensify the communal feeling and thus lay the axe at the very root of nationalism.

Fourthly, the creation of a Secondary Board of Education on the line suggested, if it means anything, means the absolute control by the Government of the entire field of education directly and indirectly—the Secondary education indirectly by making the University impotent in more than one way.

Education in India has always been in the hands of the people be it under Hindu or Mohammedan kings. It is only after the advent of the English

that the education of the country has been partially controlled by the Government. Education is the means through which national ideals are inculcated upon young minds, so that when they grow up they may rightly guide the destiny of the nation. And different nations have different ideals, which are their life forces. Our present system of education tends to make the students out of touch with the national ideals and makes them foreign in outlook, thought, and manners. The future depends on the organization of education in such a way that it will be at once modern and true to the genius of the people. That can be possible, if only the educational policy be directed by the people themselves and not by the Government, for a foreign government with different ideals is not in a position to understand the needs of the country, however interested and well-meaning it might be in its efforts. As such we wish that the Government withdraw even their existing control over the educational policy rather than introduce a scheme which purposes to get it completely under their control.

Lastly, the Government at present meet only a small fraction of the educational expenditure of the province, as the following extract from Acharya Roy's speech at the Albert Hall shows :

"Bengal spends about 80 lacs on primary education, which caters to about 18 lacs of pupils, boys and girls. Government contributes only about 21 lacs ; i.e. about 25 per cent. of the whole cost ; the rest is met from fees, private benefactions, and District and Municipal funds. The secondary system comprises about 8,000 (high and middle) schools, teaching about 5 lacs of pupils, and spends about a crore and a half, to which contribution from Provincial Revenues and local funds is only near about 21 lacs. The total expenditure of Government on education is thus extremely small."

If under the present circumstances the Government stop private endeavour

in Bengal in the cause of education by introducing the present scheme, they will be undoing the work of a century without anything substantial to give in return.

TO PROSELYTIZE OR NOT?

True Hinduism or Brâhmanism includes all religions of the world. Even those who repudiate all conventional religions are not outside its limitless fold, for it is equivalent to nobleness itself. Believing in the divinity of man and its sure and gradual unfoldment, Brahmanism embraces all and rejects none. Being all-inclusive, it is impossible for it to proselytize, for it means that there is something outside it, something other than itself, which it seeks to make its own. Brahmanism cannot convert. The editorial of the June 22 issue of *The Indian Social Reformer* has our support.

But we do not think that the Arya Samâjist correspondent, Lala Devi Chand (in the same issue) is wrong either. His support of proselytization is as good as the *Reformer's* editorial repudiation, but only on different grounds. Brâhmanism is universal but it comprises almost an infinite variety of sects and subsects differing from one another not merely as the Protestants do from the Catholics, but as the Christians from the Mohammedans. Now, is it wrong for a Brâhmo to win over, morally and spiritually, a Sanâtanist to his own fold, or for a Vaishnava to win over a Sâkta? The losing sects grieve their loss as intensely as the losing religions. This is a fact. But this ought not to be. If the mere preaching of truth convinces a man that a certain sect or religion is better suited to his mentality, then others ought not to stand in his way of self-development. If we leave aside the question of oughtness and stand on facts, we must treat

all sects and religions equally. So long as there goes on conversion in certain quarters, other quarters cannot be advised to view their losses with philosophic equanimity. The sense of loss is not a monopoly of any particular sect or religion; it is something universal. To ask one who feels the loss to go on losing and sit weeping at home is certainly not a good piece of advice. Let them who feel the prick of loss act as aggressively as they can; and let them philosophize on universalism who will.

Many of us have a very poor idea of universalism. Universalism is not an empty abstraction; it expresses itself in particulars in the same way as the Infinite expresses itself in the finite. Universalism as it is in itself is not to be found in any society or form or church of religion, it is something to be felt, not in an empty void but in, through, and beyond everything. But these "everything's" are things with forms, limited concrete things, requiring protection, and subject to expansion as well as dissolution. Very few there are who can dispense with concrete things and live in pure abstrac-

tions. This being a fact, our societies and churches ought to be protected and expanded by all moral means. Proselytization in this sense and in this way is a desirable thing, which, Brahmanism as a church or society or a group of either, cannot wisely and dutifully forgo.

But all people cannot and do not see the universal in the particular; and they are the fanatics, who are destroyers wrongly engaged in works of construction. There are people again whose eyes are fixed more in the universal than in the particulars. These preachers of universalism bring peace and goodwill among differing, and sometimes warring, sects and religions; but they too do not neglect the particulars nor preach against them but see and show their beauties and thus preserve and expand them. Both kinds of protection are necessary. The world we live in is not merely a world of ideas but a world of things and persons as well. The practical, though a somewhat narrow, method of proselytization is as necessary for the one world, as the ideal method of the preaching of the universal in the particulars is for the other world.

REVIEWS AND NOTICES

INTELLIGENT MAN'S GUIDE TO INDIAN PHILOSOPHY. By Manubhai Pandya, M.A., B.Sc., LL.B. *D. B. Taraporevala and Sons, Hornby Road, Fort, Bombay.*

We welcome the appearance of this book with its laudable aim of combating the evil of the "growing tendency to indifference towards religion on the part of students which develops into antipathy and sometimes even into animosity towards religion"—an unhappy state of affairs for which not religion but its imperfect exposition and appreciation are to blame.

The author gives a sound, though rambling, summary of the Hindu philosophical thoughts

contained in the *Vedas*, the *Upanishads*, the *Bhagavad-Gītā*, the *Epics*, and the *Smritis*. This book is therefore calculated to give pleasure as well as profit to the young and growing minds for whom it is primarily intended.

However, the book has several serious defects which tend to defeat its own purpose. An unduly elaborate prominence has been given to the rules and regulations of the *Dharma Śāstras*, which regulated the lives of orthodox Hindus in by-gone ages, and under completely different social, political, and economic circumstances and environments. For example, much of the hygienic

rules went under the guise of religious injunctions, and there arose an elaborate code relating to eating and drinking, the rules whereof would be mere anachronisms today. Again, the book would have justified its title better if Chapter VI had been omitted altogether.

The author's views about the rôle of the caste system in present-day Hinduism are, to say the least, reactionary. But he rightly remarks that, "the Hindu religion was never rigid at any time, as wrongly understood by some, but it had a wonderful capacity for adjusting itself to changed circumstances." And nobody can take exception when he remarks, "Thus Hindu Law, secular as well as religious, is a growing law, and necessary changes are always made therein according to the exigencies of times and changed circumstances, provided however, that they did not offend against any express commandment or precept of the Sâstras, and were not repugnant to the fundamental doctrines of the Hindu religion." Yet, strange to say, he unnecessarily falls foul of Mahatma Gandhi and the Hindu reformers, who would purge Hinduism of its defects such as Untouchability and other social iniquities and inequalities, which, however much a historical basis they may have, are but mere clogs to the progress of Hindu Society. The author has not attempted to quote chapter and verse from the more authoritative *Śrūtis* to substantiate his point. Rather, when he quotes on page 173 the sloka about the Châturvarṇya from the *Gītā*, he would interpret it to mean a permanent fixation of castes by birth alone, he makes himself liable to the charge of text-torturing. To quote the author's very words: "It is therefore wrong to suggest, as is done by some modern reformers, that the institution of the four castes was an innovation, introduced in later times by Brâhmanas for selfish purposes, nor is it correct to say that according to the *Gītā* the caste of a man is determined not by birth, but by the qualities and actions of a man in this life. Krishna distinctly says as an incarnation of the highest divinity, that it was the Supreme Deity that created the four castes by giving birth to each man in such family in society as accords with his deeds in previous life." Again, the verse regarding Varna Sankara in the argument of Arjuna for not desiring to fight—an argument which Sri Krishna refutes by the knowledge of the Atman—is, strangely enough made to support the rigid and fantastic caste

divisions obtaining at present. The same inability to appreciate the changed conditions in modern times marks his statements about caste on page 278 and again on page 288, when he attacks the Sudras and their inborn incapacity or absence of right to study the Vedas. Yet in trying to prove his point he relies upon a translation of the Vedas by Mr. Griffiths, a Mlechchha! Mr. Pandya, however, promises on page 286, "Thus a Sudra by leading a well-regulated life can aspire to be born as a Brahmin in the distant future." (Italics ours.) But fortunately for Hindu Society, the major portion of which are Sudras, the Sudras are not content with this. They are whole-hoggers: either they will be fully Hindus, or they will become Mohammedans or Christians, for they will no longer tolerate, and rightly so, an unwarranted position of social inferiority within the Hindu fold. As the great Swami Vivekananda said, it is the duty of every aristocracy to dig its own grave and to pass on its accumulated experience to the generations that will succeed them in the social or political sphere. Mr. Pandya is merely drawing a red herring across the path when he says on the same page, "It would be doing a great disservice to the Hindu religion as also to the motherland to preach the new lessons of the equality of all, irrespective of caste, creed, educational and cultural qualifications, purity and so on, as they are likely to create dissensions among Hindus, raise a spirit of revolt against the established order, and ultimately lead more to a spirit of degradation rather than amelioration or uplift of this very class of persons for whose benefit the so-called reformers are assiduously carrying propaganda work and are even invoking the aid of certain proposed legislation." The author reverts to the same topic on pages 348 and following. It would be outside the scope of this review to examine his arguments in detail. Suffice it to say, that the author's defence of Hindu orthodoxy is mere wasted labour. The time spirit is working and Hinduism, which is being rejuvenated, will show that it is not always identical with Hindu orthodoxy. We are also constrained to add that his remarks on Communism and Bolshevism, though well-meant, will undermine his laudable efforts to give wider publicity to the truths of the Hindu religion, as he thus lays himself open to the charge of using religion as an 'opiate' for the masses.

EVOLUTION OF HINDU MORAL IDEALS. By Sir Sivaswamy Aiyer. *Calcutta University.* Pp. 242. Price Rs. 2/8. Foreign Sh. 4/6.

The book comprises the Kamalâ Lectures of 1985 of the Calcutta University and deals with the changes in moral and legal conceptions of the Hindus, and shows by the way after a due and impartial comparison with the conceptions of the Western countries that the Hindu ideas are not only not inferior to the latter but are superior to them in many respects, and that in those matters in which they are inferior the Western superiority is due to the unusual advancement of those countries in scientific and other modern knowledge. The book has shown, one might say conclusively, that the phraseology "Sanâtana Dharma" does not mean a negation of all progress in these matters and that the Sâstras themselves and the modern usages in different parts of Hindu India display distinct evidences of additions and alterations in these ideas in order to fit in changing minds to changing circumstances. The author has freely drawn from his juristic and oriental scholarship as well as from his studies of comparative ethics, and has thus heightened the value of the book to all students of Indian sociology and social reformers. He is not for cultural isolation nor a social no-changer or a mere revivalist. He invites all the winds of the world to play around him but he reserves the right to breathe in his own way. He will turn the contributions of all the cultures into tributaries to increase the current of "Sanâtana Dharma", whose ultimate ends are refined Kâma and Moksha, the former leading to the latter, the true *summum bonum* of Hindu life. What strikes one most is the splendid spirit of detachment in which the whole book has been written, as if the author has nothing to support or to oppose, but only to state truths and accept them, and yet his conclusions lean more to orthodoxy than to heterodoxy. Some of the changes seem to him to be inevitable despite the frantic efforts of the so-called Sanâtanists, and the modern caste system is one of them. But he finds nothing to deplore in it so long as the changes lead to the ultimate goal. He coolly weighs the various tendencies of the Feminist movement and confidently asserts that "there is no need to fear that the highest ideal of womanhood pictured to us in Hinduism will be found inadequate to the requirements of a rational,

wholesome, and happy life even under modern conditions." (p. 224). But his assertion that "the time perhaps is not far off (and I should indeed deplore the day) when the new generation may become incapable even of appreciating the beauty of the ideals depicted in our national epics" (p. 229 ff) does not seem to be prophetic. It shows that he has given undue emphasis on some movements and has failed to notice the slow and steady progress of other movements started by sauer heads—the poets, philosophers, and prophets.

We congratulate the author and the University on the publication of such a timely volume, and request the public to go through its pages and think seriously on the many modern problems herein dealt with, before they pronounce judgment on them.

TEACHINGS FROM THE BILGAWAD-GITA. Translation, Introduction and Comments. By Hariprasad Shastri. Messrs. Luzac & Co., 46, Great Russell St., London, W.C. 1. Pp. 80.

BOOK OF RAM. BIBLE OF INDIA. By Mahatma Tulsidas. Translated into English by Hariprasad Shastri. Luzac & Co., London. Pp. 144.

The latter will prove a boon to the school students of India. Why the former has been written when there are so many similar editions, it is difficult to divine.

MIND: ITS MYSTERIES AND CONTROL. By Swami Sivananda. *The Gita Press, Gorakhpur.* Pp. 172. Price eight annas only.

The book is a medley of all moral and spiritual thoughts with common-place remarks. Minds which derive lessons from stocks and stones will find it a better inspirer. The writer is not aware that the imperative mood does not nowadays command so much respect as it used to do, say, a century ago. One thing must be said to the credit of the author: he does not preach anything wrong or mystifying—he wishes well.

LIGHTS ON YOGA. By Sri Aurobindo. *The Arya Publishing House, 63, College Street, Calcutta.* Pp. 100. Price Re. 1-4.

This little book, like its forerunner "The Riddle of this Universe," is a compilation of extracts from letters written by Sri Aurobindo to his disciples, and is almost of the same nature. But it differs in one very important matter, which will surely be hailed

by all readers interested in the class of literature created by him and his admirers. He has been using certain terms in a peculiar sense, which were veritable puzzles to many, specially to the non-Bengalis. This want has been greatly, though not wholly, removed by the publication of this book, where the readers will find many of them explained in the author's own way. As such the place of the book in this class of literature is somewhat unique. "Surrender" is the very bee in Aurobindo's bonnet. He shines most beautifully when he talks of this, and the last but one section of this book dealing with this "Surrender" is the best portion of the book. There is more appreciation and less criticism of Sankara Advaita in it, which to some of his admirers will be rather strange. We heartily welcome this little guest.

SANSKRIT

RIGVEDA-SAMHITA. PTS. I-III. *Published by Satis Chandra Seal, M.A., B.L., Hony. Secretary, Indian Research Institute, 55, Upper Chitpore Road, Calcutta. Price of each Part Re. 1-8 (inland) or 2s. 6d. (foreign).*

The Indian Research Institute, Calcutta gives us the hope of getting a really good edition of the Rigveda-Samhitâ. It has undertaken a very big task, viz. of presenting the Rigveda with Sâyana Bhâshya and a very able Tikâ in Sanskrit, and with English and Bengali translations mainly based on the Bhâshya and exhaustive critical notes in both the languages. Its editorial board consists of some of the best savants of India; and the Secretary himself is an indefatigable worker of great parts. The outline of the scheme of the English portion alone, as given by one of the editors, will give the readers an idea of what the book will be like.

The scheme: the names of deities and sages both according to Sarvânukramani and Brihad-devatâ with short notes on them, "the text of the Mantra in Roman character," "the references to the quotations of the Rik in other Vedic literature," "chronology of a complete hymn or a particular Rik," "the ritual application of the entire hymn or a particular Rik," "reference to the translations and critical notes of different Vedic scholars," "the translation based on Sâyana's commentary," "critical notes on individual words," "the highly probable significance of the verse," "the accents . . . considered with complete references to Panini's grammar and Rigveda-prâtisâkhya," "the philosophical significance as dealt with in several commentaries," and "the myths and interpretations from various points of view, e.g. astronomical, historical, geographical, geological, etc." All these, of course, do not occur always, but as occasions arise. The Sanskrit and the Bengali portions are, however, not so exhaustive nor so critical. But the Sanskrit Tikâ of Mahâmahopâdhyâya Sitârâm Sâstri of the Calcutta University will certainly be considered as of immense help to those who know what to do with it. It is proposed to finish the work in five years, if not earlier.

While all these are really hopeful signs, the change of editorial hands in the English portions within the short compass of 3 Suktas with perceptible differences of scheme and scholarship is somewhat disquieting. India has deep scholarship but it has not yet learnt collaboration. It would be a pity if the worth of the series, so finely displayed in its critical notes, be allowed to suffer for this one defect of collaboration.

The typography is excellent and proof-reading careful.

NEWS AND REPORTS

RAMKRISHNA MISSION SEVASHRAMA, BANKURA

REPORT FOR 1934

Missionary activities: In addition to the daily worship and the celebrations of the birthdays of all the important prophets and divine incarnations, regular and occasional religious classes on the Gita, the Bhâgavata, and the Mission publications were held by

the Sadhus of the Mission. Lectures on religious and cultural topics were delivered occasionally in the Ashrama compound as well as in various parts of the town.

Educational: The small library consisting of English, Bengali and Sanskrit books and fairly stocked with periodicals was well utilized by the students and the general public. Six students, five of whom reside in the Mission compound, are getting their

education in the Homœopathic and Allopathic sciences and in a local H. E. School. They join the regular prayers and take part in the manual works of the Ashrama. Two primary schools for the Harijans have been started.

Medical Help: The free Outdoor dispensary (dispensing both Homœopathic and Allopathic medicines) rendered medical help to 73,963 patients (old and new). Its surgery department, handicapped in various ways, is hard put to in meeting the demands of ever-increasing number of patients. The Mission workers did excellent service during the last Cholera epidemic, the District Board and the Municipality having supplied all the medicines and injections.

Needs: (1) In building some of the badly needed houses for the dispensary, etc. the Ashrama has incurred a debt of about Rs. 725. (2) The establishment of a Students' Home, and (3) permanent funds for the maintenance of the Dispensary and the workers of the Ashrama are also keenly felt. The attention of the generous public is drawn to these.

SRI RAMAKRISHNA ASRAMA, FARIDPUR

REPORT FOR 1929-33

The Asrama was originally started in 1921, under the name of Sri Ramakrishna Samity. After carrying on its many-sided activities for several years in rented houses, it was removed in 1928, to a site of its own comprising 3 bighas of land on the southern side of the town. It is situated in the bosom of the historic "Dhol Samudra" now dried up, and commands a magnificent view of the wide fields with their glorious sunrise and sunset. Though near the town, it is far away from the din and bustle of town-life and, as such, is a suitable habitation for contemplative minds. The Asrama has been made a branch centre of the Ramkrishna Mission in March, 1933.

Activities:—(1) The Asrama conducts a free primary School for depressed classes with 59 pupils on its rolls. (2) The management of the local Mahakali Pathsala—an M. E. girls' School of 22 years' standing—was transferred to the Asrama about 8 years ago when it was about to collapse owing to financial difficulties. The number of pupils on its rolls at present is 56. The institution has now got an efficient staff and its condition has improved considerably

during these few years. (3) There is a small Students' Home attached to the Asrama. The number of inmates is 5. Besides attending regular prayers, they are required to nurse helpless cases as far as possible. They are thus being trained in moral and spiritual discipline, so that they may cheerfully put forth their best efforts towards the uplift of the country. (4) Anti-malarial and Kala-azar injections were given twice a week. A Homeopathic Charitable Dispensary was started about 2 years ago. The number of patients in 1933 was 3,168. (5) There is a free library for the public. (6) Religious classes were held on Sundays in the Asrama premises. (7) Relief work—The Asrama conducted flood-relief operations in this district in 1931-32 and spent Rs. 628 in relieving the distress of 210 families.

With a view to giving a practical turn to the present system of secondary education prevailing in the country, it is proposed to start an Industrial and Agricultural School where besides the Matriculation curriculum boys will be taught agriculture, weaving, dyeing, carpentry, soap-making, umbrella-making and other cottage industries as far as possible.

Its Needs:—(1) A building which will be set apart as a shrine—Rs. 3,000. (2) A building for locating the library and the Charitable dispensary—Rs. 3,000. (3) A hostel for students:—Rs. 4,000. (4) Acquisition of land for the Industrial and Agricultural School, digging of a tank for raising the land, construction of houses, furniture and equipment:—Rs. 15,000.

CHANDIPUR RAMKRISHNA ASHRAMA

REPORT FOR 1933-34

The works undertaken by this Ashrama are mainly religious and educational. Free medical help and gratuitous relief are also among its activities.

The daily worship of Ramakrishna Deva is conducted by the Ashrama in a newly erected temple. Religious classes are regularly held, the number of such classes being 309 in 1933 and 205 in 1934.

A U.P. school for boys and girls is maintained by the Ashrama, the number of pupils on the rolls being 39 in 1933 and 70 in 1934. There is a small library containing 350 vols. for free use of the reading public. It is fairly stocked with English and Bengali periodicals.

The number of outdoor patients treated in the outdoor charitable dispensary (Homœopathic and Allopathic) was 1,148 in 1933 and 1,480 in 1934. The indoor patients admitted as special cases were 8 in 1933 and 7 in 1934. During epidemic seasons 14 cholera cases were treated in 1934 as against 7 in 1933. Anti-cholera vaccines were also given to 402 villagers in 1934 as against 373 in 1933. Temporary relief works are often undertaken in local fairs. Gratuitous help

is also given to the poor and the distressed as far as practicable.

SRI RAMAKRISHNA CENTENARY

In the last July issue we published a short report of the activities of the Centenary Committee and a list of donors. A mistake crept in through our oversight: Mr. B. M. Kharwar, Calcutta donated Rs. 1001/- and not Rs. 101/- as announced.

RAMKRISHNA MISSION FLOOD RELIEF IN THE HOOGHLY, BURDWAN AND BANKURA DISTRICTS

The public is aware that the Ramkrishna Mission is administering relief in the Hooghly, Burdwan and Bankura Districts. The following is the latest report of work received from the different centres.

DISTRICT HOOGHLY, THANA PURSURA

Champadanga Centre :—On the 12th September 62 mds. 8 srs. of rice were distributed among 1,244 men, women and children of 358 families belonging to 16 villages.

Bhangamora Centre :—On the 13th September 35 mds. 23 srs. of rice were distributed among 691 men, women and children of 275 families belonging to 10 villages, besides 10 pieces of new cloths and some seedlings.

DISTRICT BURDWAN, THANA KHANIDAGHOSH

Oari Centre :—On the 14th September 26 mds. 19 srs. of rice were distributed among 731 men, women and children of 276 families belonging to 14 villages.

Khandaghosh Centre :—On the 16th September 59 mds. of rice were distributed among 1,598 men, women and children of 653 families belonging to 15 villages, besides 25 pieces of new cloths.

DISTRICT BANKURA, THANA INDAS

Sansar (distributing) Centre :—On the 16th September 16 mds. 32 srs. of rice were distributed among 437 men, women and children of 178 families belonging to 7 villages.

The above five centres cover altogether 62 villages. The total distribution from the 16th August to the 16th of September was 950 mds. 36 srs. 8 ch. of rice, several mds. of other foodstuffs, 199 new cloths and 990 pieces of old clothes, besides, some other articles.

The condition of the people in all these areas is still very miserable. Regular supply of foodstuffs and provision of clothes are urgently needed. Above all, construction of huts has to be immediately taken up, for the plight of thousands of homeless and destitute men, women and children is indescribable.

The funds at our disposal are too insignificant to meet the heavy and pressing demands. We earnestly appeal to all our generous countrymen to contribute liberally to our funds for alleviating the distress of their suffering brothers and sisters. Even a little timely gift will count for much. Money and cloths will be thankfully received and acknowledged at the following addresses :—

1. The President, Ramkrishna Mission,
P.O. Belur Math, Dt. Howrah.
2. The Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.
(SD.) SWAMI MADHAVANANDA,
Acting Secretary, Ramkrishna Mission.

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

New York,
July 15, 1900.

This morning the lesson on the *Gītā* was grand. It began with a long talk on the fact that the highest ideals are not for all. Non-resistance is *not* for the man who thinks the replacing of the maggot in the wound, by the leprous saint, with “Eat, Brother !” disgusting and horrible. Non-resistance is practised by a mother’s love towards an angry child. It is a travesty in the mouth of a coward, or in the face of a lion.

Let us be true. Nine-tenths of our life’s energy is spent in trying to make people *think* us that which we are not. That energy would be more rightly spent in *becoming* that which we would like to be. And so it went—beginning with the salutation to an Incarnation :

Salutation to thee—the Guru of the universe,
Whose footstool is worshipped by the gods.
Thou one unbroken Soul,
Physician of the world’s diseases.
Guru of even the gods,
To thee our salutation.
Thee we salute. Thee we salute. Thee we salute.

in the Indian tones—by Swami himself.

There was an implication throughout the talk that Christ and Buddha were inferior to Krishna—in the grasp of problems—inasmuch as they preached the highest ethics as a world-path, whereas Krishna saw the right of the

whole—in all its parts—to its own differing ideals. But perhaps no one not familiar with his thought would have realized that this lay behind his exclamation, “The Sermon on the Mount has only become another bondage for the soul of man!”

All through his lectures now, he shows this desire to understand life as it is, and to sympathize with it. He takes less of the “Not this, not this” attitude and more of the “Here comes and now follows” sort of tone. But I fear that people find him even more out of touch at a first hearing than ever used to be the case.

He talked after lunch about Bengali poetry, then about astronomy. He confessed to a whimsical doubt as to whether the stars were not merely an optical delusion since amongst the million of man-bearing earths that must, apparently, exist, no beings of higher development than ours yet seemed to have attempted signalling to us.

And he suggested that Hindu painting and sculpture had been rendered grotesque by the national tendency to infuse psychic into physical conceptions. He said that he himself knew of his own experience that most physical or material things had psychic symbols, which were often to the material eye grotesquely unlike their physical counterparts. Yesterday he told me how, as a child, he hardly ever was conscious of going to sleep. A ball of coloured light came towards him and he seemed to play with it all night. Sometimes it touched him and burst into a blaze of light, and he passed off. One of the first questions Sri Ramakrishna put to him was about this, “Do you see a light when you sleep?” “Yes,” he replied, “does not everyone sleep so?”

One of the Swamis says this was a psychic something which showed that concentration was a gift with which he started this life, not to be earned during its course. One thing I am sure of, that gift of Swami’s of never forgetting any step of his experience, is one of the signs of great souls. It must have been a part of that last vision of Buddha.

When we get to the end, we shall not want to know our past incarnations. Maria Theresa and Petrarch and Laura will have no meaning for us, but the steps of our realization will. This is what he shows. I sit and listen to him now, and all appears to the intellect so obvious, to the will so unattainable; and I say to myself, “What were the clouds of darkness that covered me in the old days? Surely no one was ever so blind or so ignorant!” You must have been right when you thought me hard and cold. I must have been so, and it must have been the result of the long effort to see things by the mind alone, without the feelings.

Swami is all against Bhakti and Emotion now—determined to banish it, he says. But how tremendous is that unity of mind and heart, from which he starts. He can afford to dispense with either—since both are fully developed, and the rest is merely discipline. I fancy most of us will do well to feel all we can.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

While talking about spiritual realizations, Sri Ramakrishna used to say : "The Advaita is the last word in Realization. It is something to be felt in Samâdhi, for it transcends mind and speech."

"The mind and intellect can comprehend and put in terms of language the range of thought up to the Visishtâdvaita and no further. In its perfection, the Absolute and Manifestation are seen to be equally real—the Lord's name, His abode and He Himself are found to be composed of the one spiritual substance. Everything is spiritual, the variance being only in form."

"For the ordinary man with strong attachment to the senses, the dualistic forms of religion, in which are embodied some amount of material support, like music and symbols are useful."

*

The following incident shows how even in his unguarded moments the Divine Mother protected Sri Ramakrishna :

Sambhu Charan Mallik had a dispensary for the poor in his garden. Learning that Sri Ramakrishna was a frequent sufferer from diarrhoea, he advised him to take a few doses of opium, and offered to give some before he left. Sri Ramakrishna accepted. But in the course of the conversation both forgot about it. After taking his leave, Sri Ramakrishna went a few steps, when he remembered about the opium. Coming back he found that Sambhu was busy. Not wishing to trouble him, Sri Ramakrishna took a little opium from one of the men in charge and again set out for the Kâli temple. But to his surprise

he found that though he was perfectly familiar with the locality, he kept straying into wrong paths. Casting his eyes behind, he could plainly see the path leading to Sambhu's place, but the way ahead was not clear. Wondering, he went back and again started for Rani Rasmani's garden, carefully noting the way. Again he became confused. He could not find the right path, and felt a backward pull as well. After repeated struggles it suddenly came to him that Sambhu had asked him to take the opium from him, not from his agent, who had no right to give it without permission. He might have been guilty of falsehood and theft if the Divine Mother had not deterred him! So he threw the package back through a window, calling out as he did so, "Look, I am returning your opium." Now as he set out for the temple he could see the way clearly—there was no spell over his mind—, and he safely reached it. Referring to this incident he said afterwards, "It is because I have placed my whole responsibility upon the Mother, that She holds me by the hand and never allows me to stray even by an inch from the path."

*

Once there arose in the mind of Sri Ramakrishna a desire to see Sri Chaitanya's Sankirtan procession, to know what it was like. One day as he was standing outside his room, he saw in a vision a large concourse of men proceeding from the direction of the Panchavati towards the main gate of the temple-garden and gradually disappearing behind the trees. He saw that Sri Chaitanya, with his two greatest com-

panions,—Nityananda and Advaita, was slowly advancing in the midst of that gathering, beside himself with divine fervour, while the vast multitude was also caught in the vortex of that tidal wave of spirituality. Some were dancing wildly, while others were stupefied with joy. The mad scene of some four centuries back was again enacted before the eyes of Sri Ramakrishna. A few faces from amongst this congregation were clearly impressed upon his mind, and later on he identified them in some of his prominent disciples. This led him to conclude that these devotees must have belonged to Sri Chaitanya's group.

*

Some time after the above incident, Sri Ramakrishna went to Kamarpukur, for the last time. While there, he paid a visit to several villages and joined in the Sankirtan which the Vaishnavas held. His ecstasy resulting in frequent Samâdhi during the chant attracted the people; the news went abroad, and many other Sankirtan parties came to the scene. The place where he was staying was thronged to its utmost capacity with men and women, and day and night the Sankirtan went on. This is his own description of the incident: "When I was staying at Hriday's, they took me to Shyambazar. Just before entering the village I had a vision of Sri Chaitanya, whence I understood that the people of the village were devotees

of Chaitanya. The attraction of the Sankirtan was so great that for seven days and nights there was constant gathering of people. All the time one could hear music and dancing, and nothing else. People climbed on the top of walls and trees to watch the scene. I stopped at Natabar Goswami's house where there was a similar gathering throughout the day and the night. In the morning I used to slip away to a weaver's home for a little respite, but there, too, the crowd soon found me out, and appeared with their tomtoms and cymbals. Again the same phenomenon! We used to bathe and have our meals at three in the afternoon! The report was noised abroad that there was a man who had died seven times during the day and who had come back to life as many times! Lest I should have an apoplectic fit, Hriday used to drag me to an open field,—but there also the same swarm of people, and the same noise of tomtoms and cymbals! Hriday rebuked them saying, 'What do you mean by dogging us like this? Have we never heard Sankirtans before?' From far-off villages people used to come and remain during the night also. It was there that I understood what divine attraction was like. In the Lord's play on earth as an Incarnation, the attraction is due to the influence of Yogamâyâ, the Lord's inscrutable Power, which throws a charm over the hearts of all!"

THE CULTURE OF THE RISHIS

BY THE EDITOR

I

India had her days of sunshine when the nations of old used to exclaim, "The Wealth of Ind!" The vast re-

sources of national wealth were not the only thing that could arrest the admiring attention of the then world. The Hindus had their positive sciences no

less developed even in the hoary past. Their knowledge of at least some branches of learning can keep pace with, or even excel in some respects that of the most advanced nations of today. They developed arts, crafts, and industries as much as could furnish the conditions of a civilized existence. They crossed the oceans with their ships and had business transactions with distant countries on the globe.

The real greatness of India lies in the cultural glory of the Rishis which has survived ravages of time and foreign exploitation of every description. The message of the Rishis, however age-worn it might be, has a permanent bearing on the life of men, individual and collective. It requires no patronage for its spread and influence in the world. So long as the world endures, it will continue to prove a blessing to mankind as a whole. It is irresistible in its sway, because it is founded on the eternal rock of Truth. It is so wide as to cover all the nations that now exist on earth and all that will come in future. It underlies the fundamental principles of life and religion, hence it leaves no ground for narrowness and bigotry. Victor Cousin said, "When we read with attention the poetical and philosophical monuments of the East, above all, those of India, which are beginning to spread in Europe, we discover there many a truth and truths so profound, and which make such contrast with the meanness of the result at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy."

If we closely examine the ancient wisdom of India, we find that the main trends of thought therein are more synthetic than analytic, more contem-

plative than speculative. We come across lofty and comprehensive views of life, so common to the Rishis of old. This peculiarity of thought is the chief characteristic of the Indian soil and it even now largely permeates the Indian literature. The Indian genius strained its every nerve to understand the truth behind all phenomena of nature and human mind. It tried to arrive at the highest generalization, leaving the details to be worked out afterwards. We find a Rishi enquiring: "What is That, knowing which we shall know everything." It is not possible for a man to know all the details of the universe, so the Rishis sought after unity in variety. They worked hard to grasp a generalized principle behind all ideas and things, and they succeeded at last in arriving at the same which they knew to be the substratum of everything. This they called Truth and they discovered numerous ways of travelling towards It. All men are not of equal constitution, so they prescribed various methods suiting individual tastes and temperaments. Swami Vivekananda said, "To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetishism to the highest absolutism mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the conditions of its birth and association, and each of these marks a stage of progress; and every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the Glorious Sun." This wide outlook and spirit of toleration has made the position of the Rishis unique in the spiritual history of man. Besides, the Rishis did not rally round the banner of any particular person or persons, yet they maintained equal respect and homage

for all men of realization, to whatever race or country they might belong.

It is a mistake to think that the Rishis were idle dreamers. They did not rest content with the abstract philosophy. They lived it and found out means for making it practical in everyday life. They realized that the highest type of civilization can be found only in the individual, so they put forth all their energy in discovering methods of conquering the little self in man. Therefore, the culture of the Rishis is pre-eminently spiritual and they made the material conditions subservient to the spiritual. It was their experience that man is essentially a spiritual being and that his chief aim in life is to labour for the manifestation of the spirit in him.

II

The teachings of Hindu scriptures are interwoven with the daily life of the Hindus. It is no exaggeration to say that a Hindu eats, sleeps, rises in the morning and does his daily round of duties in a religious manner. A pious Hindu looks upon his parents, his guests and his preceptor as the veritable manifestations of the Divine. His attitude towards everything around him is permeated with spiritual consciousness. The four stages of life, namely, those of the student, the householder, the mendicant and the hermit were meant for leading a man through a progressive scale of Self-realization. The aim of these stages of life was to mould the character of the people so as to qualify them for a life of peace and bliss and ultimately to enable them to overcome the trammels of birth and death. The Rishis laid stress on the fourfold attainments of life, e.g. Dharma (Duty), Artha (Wealth), Kâma (Desire), and Moksha (Liberation). The scheme they made for the

well-being of all men was deliberate, and far-reaching in its results. Buddhism and Jainism made the ascetic order too prominent and admitted men of all classes and conditions in the fold of anchorites. This unnecessary and, at the same time, unnatural step degenerated the Indian masses not only in secular but also in religious aspects of life. The Rishis expected renunciation of the world in the mendicant and hermit stages of life as the natural result of a long discipline undergone in the student and householder stages. Of course, there may be found men in all ages, who on account of their tendencies in past lives feel an uncompromising desire for renouncing the world even in boyhood or youth. In such cases, however, the Rishis sanctioned renunciation. Such people are few and far between and they conquer the desire for progeny, for wealth and possessions, and even for heaven, and embrace the life of renunciation as homeless mendicants, subsisting by the strength which the knowledge of Âtman alone gives; then they devote themselves to contemplation till they are ultimately merged in Brahman. These people say like the seers of the Upanishads, "What shall we do with offspring, we who have this self and this world of Brahman?" This is the culminating point in the message of the Rishis whose chief aim in life was to know Brahman and to teach Its knowledge to mankind.

III

The Rishis used to spread their message of spirituality through educational methods, residential schools, conferences, and even through royal courts. They made even kings the chief exponents of their culture. The ancient kings like Janaka, Ajâtasatru, Pravâhana Jaivali, and Asvapati were

not only their patrons but they themselves were knowers of Brahman and teachers of Upanishadic doctrines. The Rishis practically ruled the kings of ancient India as polity was subordinated to spirituality. Men like Vasishtha and and Visvâmitra were really the controllers of political administration. Thus we see in ancient India the spiritual fervour dominating the secular aspects of life. The life of the king was regulated according to strict codes of morality and religion. We find in the *Mahâbhârata*: "The king rose early in the morning and after performing his ablutions in clean robes, and sitting towards the east with his hands joined together and following the path of the righteous, mentally said his prayers and then entered the chamber where a blazing fire was kept. There he performed his ablutions to the Fire, and then met the Brâhmanas well-red in the Vedas. They uttered in distinct voices agreeable benedictions and the king made them presents of money, clarified butter, auspicious fruits, horses, cows, etc. . . ." Besides, a king had to be free from atheism, untruthfulness, keeping evil company, idleness and many other defects. When kings lived so virtuously, naturally their councillors and subjects had to live a high standard of life. So the atmosphere in the country was mainly spiritual and as a matter of fact, peace and good will prevailed more than what we can dream of now.

If we read the immortal epics of the *Râmâyana*, and the *Mahâbhârata*, we are struck with the mighty civilization that the ancient Hindus had. In them, we find the lofty ideals of a king, a citizen, a hero, a father, a son, a mother, a wife, and so forth. In these days of national turmoil, when Indian traditions are set at naught, it is worth our while to see how far we can imbibe the ideals to suit the needs and demands

of modern India and those of other countries in the present-day world.

The nation that could produce or picture an ideal king like Râma, a hero like Hanumân, a chaste and devoted lady like Sitâ was not lacking in the virtues of chivalry, valour and the like. The nation that could make or dream of a civilization in which a galaxy of mighty characters like Krishna, the five Pândavas, Bhishma, Karna, and Drona appeared was not wanting in heroic actions and virtuous deeds. It is in the literature of such a nation that a Goddess speaks out her chivalry in the following strain: "Whoever can vanquish me in the strife, whoever can humble my pride, whoever can stand as my equal—I would choose him as my husband." It is in the philosophical treatise of the *Gîtâ* that we find one hero exhorting another to fight a righteous cause in accents like these: "Yield not to unmanliness, O Son of Prithâ! It does not befit thee. Cast off thy mean faint-heartedness and arise, O Scorcher of enemies! Dying thou gainest heaven, or by conquering thou enjoyest the earth. Therefore, O son of Kunti, arise resolved to fight Therefore do arise and obtain fame, vanquish thy enemies and enjoy the vast kingdom."

If we leave aside the supernatural phenomena and exaggerations of the poetic mind, we shall find in the stories of the *Râmâyana* and the *Mahâbhârata* many things that would prove highly instructive and of practical interest even to modern men. They are invaluable to thinkers and builders of modern India. Sister Nivedita said, "What philosophy by itself could never have done for the humble, what the laws of Manu have done only in some small measure for the few, that the epics have done through unnumbered ages and are doing still for all classes

alike. They are the perpetual Hinduizers, for they are the ideal embodiments of that form of life, that conception of conduct, of which laws and theories can give but the briefest abstract, yet, towards which the hope and effort of every Hindu child must be directed."

IV

The different philosophical systems show the spirit of independent thought and bold assertion of the Rishis from various angles of vision. They may appear to be conflicting at the very outset, but behind the variety there is, what we may describe in the language of Max Müller, "a common fund of what may be called national or popular philosophy, a large Mānasa Lake of philosophical thought and language." Although the systems start with different categories and means of knowledge, they represent only the varying approximations of the truth. They set forth various models of thought to clarify our intellect and vision. The Nyāya helps us in making our faculty of reason sharp and critical—which is so essential for the attainment of correct knowledge. The Vaiseshika gives us a scrutinizing analysis of the physical nature and thereby we can get into the mystery of things around us—which is no less important in the pursuit of knowledge. The Sāmkhya with its cosmology and psychology serves as a key, as it were, to unlock the doors of the cosmos. The Yoga with its researches into the realm of the human mind teaches us means for the conservation of our energy and the concentration of our mind—which are so essential for the conquest of external and internal nature. It gives practical hints to the attainment of the superconscious state in which alone we can know the real nature of our self. The Vedānta gives us a profound and rational explanation

of the riddle of the universe. It affords a cogent interpretation of the supreme Reality. All these different philosophies were regarded as so many steps to the highest and final Truth. Each of them has a provisional value and is intended for a critical analysis of things and thoughts—ultimately leading one to the existence of one supreme Truth.

Philosophy was not a luxury of life with the Rishis. It occupied an important place in their practical life. It was not with them the "thinking consideration of things" as in the West. The Truth that they directly experienced permeates even now the whole cultural life of the Indian people. The Vedānta, which is regarded as the crown of Hinduism stands for the unity of all religions, sects, nationalities, the unity of all souls and the divinity of all beings. The Rishis found the keynote of individual freedom and world peace in the practical aspect of the Vedānta philosophy.

It is not, as generally supposed, vain to talk of India's cultural heritage even in her present condition. There are two reasons in favour of the revival of Indian culture: Firstly, modern India needs the fundamentals of the ancient culture for her resuscitation. Secondly, the modern world requires the wisdom of the Rishis to save itself from its present chaos and future ruin.

Today India is on the cross-roads of her own culture and that of the West. The majority of the educated men and women have lost the link of their great traditions on account of the influences of alien cultures. The social and national ideals are fast disappearing from the land. The present generation is horribly swayed by materialistic ideas of the West and the culture of the Rishis is

being set at naught in every phase of life. However, it is a happy sign that the sober and thinking section of the Indian people are straining their every nerve to change the course of imitation and infatuation towards the glorious culture of India. The political status of India, whatever it might be, remains in the womb of the future. The revival of home-industries, the endeavour for rural reconstruction, the communal unification, the emancipation of women, the campaign for removing untouchability and the cry for national education are undoubtedly valuable propaganda for the amelioration of the country's condition. But amidst all these movements, if modern India fail to keep vigilant eyes

on her national ideals, she will drift along the political currents of the West and the condition of the Indian people will be more miserable than ever.

To the modern world, the message of the Rishis is to unite mankind on a cultural basis. The secret of that culture lies in the practical application of Vedantic truths in the social, national and international spheres. In these days, when a fierce spirit of competition and rivalry is dominating the life of men and the destiny of nations, it is worth our while to pay heed to the words of the Rishis: "Common be your desires; united be your hearts; united be your intentions; perfect be the union amongst you."

SENSITIVENESS

BY PROF. NICHOLAS DE ROERICH

It is said that water having performed its work in a mill, gives the impression of having less force, than that water which flows on to the wheel. As if it is presupposed that besides the coarse physical conditions, some sort of energy has escaped during the tension. Of course this is illusion; likewise is it said that a book new and unread as yet, contains greater potentiality, than a read book. As if many eyes could extract from the pages some sort of potentiality.

Yet, at the same time, it is justly said of objects which have been prayed over, of objects which have been enwrapped and thus strengthened by thought. It consequently seems that if something can be imparted to an object through thought, as if something added to the object, then it would appear that likewise by means of thought and energy, one could deprive

an object of something and take it away from the same.

We have heard that someone on opening a book that was returned to him, said: "It is even unpleasant to take it into one's hands; probably some scoundrel read it!" Perhaps this exclamation was caused by suspicion, but perhaps some influence was indeed felt.

Thus often some unexplainable enmity and sometimes some indescribable goodwill is felt in space itself. Again some sensitive people will say: "How heavy it is to be in this room!", or on the contrary: "How easy it is to breathe here!" If even ordinary photographs at times bear the most unexpected impressions, if a chemical analysis of space is ready to disclose many things, why should we then be astonished, if the finest human apparatus can fully feel the presence of such or other energies?

At times a stringed instrument seems to resound to influences imperceptible to the human eye. At times a porcelain vase will break of itself from vibrations, almost inaudible to the human ear. Sand assumes the most remarkable designs from vibrations almost imperceptible. Likewise the presence of many influences will not be expressed by words, but will be felt by the inner human apparatus.

This will not be superstition nor superficial suspicion. This precisely will be straight knowledge. No amount of verbal explanation will dissuade a man, who has clearly felt the contact of these energies. Just as you would be unable to persuade a person in that he has not seen something, which he has definitely and attentively seen with his own eyes.

It is at times considered even a shameful weakness to admit these definite perceptions, and yet they will quietly mention that the food seemed too salty or bitter, whereas their companion has not found it to be so. For one this quality was not worth noticing, while the other fully sensed it. If only people would just as naturally and fearlessly pay attention and report to their near ones their impressions, how many more new and valuable observations would enrich earthly life and would bring a greater eagerness to the transmutation of these sensations into knowledge!

It is impossible to place the means of acquiring knowledge into some predetermined boundaries. Truly the messenger comes unexpected. Not without reason do all the teachings point so definitely to these unexpected higher realizations. Yet people always insist that the messenger should come at the hour appointed by them through

a definite door, bringing news expected by them and probably should speak to them in that tongue and in those expressions, which are anticipated by the expecting one.

Every change in this self-appointed programme would introduce confusion and perchance would even lead to negation. How could this happen, when I did not expect it? Again this unfortunate and limited "I", which desires to command in a narrow self-assured way within the boundaries of the visible and audible world. And what if suddenly the most pompous turns out to be a complete nullity before the smallest manifestation of the subtle order? Can one limit that, which will not be restricted into any definable bounds?

How many messengers could not altogether enter, because having approached the doors, they already knew that it was not they, who were expected! Repeating to themselves the most God-given and inspiring message, the messenger already knew that it would not be accepted in this tongue. How much of the already constructed and near-at-hand was arrested by haughty narrow-mindedness. But if you try to define the bounds of this narrow-mindedness into any dimensions, you shall never find its limits; to such an extent it is thoroughly insignificant.

Thus amidst the most remarkable illuminations and inspirations, intrude—as if grey dust—innumerable fragments of ignorance. Let every particle of dust be imponderable in weight, but a layer of them can darken the most exquisite flower. The common work, the common care, should be that in every household there should be as little as possible of this dust.

SOCIOLOGICAL APPROACHES TO VEDIC CULTURE

By PROF. BENOY KUMAR SARKAR

NON-ARYANS, "LOWER CLASSES" AND SUDRAS IN VEDIC POLITY

(Concluded from the last issue)

The *Taittiriya Brahmana* (III, 4, 2, 18) describes the artists, craftsmen and other professional groups, many of whom belonged to the "lower classes" and perhaps non-Aryan communities. The professional classification of the *vis* is to be seen in the *Purushamedha*. In II, 4 hypnotizing and mesmerizing is described as the profession of the *Nâgas*, the *Râkshasas* are known to be skilled in the art of harlequins, and unfair war methods described as the characteristics of *Pisâchas*. Among the "five newly created Vedas" mentioned in the *Gopatha Brahmana* (I, 10) of the *Atharva Veda* are to be found the following names: *Sarpa* (*Nâga*)-*Veda*, *Asura-Veda*, *Pisacha-Veda*, *Itihasa* and *Purana*.¹ Vedic literature in some of its branches is thus the literature dealing not only with the Aryans but with the non-Aryans as well and indicates at the same time different stages of cultural *rapprochement* between the two.

The folk-element and along with it the secular and socio-economic element of the Vedic age are represented not only by the so-called *Dâsas* (non-Aryans) and *Sudras* but also by the *Nishâdas*, who are known to be the fifth of the *Panchajanah* (i.e. five classes of men) of the *Rig Veda*. The *Brihaddevata* (VII, 69) knows this fifth class. The *Yajur Veda* also in its *Rudradhaya* chapter enumerates them along with *Vrâtyas* (nomads?), *Takshans* (carpen-

ters), *Rathakâras* (chariot makers), *Kutalas* (potters), *Kârmâras* (blacksmiths), *Punjisthas* (fowlers), *Svânins* (dog keepers) and *Mrigayus* (hunters). It is to be noticed that certain economic groups are mentioned along with a tribal group, the *Nishâda*. The Vedic Aryans did not leave this tribal group in splendid isolation. The performer of the *Visvajit* (world-conquest) sacrifice was required in the *Panchavimsa Brahmana* (XVI, 6, 7), for instance, to live for three days among the *Nishâdas*. Chiefs also could be made out of *Nishâdas* by Brahman priests by offering certain sacrifices (*Katyâyana*: *Srauta Sutra* I, 12, and *Jaimini*: *Mimamsa Sutra*, VI, 1, 51-52). Vedic society was not so one-sided in economic or social morphology or philosophico-religious outlook as is made out by many indologists.

This interpretation, based as it is on *Yâska's Nirukta*, *Aupamanyava* and *Sâyana* (Rig. I, 7, 9) is evidently wrong, says Zimmer in *Altindisches Leben* (Berlin 1879 pp. 110-120). The five *Janasah*, *Jata*, *Kritayah*, *Kristayah*, *Manusah* etc. of the *Rig Veda* refer according to Zimmer to the five leading Aryan races, *Yadu*, *Anu*, *Druhya*, *Turvaca* and *Puru*.² But the reference to the complex of four castes *plus Nishada* is not without significance for it indicates the orientations of scholars during the period of *Yâska's Nirukta* (c 500 B.C.).

The position of the *Vrâtyas*, and their assimilation to Aryan institutions are

¹ S. V. Venkatesvara: *Indian Culture Through the Ages* Vol. I. (London 1928) 62-68.

notable instances of liberal tendencies in Vedic ideology, as we shall see later.

Vedic polity, Vedic thought, or Vedic culture is not the work of a generation or two but covers at least a millennium. The terms of language and categories of thought as well as the contents of categories i.e. the meanings of terms were getting transformed from generation to generation along with the military exploits of the *vis* (folk) groups as well as the territorial and socio-economic expansion of the diverse races or tribes. An aspect of all these expansions was to be seen in the fusion between the colonizers (Aryans) and aboriginals (Dasyus) in the earliest period of the Rig Veda. Even during the epochs when Panchajanya referred to "five tribes or races" and not to the complex of four castes *plus* Nishâda friendly relations are known to have been established with the Non-Aryans, among other things, through inter-marriage perhaps for military reasons.

We can watch the operation of Durkheim's principle of the "division of labour" in the processes leading to the expansion of the Vedic *vis* (folk). The contacts between the aborigines and the Aryan immigrants had to become very intimate on account of economic necessity: The Aryans were not known anywhere in ancient times to display any great taste for manual professions.² These were relegated by the Greeks and Romans to the slaves. In India also the Aryans, established in villages as they were and practising the pastoral industry as they did, were not much moved to adopt the manual professions. These had to remain in general in the hands of the aborigines or of those classes of the population whose hybrid or questionable origin

placed them in the same category. It is the arts and crafts that may be said to have contributed to a great extent to the assimilation of the new comers and the old inhabitants of the soil and therefore to have led to the impact of the materialistic, folk and democratic tendencies on the general culture.

The propaganda of the Vedic Rishis was laid on an extensive plan. The "societal planning" of those sacrificers and colonizers comprised conscious attempts to enrich themselves with the original inhabitants. Efforts to meet them half way are to be seen in many of the institutions and ideas of Vedic literature from epoch to epoch and region to region. Sociologico-anthropologically the entire mass of Vedic literature may be treated as a huge and age-long series of attempts to Aryanize the Sudra (and the non-Aryan) and Brâhmanize the Vrâtya (or non-Brâhmana Aryan). It is wrong to treat the Vedic texts as documents exclusively of Aryan life and thought. The impact of Non-Aryans, "lower-classes" Sudras and Vrâtyas on Aryans, the attempts of the latter to meet the former half-way, the *rapprochements* of the Aryans and Non-Aryans, the culture-contacts, race-fusions, professional interdependence and so forth, all these have gone to the making of Vedic literary stuff. To ignore or overlook these non-Aryan and non-higher elements in the structure of Vedic literature is to misinterpret the urges of life operative on the personality of the men and women in question.

Vedic polity is on the one hand the polity of *Rassenkampf*, of interracial and intra-racial conflicts. On the other hand, it is the physiognomy and morphology of race-co-operation and class-solidarity that we see in the demographic structure of Vedic society. Vedic India was a melting pot of races, and its culture like that of other areas

² Senart: *Les Castes dans l'Inde* (Paris 1927) p. 226.

has to be interpreted as by all means a hybrid. Champions of "pure races" will be disappointed if they approach this culture with their hypothesis of race-segregation such as is condemned by Hankins in the *Racial Basis of Civilization* (New York 1924).

THE VRATYA IN THE VEDIC MILIEU

It is questionable how far the category caste can be used in connection with the diverse periods of Vedic literature. Probably the category race is more appropriate when we have to speak of the diverse Vedic social or professional groups. It should not be reasonable always to take Sudra as Dasyu, Dâsa and Non-Aryan. To what extent the Sudra—"lower classes" is also problematic. In any case the Aryan-non-Aryan *rapprochement* or race-fusion and group-mixture is an outstanding theme of the Vedic texts. In the *Purusha Sukta*, as we have seen, the Sudra is either not a Non-Aryan, or, if so, is already assimilated to the Aryan.

Among the many racial or social transformations that the literary documents of the Vedic complex exhibit none is more important than the elevation of the Vrâtyas to the Brâhmanical fold or the Brâhmanization of the Vrâtyas. This item is to be treated as distinct from the incorporation of the Non-Aryans into the Aryan community as well as the assimilation of the lower classes by the societal organization. The impact of the Vrâtya on the Vedic institutions represents new liberal tendencies of the Vedic authors.

The Vrâtyastoma ceremonies¹ are calculated to introduce such Aryan communities as are however not yet subject to Brâhmanistic institutions to

the Brâhmanic community, etc. The Vrâtyas belonged to such communities and could not therefore be described as outcastes.

The Vrâtyas of the Vedic complex are not to be understood in the sense of later lawbooks like, for instance, those of Baudhâyana (I, 9, 15), i.e. as offsprings of Varna-samkara (caste fusion).

The Vrâtyatâ or Vrâtya life consists in observing inappropriate manners (*Āchārahinatā*) and following a life of nomads. The Vrâtyas, however are known to be related to the gods who because of appropriate sacrifices succeeded in reaching heaven. But in the condition of their Vrâtyatâ they do not prosecute Brâhmanical studies, and do not practise agriculture or trade.

The purification ("Suddhi") of the Vrâtyas and their elevation take place through the Vrâtyastoma sacrifice. The Vrâtyas purified become full-fledged Brâhmanas.

According to Manu (X, 20-23) who preserves the old Vedic tradition each of the three Brahmanical orders can have Vrâtyas. So there are (1) Brâhmana-Vrâtyas, (2) Kshatriya-Vrâtyas and (3) Vaishya-Vrâtyas.

The following races or castes belong to the Brâhmana-Vrâtyas: Bhrija-Kantaka, Avantya, Vatodhana, Puspa-saikhara. Among the Kshatriya-Vrâtyas are mentioned Jhalla, Malla, Licchivi, Nata, Karana, Khasa, and Drâvida. The Vaishya-Vrâtyas comprise Sudhanvan, Charya, Karusa, Vijanman, Maitra and Sâttvata.

The *Jaiminiya Brahmana* (II, 22) and the *Tandya Maha Brahmana* (XVII, 1-4), both belonging to the *Sama Veda Samhita*, admit the Vrâtya to Brâhmanism after the Vrâtyastoma sacrifice on condition that he gives up his Vrâtya mores.

¹ Hauer: *Der Vrâtya* (Stuttgart 1927). pp. 5-8, 58, 62, 75, 82-87, 297.

According to Hauer (p. 834) the divine heroes or saints of the Vrâtyas were parallel to the Rishis in importance. They were recognized in the *Sama Veda Brahmanas* but were unknown in the *Brahmanas of Rig* and *Yajur Vedas*. The Vrâtya Book of the *Atharva Veda* (XV) was of course their special literature. The other three Vedas did not mention them at all.

The religion and philosophy of the Vrâtyas with their Mahâvrata (great sacrifice), mysticism and Ekavrâtya (Rudra-Mahâdeva or highest God) constituted the subject-matter of Book XV of the *Atharva Veda*.

The *Atharva Veda* may have been originally the *Veda* of the Vrâtyas. At any rate Book XV of this *Veda* is the embodiment of Vrâtya glorification. The association of the Vrâtyas with the *Atharva Veda* raises its importance as a document of the demographic and ethnological structure of the Hindu polity of the earliest epochs.

SAKYA THE BUDDHA, A RISHI WITH A NON-VEDIC UPANISHAD

The ascendancy of Sakyasimha the Buddha (B.C. 563-483) in the sixth century B.C. is an important landmark in the evolution of Vedic culture. It indicates that the assimilation of the Eastern region to the Vedic system was incomplete. East of the Sadanira (Gandaki) River the Vedic tradition was not strong enough to withstand a powerful exponent of somewhat non-Vedic or extra-Vedic, nay, anti-Vedic norms. Then, again, the race or the caste to which Sakya belonged as a native of the Bihar-Nepal frontier was likewise not much subject to the Vedic institutions and ideals.

And, finally, Pali or Prakrit, probably the language of the people in Eastern

India had not been reduced to nothingness under the domination of Sanskrit. Rather it was powerful enough to be used as the vehicle of a new moral and social philosophy.

Altogether, the attempts at rapprochement between the *Madhyadesa* and "the East," between Aryans and Non-Aryans, etc., that had been going on through the ages broke down by the sixth century B.C. And among the thought systems and moralizings of the innumerable sophists, metaphysicians, Sannyasins, mystics, philosophers, social reformers, moralists and so forth the *Upanishad* which succeeded in conquering the mind of India was not one of those which grew up in the schools associated with the Vedic complex. It was rather the one which in the sayings of Sakya the Buddha was born out of the urge for a new racial, regional and moral solidarity such as the Vedists of the time could not offer.

Sakya the Buddha may be taken to be a professor of one of the *Upanishads*, so to say, and thus to be one of the last of the Vedic Rishis. By harping on the doctrine of Sila (right conduct) he served virtually to restore the Rig Vedic concept of Rita (right way) and inaugurate a Renaissance in Vedic culture. What the Vrâtyastoma of the *Atharva Veda* did in the matter of raising the Vrâtyas to a higher status that the Sakyan doctrine of Sila did in regard to thousands of other kinds of Vrâtyas, so to say, inhabiting as they did the Eastern regions. The "Aryanizing," "Brahmanizing" and assimilative work of the older Vedic Rishis was thus continued by Sakya in a novel guise. From Madhuchchanda, Brihaspati, Vasishtha and Visvâmitra to Sakyasimha we have but one tradition, namely, that of the *Brahmana* (VII, 15) ideal of conquering and to conquer. In Sakya's tactics we

encounter but another item in the pluralistic make-up of the Vedic complex.⁴

The Brâhmanizers of the Vedic complex succeeded in Brâhmanizing the Vrâtya among many other non-Brâhmanic elements in Eastern India as elsewhere. But they failed to adapt themselves adequately to the racial and regional features such as ultimately found self-expression in the "eightfold path of the Aryan" as unfolded by Sakya the Buddha (*Digha-Nikaya, Sutta 22*).

The Rishis of the *Yajur Veda Black School Taittiriya Samhita* (I viii, 3) had been ideologically quite akin to Sakya the Buddha when they in a mood of self-criticism propagated the penitential formula for the "remaking of man" as embodied in the following verse :⁵

"The wrong we have done in village or wild,

In the assembly, in our members,
The wrong to Sudra or Aryan,
The wrong contrary to the law of either,
Of that thou art the expiation; hail."

Incidentally it should appear perhaps to be plausible to presume in this "melioristic" Sutra that the Sudra is an antithesis to Aryan and therefore anti-Aryan. In that case the *Taittiriya* social polity should in this passage at any rate be treated as liberalized enough to comprehend the Sudra in the Vedic *mores* and thus to furnish but another instance of the racial fusion in culture.

But the word Aryan in the text is not to be taken as equivalent to Arya. The commentary renders it as equivalent to Svami (master) or Vaisya. In that case Sudra cannot be taken as Non-Aryan. The verse points to the

social conditions under which the Vaisya as well as Sudra are likely to be discriminated against by the privileged classes. But the "reformist" tendency of the hymn is evident all the same and we understand that the privileged classes are making a clean breast of what they may have committed against the unprivileged. In any case, the verse embodies an ideal of societal reconstruction according to somewhat more democratic and humane lines. And that is a strand of Vedic thought to which the Sakyan ideology is the most akin.

DIVINITY DUE TO KINGSHIP, NOT KINGSHIP DUE TO DIVINITY

The terms about gods and kings or rather the contexts in which the gods and kings are brought together in Vedic literature have been the source of much trouble in Indology. Very often scholars are led to interpret certain passages from the *Rig Veda*, *Atharva Veda*, *Taittiriya Samhita*, *Satapatha Brahmana* in such a way as to ascribe kingship to divine origin or base the king's authority upon his divinity. Many of these texts should mean, however, exactly the opposite, namely, that divinity itself comes from kingship.

The import of the story of the *Taittiriya Brahmana* (II, 2, 10, 1-2)⁶ should be properly understood. There Indra is a god and therefore he is naturally made a king by Prajâpati, the chief of gods. But the case of Indra's elevation to kingship by "divine sanction," should such an expression be used, cannot be taken to be normal for the kings of *men* in Vedic literature. Kingship in the Vedic texts is as a rule human and secular. In the case of Indra, again, it is not "divine sanction"

⁴ See the chapter on "The Peers of Sakyasimha" in B. K. Sarkar: *Chinese Religion Through Hindu Eyes* (Shanghai 1916) pp. 50-53.

⁵ Keith: *The Veda of the Black Yajur School*, Part I. (Cambridge 1914) p. 115.

⁶ R. L. Mitra: *Taittiriya Brahmana* (Bibliotheca Indica, Calcutta, 1862), Vol. II. pp. 460-461.

but the sanction by the *head of his race* that we find in the story. The main noticeable feature in it is the absence of election by Indra's peers, i.e. the gods.

The texts as a rule tell us in so many words that a person becomes divine through certain actions, ceremonial or otherwise, and that divinity is but a consequence and not the cause or antecedent. We are to understand that Trasadasyu or for that matter any body becomes a Varuna or an Indra as soon as he becomes a king or rather is consecrated. But we are not told that somebody becomes king because he is divine, godlike, descended from the gods or so forth. As soon as a person becomes a king he becomes a god. Quite pharaohnic, as it is, a proposition like this is the exact antipodes to the position of those scholars who on the data of Vedic literature want to establish the general thesis that there is such a thing as king's rule by virtue of his divinity.

In the *Satapatha Brahmana* (V. 1, 5, 14) there is an account of the political sacrifice, called the Râjasuya. In this connection the Râjanya or king has to practise a ceremonial shooting as he is likewise called upon to do many other ceremonial things. The ceremony requires seventeen shootings. It is by seventeen shootings that the king can win or become Prâjâpati who is "seventeenfold" or is the outcome of seventeen drums, whatever all this may mean. In any case, we get the following equation :

King=Prâjâpati (Speech or "lord of creatures").

But in order to get at this equation the Vedic text does not want us to undertake any esoteric or mystical exercise. There is nothing transcendental about it. No external authority, no

divine power, raises the king to the level of or makes him identical with, Prâjâpati. It is by certain feats of his own,—the seventeen shootings,—that he wins or becomes Prâjâpati.

We shall now take a passage from the *Taittiriya Samhita* (II, 2, 11, 6) where the result of certain offerings by the King is described as follows :

"To him becoming Indra his fellows recognize as superior, he becomes the best of his fellows." The passage is very simple. The king becomes Indra, not Indra becomes king. His becoming Indra in this passage is identical in import with his becoming Prâjâpati in the previous context.

In neither case is there anything to suggest that the king's authority is based upon his divinity or that the king rules because of his divinity. From passages like these we derive certain categories relating to the king, as follows :

1. The King, Râjanya or Kshatriya is the "best", "rules over many" (*Sat. Br.* V. 1, 5, 15), "is apt to thrive amongst many creatures" (*Sat. Br.* XII, 13, 8).

2. The king acquires his Indrahood and becomes the "most visible form" (*Pratyakshatamâmn*) of Prâjâpati (call it divinity) because of the ceremonial functions. In other words, he is divine because he rules and not *vice-versa*.

3. As incidents in the ceremonies the king has to offer an "additional oblation" (*Sat. Br.* XII, 18, 8) or to shoot. The shooting and the oblation he has to practise because of the ceremonies and not because of his divinity.

And the ceremonies he has to undertake because he is a king, and not because he is a god. As a matter of fact the fellow does not become a god until and unless he has undertaken the ceremonies and offered the oblation or practised the shooting. Everything is

to be traced back to kingship. Indeed, we may look upon these passages as but providing us with a definition of the king.

In this connection it is worth while to call attention to a very important consideration about the concept of divinity in the Vedic milieu. Almost everything is often found endowed with alleged divine attributes in the *Vedas*. Every body who is entitled to the Srauta sacrifice becomes divine. The status of divinity is a privilege to which the Brâhmana, the Kshatriya and the Vaishya are entitled because of participation in the sacrifice. Only, the Sudra is to this extent disqualified. That is why one should not treat the king as specifically divine in Vedic thought.

VEDIC ORIGINS OF HINDU POLITICAL SPECULATION

It is possible to trace back to ancient "gnomic poetry," nay, to the Vedic complex, many of the first principles of the later Artha and Dharma sciences.*

The theories about (1) the origin of kingship, (2) the Matsyanyâya or logic of the fish (Kautalya, Manu etc.), (3) the interrelation between taxation and protection (Kautalya, Gautama, Baudhâyana, Vasishtha, Visnu, Manu, Yâjñavalkya, Nârada), for instance, thus acquire a parentage as old as anything in India.

As old as the *Vedas*, again, are (1) the ideas of the *Dharmasastras* about the king's duty of fighting and (2) the conception about the attainment of heaven by those who die in the battle (Kautalya, Gautama, Âpastamba, Baudhâyana, Visnu, Manu, Yâjñavalkya).

In other words, whatever be the date of the actual compilation of the treatise

as we have it today, a treatise, say, like the *Sukraniti* has at least some of its roots deep in the philosophical speculations of the Bhâratas and Yadus.

Back to the Vedic complex is likewise to be traced the popular doctrine of the "sea-to-sea empire", world-state, etc. of subsequent political literature."

The Sakyan (Buddhist) *Chakkavatti* or *Chakravarti*, the Kautalyan *Chaturanta*, the Samrât of the *Mahabharata*, and the Sârvabhauma of the *Sukraniti* are as old as the *Âitareya Brahmana* (VIII, 1, 30), and the *Satapatha Brahmana* (XI, 3, 2, 16).

In connection with the *Âtharva Veda*¹⁰ it deserves mentioning that in one of its appendices (*Parisishtas*), namely, the *Charanavyuha*, no matter what be its date, the *Arthasastra* is described as an *Upaveda*.

Back to the *Vedas* go not only the politics of the *Artha* and the *Niti sastras* but the morals as well of the *Epics*, the Sakyan Buddhist *Suttas* and the Jaina *Siddhanta*. Nay, the social philosophy of the *Puranas* can be traced to its Vedic roots. It is, again, the rites and ceremonies, the sacrifices described in the Vedic *Samhitas*, *Brahmanas* and *Sutras* that govern the daily life of men and women among the Hindus of today.

The *Chhandogya-mantra-bhashya*¹¹ by Gunavisnu is a medieval work (c. 1200).

* R. K. Mookerji: *The Fundamental Unity of India* (London 1914) pp. 87-89. See the chapter on the "Doctrine of Sarvabhauma" in Sarkar: *Political Institutions etc.* (Leipzig 1922) p. 222-226.

¹⁰ M. Winternitz: *Geschichte der indischen Literatur*, Vol. III (Leipzig, 1922) p. 505.

¹¹ Edited by D. Bhattacharya (Calcutta 1930). See also his paper in Bengali on "The Cultivation of Vedic Studies in Bengal from the Earliest Times (c. 800 A.C.) to the Seventeenth Century" in *Haraprasad Samvadhana-Lekhamala* (Bangiya Sahitya Parishat, Calcutta, 1938) Vol. II, pp. 208-226.

* M. Winternitz: "Dharmasastra and Arthasastra" in the *Sir Ashutosh Memorial Volume* (Patna 1926-28) pp. 44, 45.

As the title indicates, it is a commentary on the Vedic *mantras*. This treatise is used in present-day Bengal and parts of Bihar for the purposes of domestic ceremonies.

VEDIC ETHICS THROUGH WESTERN EYES

It is interesting to observe that according to Sylvain Levi¹² nothing is more "brutal and materialistic than the theology of the *Brahmanas*". There is said to be "no morality" in it. The sacrifice which regulates the relations of man with the gods is alleged to be a "mechanical operation." Its efficacy is considered to be due to the "magical action of the priest." The imitation which regenerates is supposed to be a "faithful picture of conception, gestation and child-birth." A religion so crude and coarse, says he, implies a people of semi-savages (*une religion aussi grossière suppose un peuple de demi-sauvages*). The notions are alleged to be marked by "savage realism."

While Levi sees nothing but "savage realism" and semi-savage men and women in the *Brahmanas* Hillebrandt has found legion of parallels and identities between the people of India and those of Europe on the strength of the domestic and other ceremonies.¹³

¹² Levi: *La Doctrine du Sacrifice dans les Brahmanas* (Paris, 1898), pp. 9-10.

¹³ *Ritualliteratur in Grundriss der indoarischen Philologie und Altertumskunde*, III, Band, 2. Heft. pp. 2-8.

According to Hillebrandt the general opinion among scholars to the effect that the rituals owed their origin to the megalomania and egotistic interests of the priests is wrong. He takes an anthropological viewpoint and observes that this ritual arose out of the customs and rites of the folk. The ceremonies belonged to the people and were developed by them as parts of their life. The priests only systematized them. Their contribution to the tradition by way of new creations is very little.

It is possible to think of morality in Vedic India in other terms than those of "savages." "The laws of the gods are expressed," says Hopkins,¹⁴ "in the regular rotation of seasons and their corresponding sacrifices, for the sacrifice is ordered according to days and seasons. Each day illustrates the 'laws divine' incorporate in the sacrifice, and pious men are like gods in 'not diminishing the laws,' which give security and peace. Very likely, there was the feeling that the sacrifice even helped to preserve the order of the universe, as later it was seriously believed that the sun would not rise unless the morning rite was performed. But what is more important is the recognition that the laws of the gods effect peace and security on earth as in heaven."

¹⁴ *The Ethics of India* (New Haven, 1923) p. 37.

NOTES OF CONVERSATION WITH SWAMI SIVANANDA

BY A DISCIPLE

23rd March, 1919.

Some college students had come to see the Belur Monastery. Swami was sitting on the eastern verandah of the main building overlooking the Ganges. The students had just finished their University examinations and were preparing themselves to go home for the vacation.

Swami. You have a long vacation before you. How are you going to spend it? What is the use of spending it in merry-making and playing at cards? Having come to this place, take a few of our ideas and try to work them out. Raise a small fund amongst yourselves, buy a few homeopathic medicines, and when you go home serve the sick and the poor of those parts by giving them medicines free and by nursing them. Freely mix with the depressed classes and inquire about their welfare and their wants. If you do this and in addition nurse them when they are ill and give them medicines, then they will feel very much obliged. Run a night school also for them. Give them oral instruction in history, sanitation, hygiene; and tell them about Sri Ramakrishna and Swami Vivekananda. In this way give them education. They have to be raised if the country is to rise. At first, probably, they will be suspicious about your ways and means. But in time, when they will find you have no selfish motive, they will be won over. You also try to be selfless. It is only by doing selfless work in this way that the mind gets purified. And when the mind is purified, even the slightest suggestion

would fill your heart with devotion for the Lord. If the mind be not purified, you may practise Japa to any extent, nothing will result by way of spiritual progress. What can Japa do if the mind is full of selfishness, jealousy, hatred, etc.? It is because the country is engrossed in Tamas that Swamiji has prescribed work as a means to raise it up. If you cannot give up your selfishness for the good of the many, of what use is it getting merely degrees? What is the use of joining service? You are the descendants of the ancient Rishis, the pure Hindu blood is in your veins,—are you not ashamed of this slavery? You talk of patriotism, what else can be greater patriotism than this love for and service of the poor?

If you want to really love your country, do as I have said. Arise, awake, shake off all lethargy, be firmly established in truth and spread education, sanitation, etc. amongst the masses, in every village, sub-division, and district. Seeing your spirit of renunciation and of service others will follow suit, and soon the country will be raised. Spend every vacation in this way, then something permanent may be done. Of course, along with it you will have also play and recreation. But merely idling away the whole of the vacation and singing patriotic songs will not materially help the country.

7th July, 1928.

Swami has been ill for some time. One of the devotees asked him, "How are you, sir, this morning?"

Swami. Not quite fit. But then nothing better can be expected. This

body has become old. Anyhow I am pulling on through His grace. And why should we, after all, be anxious about the body? I am not anxious about it at all. If it just serves for my spiritual practices that is sufficient. The Sâdhu who is anxious about his health or is afraid of death, is no Sâdhu at all. He is only preparing himself to be one; he has not as yet become a Sâdhu. I shall be satisfied if it goes on in this way. Let Him keep this body as long as He likes, if He thinks of getting anything done through it. As for myself I am always ready for His call.

13th January, 1930.

A devotee first paid his respects to Swami and then went to the shrine. At this Swami said: "That is not proper. First one should go to the shrine and worship the Lord and then come here. 'With His light all this shines'; 'He shining everything else shines'—these trees, plants, flowers, devotees, myself, and everything belong to Him. Their existence depends on His Existence. Apart from Him nothing exists. He is Existence Absolute. In Him exists this manifoldness particularized by names and forms as various objects—as Hari, Râma, the sun, moon, etc. Because He exists, these depending on Him exist. He is Existence-Knowledge-Bliss Absolute. If Existence has no Knowledge it is no Existence at all. What is Existence is Knowledge. Again where there are Existence and Knowledge, there is Bliss also. For what is misery? It is the absence of real Knowledge. So where there is Knowledge there is no misery but Bliss.

14th January.

Swami. If one practises regularly meditation and Japa along with work

then there will be no trouble. We have to work, that is certain. But then if one does not along with work practise meditation, Japa, etc. then one will not be able to do work in the right spirit. The whole trouble is with 'me' and 'mine', which always seeks comfort. Meditation and Japa are absolutely necessary—there should be no lapse in it. Then only can one hope to progress. When you meditate, think that you and He alone exist and forget everything else—work, Order, Math, etc. Gradually you have to forget even your own existence. If work makes the mind impure, it is not good work but evil work.

The right kind of service is possible only when one sees God in the person served. But it is difficult to have this knowledge at the outset. So to start with one has to depend on the words of his Guru and take it on faith. We must have faith in Swamiji (Sw. Vivekananda) who has propounded this doctrine of service. The Master's life is the aphorism, as it were, and Swamiji is the commentary on it. Swamiji formulated this doctrine of service, seeing God in everything and from several incidents in the Master's life. The Master had on more than one occasion made Mathur Babu serve the poor.

Mahâraj (Swami Brahmananda) used to say that if one devotes a small part of his mind to work and gives the rest to God even then one can turn out enough work. You must be constantly thinking of Him. Tulsidas says, 'Let the hands work but let the lips utter His Name'.

26th January.

Disciple. How to avoid low thoughts?

Swami. Low thoughts will come and go. Don't mind them. Through His grace, as a result of constant practice you will get strength. Devote your

whole mind to Japa, meditation, worship, and study of the scriptures, which ever appeals to you for the time being. The Lord will set everything right. Sri Ramakrishna never liked one-sidedness. He was always for many-sidedness.

Disciple. Does an Incarnation continue to live in the subtle body for the good of the devotees after the gross body falls off?

Swami. Certainly. He continues to live in that way till the end of the cycle. How long does the gross last after all? The subtle existence is absolutely necessary.

Disciple. How to meditate?

Swami. One has to meditate on the different centres in the Sushumnâ (the nerve current through the spinal column). In the heart one has to meditate on one's chosen Deity as sitting on a red lotus with twelve petals, and in the head on Guru as seated in a white lotus with thousand petals. These meditations help Japa and therefore should be practised.

8th January, 1930.

Hearing that a few were practising hard austerities Swami said: "You cannot realize God through Tapasyâ, sacrifice, charity, or study of the scriptures. He alone realizes Him on whom descends His grace. But then you have on the other hand, 'This Âtman cannot be realized by the weak.' One who is weak and effortless cannot realize Him. The *Gîtâ* lays stress on personal effort (Purushakâra). 'The self must be raised by the self, so let not one weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself.' One has to liberate oneself from bondage, one should never be despondent. Here self means mind, intellect, etc."

21st February.

Disciple. Does dispassion (Vairâgya) depend on spiritual practices?

Swami. No. It depends upon past impressions (Samskâras). One gets it only when one is free from all desires and not otherwise. If any desire is left in the mind one does not get this spirit of renunciation. It comes through enjoyment tempered by discrimination. And of course there is need for spiritual practice too. But the one thing necessary is His grace. That is why the Master used to pray: "O Mother, I do not know any spiritual practice. Please be gracious to me." Without the Lord's grace no spiritual practice is possible. No one works independently. Everyone works as directed by Him. He is the mechanic and the rest are mere machines. But it is very hard to remember all this. If one has this idea then one gets beyond all good and evil. If the Mother is gracious, then everything is possible—dispassion, spiritual practice, etc. The Lord has two powers, Vidyâ Sakti (knowledge) and Avidyâ Sakti (ignorance). If He removes from us the influence of the latter and helps with the former, then everything goes on well. So pray, "Mother, be gracious unto me." If there is Her grace, nothing is impossible.

22nd March.

Seeing one despondent in his spiritual practices Swami said: "That is not good. Don't yield to despondency. It makes the mind restless. Always think that you are all blessed, that you are the children of the Lord. If evil thoughts come in your mind, don't pay any heed to them. There are impressions of past lives in the mind and now and then they come to the conscious plane. Have strength. There is no fear, you will get everything in time. Mere mechanical Japa does not help

much. You must have love for the Lord. But then even mechanical Japa has some results, for after all it is the Lord's name that is being repeated. But the main thing is love for the Lord with the idea that He is our father, mother, friend, master, everything. You must have some such relationship. While practising Japa you must sit at ease and be calm."

2nd April.

A devotee who was in foreign countries for long, came to see Swami. Seeing Swami's broken health he burst into tears.

Swami. When Buddha was about to attain Parinirvâna, Ananda was overwhelmed with grief. At this Buddha said, "Why are you crying, Ananda? This life lasts for fifty or sixty years

or at best hundred years. But I am going to attain eternal life after this."

The topic drifted to the vexed question of caste and Swami replied: "Let caste remain in society. What is that to me? But the Master used to say that there is no caste among devotees. They all belong to a separate caste. We are Sannyâsins and so have nothing to do with caste."

Disciple. What is the relation between Guru and Ishta? Are they one?

Swami. Guru and Ishta (chosen Ideal or Deity) are one. But then so long as you are in the relative world, within name and form, you have to accept them as separate. But when knowledge comes, you will find that the two are one. This knowledge one gets after hard austerities.

ZEN AND YOGA

BY SWAMI JAGADISWARANANDA

Zen, like Yoga in the Hindu world is the most mystic and esoteric cult of Buddhism in the Far East. Though Zen had originated in India it attained its maturity in China. According to Dr. D. T. Suzuki¹ Zen is the product of the Chinese soil from the Indian seed of Enlightenment. Of the twenty-eight patriarchs of Zen in India, Sakya Muni is regarded as the first and Bodhi-Dharma the last patriarch by the orthodox school.

The traditional origin of Zen in India has the historical basis too. Philologically, Dhyâna and Zen have the same signification. Zen is otherwise known as the Dhyâna School of Mahâyâna or Sanskrit Buddhism prevalent in China

and Japan. In Hindu Yoga too Dhyâna is the seventh Anga or aspect next to which is Samâdhi or superconscious illumination. Zen is a Japanese word whose Chinese equivalent is Chan, which again comes from the Pali Jhâna, derived from the Sanskrit word Dhyâna. Buddhist Zen and Hindu Yoga have close similarities, and when their technique is translated into a third language they become indistinguishable.

Zen is said to be a "special transmission from the Buddha outside of his doctrinal teaching and Zen historians have extended this transmission even beyond Sakya Muni, as there were other Buddhas prior to Him. Hindu Yoga also believes that though Patanjali is the first systematic expounder of its philosophy, he was the lineal descendant

¹ *Essays on Zen Buddhism*—by Dr. D. T. Suzuki. Vols. 1 and 2.

of a long line of predecessors. There is a legend of the Indian origin of Zen. Once Sakya Muni during a discourse to a congregation of his disciples on Gridhra Kuta Parvat did not resort to the usual verbal discourse but lifted a bouquet of flowers presented to him by a lay disciple. He stood speechless; not a word came out of his mouth. Nobody understood the meaning of his message. Only the venerable Mahakasyapa comprehended the full purport of the teaching. The Enlightened One perceiving this opened his lips and said solemnly "I hand over to you, venerable Kasyapa, this moment the most precious spiritual treasure." Hence Zen claims to be the inmost essence of Buddhism.

It was Bodhi Dharma who first introduced Zen in China in the first-half of the sixth century A.D. There were, after him, five more prominent Zen fathers in China. But unfortunately very little is known about Bodhi Dharma the first patriarch of Zen in China. Like great Yogins of India his activities are lost in obscurity. He was the third son of a great Brahmin king in South India. From his boyhood he was exceptionally intelligent and wise. The only ambition of his life was to be a monk, and master the doctrine of Mahâyâna which, in his opinion, was the inmost mind of Buddha. As a Bhikshu he was very much grieved over the decline of the true religion of the Blessed One in countries outside India and so went to China to preach the Dharma. He had there an interview with a Chinese king the greatest Buddhist patron of his time. Then he retired into a solitary monastery and practised meditation there for long nine years. He was known there as Dhyâni Brâhmana. He also disciplined sincere Chinese monks in the mysteries of Zen and made them the true teachers and trans-

mitters of Zen to others. He lived to a quite old age but his death is enveloped in mystery and it is not certain whether he passed away in China or India. There are diverse records of Bodhi Dharma's teachings. He however recommended the *Lankâvatâra Sutra* to his first disciples as containing the central gospel of Zen. This book, in which we can have a glimpse into the teaching of Zen as well as Bodhi Dharma, has fortunately been translated into English by Dr. D. T. Suzuki. The essence of Zen may be summed up in the pronouncement of Bodhi thus :

"A special transmission outside the Scriptures,

No dependence upon words

and letters,

Direct pointing at the soul of man

Seeing into one's nature and the

attainment of Buddhahood."

Zen is the science of intuitively looking into the nature of one's being. It is the great way to Freedom of the Infinite from the bondage of the Finite. It is more mysterious and intuitive than discursive and logical. Zen therefore does not depend on the intellect for the solution of its deepest problems.

The object of Zen is the attainment of Anuttara Samyak Sambodhi or supreme Perfect Enlightenment. Zen being a sect of Mahâyâna, its goal is naturally that of Mahâyâna. Mahâyânism on the other hand may be designated as the religion of *Prajñâ par excellence*. The central doctrine of Mahâyâna is that all beings are potential Buddhas, and this supreme Truth is realized in the Anupâdhissha Nirvâna, in one's inmost self. A Buddha can alone understand another Buddha. What makes a mortal Buddha is Zen. After the enlightenment Buddha was reluctant to reveal the entirety of his inmost spiritual experience (or Praty-

âtma Jnâna according to the *Lankâvâ-turu Sutra*) to others thinking them incapable and wished to pass away into Mahâparinirvâna without attempting to propagate the Dharma. But he abandoned the idea out of infinite mercy for the suffering humanity at the request of the great Brahma Deva. It is said Buddha realized Sanbodhi in the Sâgar Mudrâ Samâdhi in which the whole universe reflects in the mind as the moon in water. Sâgar Mudrâ Samâdhi, Mahâparinirvâna, and Anupâdhishesh Nirvâna of Zen are equivalent to Yogic Nirvikalpa or Asamprajnât Samâdhi.

Dr. Suzuki says, Zen has a great deal to do with the practice of Dhyâna or meditation which has been carried on from the beginning of Indian Culture. Dhyâna is the continuation of one kind of divine thoughts like the unbroken current of oil when poured from one pot to another. It is continuous meditation on a truth or thought so that it may be thoroughly comprehended and deeply engraved in the mind. Truth is perceived through meditation alone, and hence meditation is the gateway to realization. Allusion to Dhyâna abounds in Indian Yogic literature and Âgamic texts of the Chinese Tripitaka. "To sit alone in a quiet place and to devote oneself to meditation exclusively" is the phrase one meets everywhere in Yogic and Zen scriptures. Samâdhi and Dhyâna are to a great extent synonymous and interchangeable but strictly speaking Samâdhi is a psychological state realized by the exercise of Dhyâna. The latter is the process, the former is the goal. The Buddhist Scriptures make references to as many as one hundred and eight Samâdhis. These spiritual exercises are not strictly Buddhistic; they were taught and practised more or less by all Indian philosophers and mendicants. The Yogis have been

great adepts in them long before Zen. Anuttara Yoga-kshema of Nirvâna (incomparable security) is the term applied to the Enlightenment by Zen.

There is a kind of fiery baptism in Zen which is to acquire a new point of view of life and things. It is called Satori by the Japanese. Satori is the alpha and omega of Zen. Zen devoid of it is like a sun without heat and light—pepper without pungency. It is a sort of intuitive awakening with the dawn of which begins the life of Zen. It is the whole of Zen discipline. It is the opening of the mental eye, a spiritual enhancement or 'conversion' in the words of the Psychology of Religion. As the flower blooms out of its inner necessity, so Satori opens as the outcome of one's inner fullness. It cannot be attained by any artificial means. Yogis call this the opening of the third eye (Jnâna Chakshu), supposed to be situated in the forehead. It is a kind of 'extra-retinal vision' or 'second sight' in the term of mysticism. So spiritually ever-awake Siva, who is considered to be the Lord of Yoga, or Jogeswara is known as Trinetra or the three-eyed. Like Yoga Zen also believes that this can take place when the minds of the master and the disciples are merged in each other.

The gospel of Zen is that men are transcendently all Buddhas and by seeing directly into our nature we will be as enlightened as the Sakya Muni. Like Yoga Zen also marks the stages of spiritual unfoldment. Progress of spiritual development of Zen is pictorially illustrated in the ten cowherding pictures.² The cow has been worshipped by the Indians from the early times, and allusions to cows are found

² Yoga Sâstras too describe symbolically seven planes of the mind in the form of seven lotuses or Padmas, all situated in the spine.

in both the Hindu and the Buddhist scriptures. Hence Zen has used cow as the symbol of mind. To control the mind requires as much dexterity and patience as to herd the cows. It is well known that like the Zen teachers, the mystics of all religions are fond of paradoxes and parables to expound their teachings.

The Zen masters have very many practical methods of instruction, both direct and indirect. One form in which Zen expresses itself is the denial of the opposites somehow corresponding to the mystic *via negativa*. Zen thinks that truth can only be reached when it is neither asserted nor negated. The whole emphasis of its discipline is placed on the intuitive grasping of the Absolute Truth deeply in our self. It cannot be imparted to others by any kind of dialectical formulas. Only 'Truth-thirsty' aspirants will be blessed with its light, and then the mind transcends and dualistic conception of time and space, body and mind, I and you. In the words of Blake, the mystic poet, the Zen experience is

"To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour."

That the teachings of all the Buddhas exist in one's mind is the verdict of Zen.³ When one's mind is free from multiplicity and reaches absolute oneness, one instantly becomes Buddha. "The infinitely small is as large as can be when external conditions are forgotten. The infinitely large is as small as can be when objective limits are put

out of sight."⁴ In Absolute Truth or oneness, which is attained during cessation of all mentations "there is neither 'other' nor 'self'", we can only say 'not two' (Advaita)", says a Zen adept. The *summum bonum* of Yoga is also to realize the Advaita, the one without a second, which the sages describe variously.

Ideals of Zen discipline are very hard. Every Zen monastery has a meditation hall in which monks are accommodated. A monk is allotted in it a little space, and most frequently he finds no bedding there; for a Zen monk is supposed to pass his night in deep meditation like a Yogi.⁵ He sits upright all night in the contemplation of Koan exercises. Their possessions are next to nothing. They wear a piece of Kashâya (yellow robe) and have a few books etc. The entire property moves with the owner. "One dress, one bowl, under a tree, on a stone" was the graphical description of the monk in India. According to Dr. Suzuki, Zen as a school of Buddhism insists more or less on the rigour of Hindu discipline. They call their diet "medicinal food." Before, after, and during meals they recite Sutras and invoke the grace of the Buddhas and Bodhi Sattvas. The Yogis too follow the same plan. Followers of Zen and Yoga live a life of strict poverty, purity, and prayer.

During Wassa they devote their time exclusively to concentration. Wassa is the same as the Châturmâsya of the Hindu Yogis. It is the four months of the rainy season in which both the Yogis and Zen monks retire to a suitable

⁴ Compare the Upanishadic text: "It is smaller than the smallest and greater than the greatest."

⁵ To a Yogi, the night being most favourable time for meditation owing to the calmness and quietude of nature and inactivity of man, the night becomes the day, and the day the night.

³ Yoga also believes in the omniscience of the mind. According to Yoga philosophy all knowledge and wisdom is within; as Socrates says, "All knowledge is a remembrance."

place, where alms is cheap, for a solitary life of protracted meditations. In order to tranquillize the turbulent mind the Zen masters distinguish eight kinds of Dhyâna. The first Dhyâna is an exercise in which the mind thinks of one object to the negation of everything else. In the second, mind is concentrated on one point. In the third stage perfect serenity obtains and in the fourth spiritual tranquillity—absolute composure—reigns supreme. The further four stages of Dhyâna are called Arupa Vimoksha. The first is to contemplate on the infinity of space, the second on the infinity of time or the eternity, the third is meant to go still further beyond the destruction of space and time and the last totally eliminates the trace of analytical intellection of non-distinction. They are practised to reach the highest stage of concentration in which the dualism of the one and the many vanishes like darkness before light. Apart from them there are about twenty subjects for Zen meditation, tranquillization, and recollection, such as Buddha, Dharma, Sangha, Death, Breathing, Impurity of the Body, etc.

Yoga too prescribes the forms of Holy Ones as objects of meditation apart from formless objects such as light, or the luminosity of objects, sky, odour, beauty, silence, etc. The thought of death is inseparable from Yoga practice, as the goal of Yoga is to conquer death. Plato rightly defines philosophy as the preparation for death. The science of breathing or Prânâyâma is an essential part of Yoga as of Zen. It is known as Anapansati in Pali Buddhism. Yoga teaches as many as eighty-four Āsanās or postures of the body to attain steadiness and stability in prolonged sittings at a stretch for deep meditations. When Āsanās are mastered, the mind is not assailed by the extremes. To develop capacity and concentration of

the mind, Dhâranās are practised by the students of both Yoga and Zen.

The slightest trace of attachment to anything outward or inward must be removed. The eightfold idea of attachment is "I am, I am that, I shall be, I shall not be, I shall have a form, I shall not have a form, I shall have or have not thought." The Yogic emphasis on absolute detachment is proverbial.

The Koan is the most important technique of Zen discipline. It is a special development and unique contribution to practical spirituality. A Koan is a mystic formula or aphorism to be solved by protracted concentration and meditation. It is said there are 1,700 Koans to be solved by the Zen student before he can be called a fully qualified master. The universe itself, according to the Zen masters, is a great living, threatening Koan, challenging our solution; and when the key to this great Koan is successfully discovered all other Koans solve themselves. Again they say, that the universal Koan is compressed in a nutshell into every one of these 1,700 Koans. When one is understood in a most thorough-going way, all others give up their secrets. The goal of the Koan is to know the mystery of the whole universe itself. Hindu Yoga has innumerable spiritual exercises like the Zen Koan. The Upanishadic seers used to give such problems to the aspirants for the solution. They would say, "Silence is Brahman," "You are He," or "Know that by understanding which everything else is understood," and the truth-seekers would meditate on them for days and weeks to fathom their meaning. The Yogic Mantras are nothing but what is known by Zen as the Koan.

Dr. Suzuki asserts that though Zen is the native product of the Chinese mind and does not coincide with Indian

Dhyâna, yet he admits, that in Zen practice the same bodily posture is assumed. The Zen technique of practising meditation is most identical with that of the Hindu Yoga. Regarding the Zen monks it is said, "His food should be regulated, neither too much nor too little; and his sleep also should be moderate, neither too long nor too short. It is reminiscent of the Yogic injunctions given in the *Gîtâ* as follows: "Success in Yoga is not for him who eats too much or too little—nor, for him who sleeps too much or too little," "To him who is temperate in eating and recreation, in his effort for work and in sleep and wakefulness, Yoga becomes the destroyer of misery."

The process of meditative posture in Zen is given as follows according to one scripture: "When the monk wishes to practise meditation, let him retire into a quiet room where he prepares a thick well-wadded cushion for his seat, with his dress and belt loosely adjusted about his body. He then assumes his proper formal posture. He will sit with his legs fully crossed, that is, place the right foot over the left thigh and the left foot over the right thigh. Next, he will place the right hand over the left leg with its palm up and over this have the left hand, while the thumbs press against each other over the palm. He now raises the whole body slowly and quietly, moves it repeatedly to the left and to the right, backward and forward, until the proper seat and straight posture are obtained. He will take care not to lean too much to one side either left or right, forward or backward; his spinal column stands erect with the head, shoulders, back and loins, each properly supporting others like a *Chaitya*. But he is cautious not to sit too upright or rigidly, for he will then feel uneasy before long. The main thing is to have the ears and shoulders, nose

and navel stand to each other in one vertical plane, while the tongue rests against the upper palate and the lips and teeth are firmly closed. Let the eyes be slightly opened in order to avoid falling asleep. When meditation advances the wisdom of this practice will grow apparent. "When the position is studied and the breathing regular, the practice will now assume a somewhat relaxed attitude."

The *Gîtâ* also, which is considered to be an authoritative Yoga Sâstra gives the following instructions to the practitioners of Yogic meditation in the chapter on Dhyâna Yoga, "The Yogi should constantly practise meditation, retiring into solitude, alone, with the mind and body subdued, free from hope and possession. Having in a clean spot established his seat, firm, neither too high nor too low, made of cloth, a skin, and Kusha-grass, arranged in consecution. There seated on that seat, making the mind one-pointed and subduing the action of the imaging faculty and senses, let him practise Yoga for the purification of the heart. Let him firmly hold his body, head and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around." The Upanishadic conception of Yoga is the firm control of the senses and freedom from all mental vagaries. The *Katha Upanishad* says that the Yogi must restrain the senses from functioning and fix the mind in the contemplation of Truth. He must not indulge in the wanderings of the mind. The definition of Yoga according to Patanjali is almost the same. He defines Yoga as the cessation of all mental activities.

Zen aims at Nirvâna; so also the goal of Yoga is to enter into Samâdhi. Patanjali says, "Yoga is Samâdhi." But Samâdhi in the Upanishad is thus described, "The Sun does not shine

there, nor the moon, nor the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted."

Bhagavân Buddha describes Nirvâna in 'Udan' as follows: There is neither earth, water, wind, fire nor any element. The Sun and the stars or the moon do not shine there. The darkness never enters there. The silent Brâhmana realizes that state in absolute silence. In this transcendental state the Muni goes beyond the form and the formless, joy and sorrow.

According to Prof. J. H. Woods of Harvard, Patanjali flourished not later than the 5th century. The Sutras might have been recorded as early as the 3rd century in his view. Bodhi Dharma, the founder of Zen in China, lived in the 6th century and the *Lankâvatâra Sutra*, which he handed over to his Chinese disciples as the authoritative treatise on Zen, was almost contemporaneous with the Yoga Sutras. In the *Lankavatara Sutra* the Zen practitioners are known as Yogis, the name used by the Hindus. As in the Yoga

Sâstra so in the Zen scriptures the ultimate truth realized in Samâdhi or Nirvâna is called Paramârtha Satya or Absolute Truth as opposed to Samvriti, Vyavahârîka, or relative Truth. So it is quite possible that Zen is a branch of Yoga or both having had common origin are parallel developments. As regards the essentials both have not only uniformity but sameness. Only the externals differ in minor aspects. If Buddhism is a 'rebel child' of the Vedic religion, Zen may most probably be the part and parcel of Yoga; for, about a thousand years the growth of Zen in India was inseparable from Yoga.

The true signification of Zen and Yoga are identical with the ultimate fact of all philosophy and religion. Zen or Yoga is not necessarily the fountain of only Buddhism or Hinduism. It is the essential core—the esoteric doctrine—of all religions. It is common to all and not the monopoly of any religion. Buddhist Zen, Hindu Yoga, Islamic Sufism, Christian Mysticism, Alexandrian Gnosticism, and Neo-Platonism have very close similarities and identities.

'ACTUAL' IDEALISM

BY HARIDAS CHAUDHURI, B.A.

It will not be too much to say that the history of philosophy is the history of Idealism in its different forms and applications, in its shifting of emphasis on diverse factors of experience and in its struggle with a host of reactionary doctrines and tendencies. Neo-Idealism is the name which has been given to the most recent formulation of the idealistic movement of thought. In the present article I propose to devote my attention to the most interesting

development which Neo-Idealism has attained in Gentile's hands.

Gentile calls his philosophy 'Actual' Idealism which signifies his conception of reality as unique and infinite spiritual act conceived as eternal present. The full significance of the designation will however be revealed progressively in course of my exposition. The singularly attractive manner in which Gentile approaches all the baffling problems of thought and reality and his remarkable

boldness of outlook will afford, we hope, sufficient justification for the present article. I should like, first of all, to give as faithful a representation as possible of the most outstanding features of Gentile's philosophy and then offer some brief criticism on his central contention.

The beginning and end of Gentile's philosophy is his thorough-going anti-intellectualism, understood in every sense of the term. The common presupposition of all forms of intellectualism is, Gentile points out, an absolute objectivity with which the intellect is confronted and which it is the business of the intellect to reconstruct or re-realize. Intellectualism supposes cognitive activity to be a passive and otiose contemplation of a finished and self-complete reality. What then, asks Gentile, is the use for this meaningless endeavour of the intellect to recognize an already cognized reality—to re-make a *fait accompli*? Is not philosophy thereby condemned to be a vain and useless duplication of reality? Intellectualism which reduces all philosophic endeavour to such a ridiculous absurdity must be totally rejected in favour of a more sober conception of reality and reason.

Gentile starts with a complete re-orientation of the conception of reason or intellect. The intellect is not an *ab extra* spectator of a finished reality, it is eternal creativity. The life of the intellect consists in creative and constructive process; it lies not in *being* but in *becoming*. The intellect or pure subject creates its object, and what it creates is unified in the concreteness of its activity. This concrete intellect or transcendental 'I' which generates for itself all positivity or objectivity is the whole of reality. Now, a moment's reflection will show that intellect conceived on Gentile's lines as pure activity

becomes one with will and freedom. So his anti-intellectualism which proves to be true intellectualism now shows itself identical with true voluntarism. It is an abstract and imperfect type of voluntarism which separates the will from the intellect and thus renders it intellectualistic in character by assigning to it a transcendental world of its own (cf. Kant's Practical Reason having a transcendent world of God and Immortality confronting it). True voluntarism knows no distinction between intellect and will and makes intellect itself volitional. Gentile's conception of mind breaks down the dualism of reason and will as also the dualism of reason and reality. Reality is, according to him, mind as pure act,—it is eternal creation, that which is created being an ideal moment of its creative activity.

Gentile develops his conception of mind as absolute freedom out of his elaborate criticism of the various forms of Idealism from Plato down to his own time. According to Plato, the empirical world of particulars is an unreal realm of fleeting shadows. It is an object of opinion and not of knowledge, torn that it is between being and non-being. True reality comprises that transcendent region of Universals, Forms, or Ideas which constitutes a graded hierarchy. Gentile complains that in so far as the Platonic realm of Ideas forms a pure objectivity, timelessly real, it is impenetrable by the light of knowledge. The indispensable condition of knowledge is self-creation. We understand only that which we create. We understand a line or a triangle so perfectly well because we ourselves construct it in our imagination; a line or a triangle nowhere exists in nature or on paper. Therefore in so far as the world of Ideas is pure objectivity, it is unknown and unknowable,—it is nothing to us. If however it is declared to be an object

of knowledge, it at once becomes an ideal moment unified in the living activity of thought, and thus loses its Platonic significance. The world of Ideas as independent objectivity is a limit to the cognitive activity. But by the very act by which the mind thinks of a limit, it also transcends it. The apparent limit to thought is only an abstract element in the activity of thought. If objectivity be affirmed in its pure abstractness, mind is flatly denied, for it is reduced to a passive and otiose spectator, and therefore all talk of Idealism is rendered meaningless. There is no passage from the abstract to the concrete (this is the complete reversal of the Hegelian maxim). There is, however, a quite intelligible mode of transition from the concrete to the abstract, because objectivity, both ideal and material, can be well deduced from, and understood as an abstract moment of, the concrete activity of the mind.

The fundamental defect of Plato's philosophy lies, Gentile goes on to argue, in conceiving reality as thought *thought* and not as thought *thinking*. Starting with (abstract) intellectualism according to which reality is the antecedent of thought, Platonism necessarily ends in naturalism which conceives reality as the opposite of mind. Nature does not necessarily mean crude materiality. It may be made of the stuff of Ideas or universals and yet it is dead nature inasmuch as it is made to limit and obstruct the activity of thought and thus to mark the death of spirituality. Plato's realm of Ideas which is regarded as eternally realized is a dead mass of objectivity, transcending and confronting the activity of thought. So it is indistinguishable from nature. His so-called idealism is no better than naturalism!

The above criticism to which Gentile

subjects Plato's philosophy furnishes us with the key to the main line of thinking which he boldly and faithfully pursues and which is the animating principle of his whole metaphysical superstructure. Out of his relentless criticism of Plato, he draws out the moral that naturalism is the inevitable consequence of intellectualism. Thought thought is nothing but dead abstraction or brute nature. Now, it is not difficult for him to turn to the other idealistic systems of thought and to exhibit how the radical vice of naturalism contaminates them all.

Berkeley lays his finger on a very important truth when he declares that the essence of things consists in being perceived—*esse est percipi*. When I think of a flower smiling in joy and emitting its sweet fragrance in a dense forest, unseen and unknown, what is it, he asks, that really happens? The matter is very simple. I construct in my imagination the 'idea' of a flower, and I neglect at the same time to count the agency which effects this construction. It is indeed absurd to think of anything apart from thought; it is impossible to posit anything apart from spiritual activity. The very act of positing anything is the affirmation of the immanence of the object in the activity of the subject. So far Berkeley is on the true path of Idealism. But he abandons this fundamental idealistic principle of immanence the moment he declares his belief in the existence of finite selves and God transcending the activity of the ego. Reality is conceived by him as consisting of an eternally realized God and finite spirits; so it comes to be identified with a dead fact and not a living act. This means the death of mind and spirituality. For, mind is freedom and eternal activity, whereas reality, in this conception is something which is eternally realized and not in

process of realization. Thus the sworn foe of naturalism unwittingly betrays himself into the wily arms of his opponent. Even the bold speculative effort of Berkeley could not free itself from the natural Platonizing tendency—the tendency of transcendentalism—inherent in every man.

Does then Gentile deny the plurality of things and beings? Does he mean to explain away the unlimited expanse of this universe with its infinite wealth of forms and endless variety of irreducible types? That would indeed be a rash attempt. With a long history of futile attempts to annul variety and diversity in favour of blank identity Gentile cannot betake himself to that desperate course. It is completely unavailing to contend that the world is a mere illusion, because even illusion which is a stubborn fact of our experience requires to be explained, and reality must be made to account for it. So Gentile admits the reality of plurality; but plurality is real, he tells us, not apart from but as inextricably bound up with the living activity of the mind. Plurality is plural only in so far as it is unified as an ideal moment in the concrete unity of the transcendental 'I'. Unity and plurality are two inseparable moments of mind conceived as creative process or development; they have their meaning only as they are unified in the transcendental 'I'. This transcendental 'I' should be carefully distinguished from the empirical ego. The empirical ego as a member of plurality is an ideal moment of the concrete activity of the mind. The transcendental 'I' comprises in its bosom the whole field of plurality, i.e. the plurality of empirical selves and objects, and lives in the process of transcending the positive with ever fresh creations. There remains now no difficulty to understand how Gentile can admit without the least hesitation the

reality of empirical selves and objects and yet maintain his firm conviction in the unique and infinite reality of mind as spiritual act.

We are now in a position to understand how Gentile meets the charge of mysticism brought against him by his dear friend and contemporary Croce. Croce complains that the former abolishes all ordinary distinctions and thus commits himself to the standpoint of mysticism. But Gentile replies that he abolishes not the reality but only the shadow of the distinctions of life. Distinctions when abstracted from the activity of mind cannot retain their distinctive character; being unreal and illegitimate, they are swept away into one unknowable region of darkness. Diversity is real only as a product of thought; it is an indispensable moment of the act of thought. So in positing mind as creative process, Gentile cannot eliminate diversity. Moreover, mysticism is shown by Gentile to be affiliated to intellectualism itself. It is true that mysticism opposes intellectualism by declaring that Reality is not Knowledge but Love, and that it is therefore accessible not to reason but only to will, feeling, or faith. Yet mysticism accepts without hesitation and, what is more, accentuates the fundamental tenet of intellectualism. It agrees with the latter in conceiving the Absolute as a transcendent reality confronting the subject and calling upon it for its total absorption. So it falls back upon the notions of fate, grace, etc. It is thus made clear that actual idealism is as far removed from mysticism as from intellectualism.

Let us then turn our eyes with Gentile to that masterly system of thought namely, the logical idealism of Hegel. In order to explain the sphere of experience or the realm of nature, Hegel excogitates Logos or the nexus of

the categories of thought which is pure thinkability. Nature which is the dark and obscure region of sensible particulars can be understood only by the light of categories. But then how can there be any passage from Logos to Nature? If Logos be real, Nature can add nothing to it. Endowed with full reality Logos has no need and no way of bursting forth its limits and passing over into Nature. It then follows that Nature as the region of individuality forfeits its title to existence. So Logos defeats its own purpose,—being excogitated to explain Nature it threatens to cancel the very existence of Nature. Nor will it however do to give up Logos, because it is Logos which converts the opaque impenetrability of Nature into the translucent inwardness of knowledge. The fundamental antinomy of reality may therefore be expressed thus : If Logos be real, Nature must be cancelled; if it be unreal, Nature must be left in despair as a sealed mystery.

The reply from the Hegelian Camp to the above criticism must be evident to all students of Hegel. We almost hear it urged in reply : "You presume too much. Logos is not real apart from Nature; Nature is not real apart from Logos; both Logos and Nature are unreal abstractions apart from their indissoluble union in concrete spirit. The relation that obtains between them is not one of chronological sequence, but of logical distinction" (See McTaggart's *Studies in Hegelian Dialectic*).

Gentile, however, possesses too penetrating an insight as not to see through this Hegelian device. When Hegel identifies reality not with pure Logos but with the concrete unity of Logos and Nature, he indeed affirms the need of explaining the aspect of concreteness and individuality which characterizes reality, but he cannot satisfactorily explain it,—he cannot weave the indivi-

dual into the texture of his own system. For, what intelligible meaning can be assigned to the Hegelian phrase "the unity of Logos and Nature"? Is not Logos which is pure thinkability endowed with self-sustaining reality? How can Absolute Idea contain any necessary relation to a dark region of impenetrability. It is no use only reiterating that Absolute Idea is not self-complete but stands in need of manifestation. Be it noted here that in his criticism of Hegel, Gentile joins hands with the great Eastern thinker Sri Sankaracharya. For, Sankara also maintains that Brahman does not require any world for self-realization; there is no necessary symmetrical relation between the two. Jagat presupposes Brahman but Brahman does not presuppose Jagat—the relation is strictly asymmetrical. Bradley also maintains that the world of appearance cannot be logically derived from Reality. Appearance must be accepted, he contends, as an ultimate fact of existence which should not be further subjected to the enquiries like Why and How.

Having thus shown that though Hegel postulates the need of vindicating the rights of the individual, he cannot properly do so, Gentile now offers to solve the problem in his own unique way. Individual and universal are not, he repeatedly tells us, a couple of static and fixed concepts. They are what they are only in the content of the living activity of thought. Whatever is made the object of thought is individual. The universal is the act of thinking which penetrates the object of thought with light and significance. Let us illustrate the point by considering the notion of 'being' which is commonly accepted to be a universal. Gentile holds that whether 'being' is universal or particular depends on the capacity in

which it figures in the activity of thought. If I turn my eyes to the moon in the sky and declare "The moon is," 'being' is then identified with the mind's act of affirmation and is without doubt a category. But when I make this notion of 'being' itself an object of my reflection, it at once becomes particularized and distinguished from other notions. "A Universal

becomes a particular the moment it is stared straight in the face." So Logos and Nature are not two self-identical static concepts; they are two ideal moments of the activity of thought. Hegel's whole difficulty arises from his conceiving of dialectic, in consonance with all ancient philosophers, as thing thought and not as thought thinking.

(To be continued)

AVADHUTA HAD TWENTY-FOUR TEACHERS

(Adapted from the *Bhāgavatam*)

BY SWAMI PRABHAVANANDA

Seeing a wise, young Avadhuta, wandering fearlessly, Yadu, who was versed in the Scriptures, said to him :

"O Brāhmana, thou art indeed free from ego. Tell me please, how didst thou attain thy vast wisdom, which enables thee, a wise saint, to roam free from care like a child, over the face of the earth.

"Most often men seek for religion and desire for knowledge with the ulterior motive of gaining success, fame, and prosperity.

"But thou art clever, talented, learned, with many openings for success, and withal, art a pleasing speaker. Why dost thou not work or make the least exertion for thine own good? It is as if thou wert an idiot or a lunatic.

"While people are being scorched by the strong fire of lust and greed, thou dost remain untouched by its heat.

"O Brāhmana, do tell me how thou, though living a lonely life, dost find delight in thy Self alone, untouched by the miseries of the world."

Being thus questioned by the intelligent Yadu, the noble Brāhmana replied :

"O king, I roam on earth, a free soul,

having received wisdom from many teachers. Listen who are my teachers :

"The earth, air, ether, water, fire, the moon, the sun, the pigeon, the python, the sea, the moth, the bee, the elephant, the honey-gatherer, the deer, the fish, the courtesan Pingalā, the osprey, the child, the maiden, the arrow-maker, the snake, the spider, and a particular insect known as Vramara-kita.

"These are the twenty-four teachers from whom I have learnt great lessons and have gathered my wisdom. I will recount my lessons, and will tell thee from whom I have learnt and how. Listen :

"From earth I have learnt forbearance and doing good for the sake of good. Never should a man of steady wisdom swerve from truth and lose his poise even when oppressed by others. The trees and mountains always yield good to all. So should a wise man live only for the good of others. His very birth must be for the good of the many, for the happiness of all.

"We must live, not for the sake of sense-enjoyments but for illumination by the control of mind and speech.

"Like the *air*, which remains unaffected by good or bad odour, a wise man, though moving amongst sense-objects of diverse characters, should remain untouched by good or evil. Even though living in an earthly body and associating with its limitations, a truly wise man, with his consciousness fixed on the illimitable Divine Self, remains unaffected, as the air is unaffected by odours.

"Like the all-pervading *ether* is the *Ātman* (Self) pervading the animate and inanimate. Thus should the wise, even though living in the body, having realized his unity with Brahman, meditate on the omnipresent *Ātman*, pure and free.

"As ether remains unaffected by the clouds driven by the wind, so does a wise man remain untouched by the changing phenomena of the universe.

Like *water*, pure, soothing, sweet, and purifying, is the sage; and like water, he purifies all who come in touch with him, or associate with him, and revere him.

"Bright with divine glory, shining with heavenly lustre arising from Tapas, fearless, is the wise man of self-control. Though moving amongst objects, like *fire*, he remains unaffected by the evils thereof.

"His divine power at times remains hidden, but becomes manifest before those who adore him, desiring for the Truth. He accepts their offerings of worship and in return, like the all-consuming fire, burns all their impurities and evil Karmas of the past or the future.

"As fire doth take the form of combustible things, so hath the all-pervading Lord assumed the forms of all beings and things.

"As there is rise and fall of the flames and not of the fire itself, so birth and

death belong to the bodies and not to the Self.

"With the revolving of Time, change is seen in the phases of the *moon*, and it does not in reality affect the moon; so do the changes such as birth and death, pertain to the body, and affect not the *Ātman* (Self).

"Just as the *sun*, though one, appears as many when reflected in different vessels on the water, so does the one *Ātman*, reflected in many individuals, appear to be manifold.

"Be not morbidly attached to anyone. This is the lesson taught by the *pigeon* who was smitten with affliction.

"There was a pigeon who lived with a female in a nest on the branch of a tree. They loved each other and lived in close companionship.

"In due season young ones were born to them and the happy pair reared them tenderly.

"One day while the pair were away in search of food for their young, a fowler happened to catch these young pigeons in his trap. When the pair returned, the mother bird was beside herself with grief, and though knew it to be sure death, fell into the trap of the fowler. The poor male pigeon, seeing the plight of his whole family, lost all senses and at once fell into the trap himself.

"Thus the miserable man, whose senses are uncontrolled, who has no poise, and is tossed up and down with the currents of life, and who is, without discrimination, attached to family and family possessions, ultimately comes to grief with all his possessions.

"Having attained human birth, which is like an open gateway to Brahman, one who, like the pigeon, remains attached to the ties of the world is not fit to be called human.

"Sense pleasures can be had in all lives. Leave them to the brutes. The wise man never yearns after them.

"Food comes of itself to the *python*. He is satisfied with what chance bringeth. So should the wise remain satisfied with whatever food chance bringeth unto him, be it well-cooked or ill-cooked, sumptuous or meagre. He struggles not for the mere maintenance of life, because all his energy, fortitude, and strength are rightly applied to keep his mind united with God, the supreme Goal of life.

"Like the *ocean*, calm and placid, the wise man is calm, tranquil, poised, profoundly deep in knowledge.

"The brimful ocean does not overflow, neither do the rivers dry up; similarly the wise man, with his heart united in God, remains poised in the midst of the opposites of life.

"The person of uncontrolled senses resists not the temptations of sex, the strongest tie of worldliness, and thus falls into abysmal darkness, like the *moth* into the fire.

"The fool with his vision blinded is attracted to the transitory and therefore illusory enjoyments of lust and gold and is verily destroyed like the moth.

"Look not with lustful eyes upon any. One who is lustful is caught in the trap as is the *elephant* because of the lustful touch of the she-elephant. Shun like poison, therefore, all promiscuity.

"Like the *bee*, gathering honey from different flowers, the wise man accepts the essence of different Scriptures and sees only the good in all religions.

"Hoard not wealth as the bee hoards honey. One who does so is destroyed with his wealth like the bee.

"Like the *honey-gatherer*, stealing honey from the bee-hive, there are many who make a business of taking the hoarded wealth from those who themselves are greedy and miserly, and who neither enjoy the wealth themselves nor permit any good to be done for others with it.

"The wise man should never listen to sensuous music, but should take lessons from the *deer*, who being enamoured by music, is caught in a trap.

"The ignorant and greedy, whose organ of taste is not under control, meets with death, like the *fish* caught on a hook.

"The organ of taste is the most difficult organ to control. One who has control over it has control over all other organs.

"In days of yore, there lived a courtesan named *Pingalâ* in the city of Videha. I have learnt a great lesson from her. Listen to it, O king.

"One evening the courtesan, attractively dressed, stood as usual at the door to conduct any lover to her trysting place. She was passionately greedy for wealth, and as she watched men coming along the street, she cast her lustful eyes upon every man, considering him a possible source of income. But they came and passed by. She fondly hoped that some rich man would come and give her a large amount of money, and she continued her watch at the door. It was past midnight and she was tired and restless. She felt a disgust within herself; a clear light shone within her and she saw her own folly.

"She said to herself :

" 'Alas for me ! How deluded am I, without the least of self-control. I am indeed a fool to expect satisfaction of desire from men.

" 'There is near me, my God, who is eternal, who is the true lover, in whom is delight and satisfaction, and in whom is all wealth. Leaving Him, I have been a fool to court man, who can never satisfy my desires, who, on the other hand, causes misery, fear, disease, grief, and delusion.

" 'Oh, in vain have I afflicted my soul by this despicable mode of living. I

have sought wealth and pleasure in vain by selling my body to men, who are themselves greedy and slaves to lust. In this city of Videha, perhaps I am the only foolish person, of wicked heart, who seeks enjoyment in such a gross physical way.

"The Lord alone is the delight within; the unchangeable reality is He. He is the friend, He is beloved, the master, nay, He is the very Self in all embodied beings. I will find delight in Him and live in Him for ever and ever, by renouncing the pleasures of the body.

"The sense objects which have a beginning and an end can never give true enjoyment. What woman ever found the highest good by depending on men, who are changeable and subject to death?

"Surely have I found the grace of the Lord, since out of vain hope has arisen this happy disgust in me. My misery has taught me the way to find peace. Through the grace of the Lord, do I renounce the vain hope of finding gratification in sense objects and take refuge in Him alone. Through His grace I shall live content with whatever befalls me, and shall take delight only in the company of my Beloved, the Lord of Love. He alone can save me, fallen as I am into the bottomless pit of evil, robbed of true vision by my worldliness.

"When one sees this universe as ephemeral, one gains true discrimination and turns away from worldliness. The Self becomes the Saviour of itself."

"Having gained true discrimination, Pingalâ gave up all vain hopes, composed herself, and attained peace and tranquillity.

"Hope is the cause of greatest misery. Abandoning hope is the highest bliss."

The Avadhuta continued :

"Attachment leads to misery. Non-attachment brings endless bliss. This

is the lesson I have learned from an *osprey*, who was attacked by other stronger birds and was followed so long as he carried a piece of flesh in his mouth. As soon as he gave up the piece of flesh, he became free and was happy.

"Praise or blame are alike to me. Care or anxiety have I none like those who are attached to family and possessions. I find my playmate in the Lord, I take delight in the contemplation of the Self; and like a *child*, gay and happy, I wander about freely.

"The extremes look alike. The child who is ignorant seems to be free from anxiety and is happy. But the wise man, who has gone beyond the domain of the Gunas, is truly free from all cares and anxieties and is immersed in supreme bliss.

"I have learnt a lesson from a *maiden*. Hear thou that from me.

"Once upon a time a young man with a retinue came to a maiden to seek her hand in marriage. The maiden was husking paddy at the time, and she did not want her companions to know about her secret. But as she was husking, the conch bracelets on her wrists made a great noise. She was a clever girl. To stop the noise she threw away the bracelets one by one till only two were left on each arm. As she went on husking, even these two produced the tinkling sound. So she removed one of these also. Thus there was no noise from the single bracelet.

"This have I learnt from her :

"Where many dwell in one place, there is noise and quarrel; and even when there are only two people, there is a chance of gossiping. Therefore, should one live alone and singly, like the bracelet of the maiden."

The Avadhuta continued :

"Seated firmly in a posture, controlling the breath, shaking off all lethargy,

one should gather the scattered forces of the mind and practice concentration steadily. Steadiness comes from repeated practice and from following the ideal of non-attachment.

"The mind, steady in divine contemplation expresses Sattva, overcoming Rajas and Tamas. No more is there the feverish attachment to worldliness. There is tranquillity in a heart which has no cause for restlessness, just as the fire becomes tranquil when there is no more fuel to add.

"One with such a concentrated mind, while in divine contemplation; rises above the noises of the objective world, and also of the subjective world, like the *arrow-maker* having his mind absorbed in the arrow.

"The *snake* enters and lives happily in a hole made by others. What home can bind a sage? Wandering alone, he resorts to caves. He makes no show of his spiritual worth and is reticent of speech, for he speaks only words which are beneficial to others.

"As the *spider* weaves the thread out of its own mouth, plays with it, and then withdraws it again within itself, so the eternal, unchangeable Lord, formless, attributeless, who is absolute knowledge and absolute bliss, brings the whole universe out of His *Mâyâ-sakti*, plays with it, and again withdraws it within Himself.

"As a man thinketh intently, whether through love, or hate, or fear, so doth he become. The cockroach, being attacked by a *Vramara-kita*, thinks upon it intently, and as a result, without losing its identity, becomes transformed into a *Vramara-kita*.

"All this I have learned from these different teachers. Now hear what my own *body* has taught me.

"Reflecting on the nature of the body as subject to birth and death, causing suffering and misery, I have awakened within myself dispassion and discrimination. Knowing myself separate from the body, I have learned with its help to meditate on the Eternal Truth. Hence do I roam about freely.

"This very body, for the sake of whose pleasure and comfort, man takes to wife, builds a home, holds possessions, and painfully accumulates wealth, withers and falls away like the tree.

"As many wives undermine the morale of the man, so the different senses, remaining uncontrolled, undermine the very manhood of man.

"The Lord through His divine powers created various forms, such as trees, reptiles, beasts, birds, insects, and fish, but was not satisfied in His heart with these. Then He created the human form, which is the vehicle best adapted for realizing Him; and God was pleased.

"Having obtained this rare and blessed human birth, conducive to the highest good, the wise man should strive only to know God, before this ephemeral life passes into death. Leave vain things to the vain.

"My worldliness dispelled, with the light of knowledge as my guide, I roam over this world, established in Self-knowledge, free from attachment and egoism.

"Verily one can learn the truth from many teachers. Brahman, though One without a second, is expressed variously by the sages."

Thus taught by the Avadhuta, king Yadu also became free from attachment and attained peace and tranquillity.

CHILDREN OF THE DAWN

BY PROF. E. E. SPEIGHT

*I know my soul hath power to know all things
Sang an old English poet long ago,
Sad that with all this power men should show
Blindness and ignorance who should be kings
Beyond all sovereignty, unfold their wings
And soar into the more than known, the flow
Of being itself, a part of them, and so
Share in the song that all creation sings.*

But words like these are powerless to suggest
What men are now in sight of, spite of all
The timorous feel. We rise, and shall not fall
Back to the shadowy ways of ancient rest :
Our life is but beginning, we were born
Conquerors of darkness, children of the dawn.

MERCY

BY S. GANGULY

We call God "The Merciful". We may call Him merciful when He is bounteous in His gifts, gives a timely rain yielding a rich harvest, brings a ship back from stormy seas loaded with merchandise, bestows health and prosperity, grants long life to our children, secures peace and happiness in hearth and home. But can we really call Him merciful when He inflicts a famine or an epidemic, smites us with poverty and disgrace, numbs us with a biting winter, or deluges our homesteads with torrents of rain and floods? When He takes away the child from its mother's arms, kills our kings and armies, throttles us with the tyranny of foreign rule, beclouds us with sorrow and despair, denies us our daily necessities? We cannot. Even when we yet call

Him merciful, we do so through fear, lest He might send us greater doles of misery and devastation. But all this is due to our want of knowledge. We have not yet learnt the definition of "Mercy." We ascribe mercy as we humans understand, to the Super-human. We empower Him with human might, and call Him the Almighty. We clothe him with our raiments, and call him "Oh Lord! let Thy will be done." This is anomalous, untrustworthy. We have not yet learnt to evaluate the mercy of God. The mercy which we know, and God's mercy are different things. The starving man's rich neighbour is unmerciful, the flogging cartman is unmerciful, the alms-denying people are unmerciful, the man-eating cannibals are unmerciful. These give

our ideals of mercy. But there is another mercy which is God's mercy. It is His *Will* which imagined universes, formed nebulae, liquified the mist into water, solidified the water into earth, impregnated the earth to grow grass and vegetation, decomposed their leaves to germinate life, and trained the planets to circumgyrate and create the seasons, and thereby infuse in the living the urge to evolve and express. God's mercy is His original *Will* to create and its pervasion in and through all Creation. The energy which revolves the earth and creates the seasons, initiated men to clothe and house themselves, to grow corn and live by eating, to industry and art, to conquests and commerce, to social systems, to science and philosophy. Death and destruction are as good events in this great shuffling and reshuffling of things as life and prosperity. If we have known that to live is God's mercy, then we must also know

that to die is none the less so, for by His Will we live, by His Will we die. His Will is Creation, and Destruction is but the other name of Creation; for without destroying the equilibrium of the Unbounded Eternity which was co-eval with God, by placing in it the nebulous beginnings of systems of universes, there could be no Creation, and we could not have existed. And if our existence is His mercy, our death is His mercy too. The definition of mercy is that it is God's unending *Will* or *Energy* which has created this universe and is maintaining it, and is leading it onward to the path of progress and realization. It is the essence which pervades and permeates all Creation, all that we see and feel, and all that we do not see and do not feel, all that we imagine and cannot imagine, all that was, all that is, and all that will be, in the eternal Space, and in the co-eternal march of *Time*.

TOWARDS A TRUE EDUCATION

BY MRS. LILA RAY

Much has been written and much has been said about education. Yet our schools remain deplorable. Those who protest loudest against our present system of instruction quietly send their children to the nearest schoolhouse because, as George Bernard Shaw says, children cannot be sent to institutions that do not exist. For all practical purposes it is no comfort to an Indian parent to know that somewhere in the world there are certain individuals who have given form to their thinking in sensible schools. The established practice, bad as it is, is the only one available to most of us. Under the circum-

stances criticism of it is useless unless an alternative can be organized and an effort made toward securing its general adoption.

Private enterprise, although it can never reach the mass of our children, can provide the opportunity for experiments by means of which a method adapted to Indian conditions and Indian children suitable for general adoption can be evolved. Private schools must pioneer, must be used as laboratories in which to test the soundness of educational theories and systems and their possibilities in India.

In any attempt to make a beginning

it is essential to be very clear and definite as to what is needed. It is not enough to try to revise the old ways. We must start entirely anew on a completely different, and psychologically sound, attitude towards the child. The child must be recognized as a person, an individual in its own right, with distinct needs, distinct opinions, distinct desires, and distinct rights. It has the right to do, to think, to make, to be, and to break (as Shaw puts it) anything it likes just as any other human being has within the limits imposed by social necessity. It will not be out of place here to quote the Declaration of Geneva regarding the rights of children.

1. The Child must be given the means requisite for its normal development, both materially and spiritually.

2. The Child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.

3. The Child must be the first to receive relief in times of distress.

4. The Child must be put in a position to earn a livelihood and must be protected against every form of exploitation.

5. The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

It is the function of education to recognize and provide for the first, the third and fourth part of the second, the first part of the fourth and the fifth of the Rights. Of Education, then, is demanded these four things;

1. That the child be given the means requisite for its normal development both materially and spiritually.

2. That the child that is backward be helped; that the delinquent child be reclaimed.

3. That the child be put in a position to earn a livelihood.

4. That the child be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

No parent is justified in demanding less from the school for his sons and daughters.

Let us make these Four Requisites the four cornerstones of our new education. The next consideration, then, is how best to meet the obligations implied in them.

What means are requisite to the normal development of a child? Normal means natural, unforced. Normal development therefore means the unhampered expression of the innate possibilities of the child. The work of the teacher is thus reversed from the positive attitude of the cane, "I'll teach you!", to the quiet removal of obstacles, to passive yet alert observation of the difficulties the child experiences in order to mitigate them as much as possible. In short the granting of freedom to the child. The teacher becomes the unobtrusive strong friend who helps to liberty.

Nothing that is incompatible with the liberty of the child, therefore, is admissible to our new school. The child must be free to run about, to sit, to read, to play, to work, to sleep, and to make. It must have freedom of access to the earth, to the air, to water, to animals, to other children, to books, to laboratories, to pictures and collections, to music, to farms, to factories, to as many as possible of the multiple activities of man and to the whole of accumulated culture. The school must provide all these things, and the teacher must help the child to be at ease among them, to the knowledge of the proper use of them, and to the freedom that skill of mind and hand alone can bring.

Only such a school can claim to have fulfilled the first requisite.

The backward child and the delinquent child must be cared for in institutions other than the ordinary schools. For them the specialized care of highly trained medical men and women is necessary. In an article purposing as this one does, to deal with general education for the mass of children, passing mention will suffice.

The system prevailing in our schools at present does very little indeed towards putting every child in a position to earn a livelihood. For girls it does not pretend to do so. For boys, worse yet, it does have pretensions. How hollow these pretensions are is painfully evident in India where there is so much work waiting to be done and no one to do it despite an unemployed multitude of perfectly useless "educated" young men.

Madame Montessori has compared the period from birth to puberty to the pre-natal period in the womb. She calls it has gestation of the child in the exterior world, the incarnation of the soul in the flesh. The delicate nature needed by the child is comparable to that needed by the embryo and the child also "obeys a rhythm of activity which has no common measure with that of the adult," to quote Madame Montessori. Only upon the attainment of puberty, the child's second birth, can it be expected to take its place beside adults in obedience to the same laws they serve.

Nature has protected the embryo from external interference as completely as possible. The child also has some defences but physically and spiritually it is much more at the mercy of the world. Hence the need for even greater care on our part. Only highly skilled, sensitive, and intelligent people can be entrusted with the care and education

of children. These people need to be quite as competent, as those to whom we entrust the lives of pregnant women. The established practice is just the opposite of this. No one is a school-teacher who *can* be anything else. Thus we have derelicts from life given charge of the most delicate and important work of teaching children upon the worthy fulfilment of which rests our hope for a better humanity.

Nothing seems more natural to me than that the normal development of the child should recapitulate the experiences through which humanity itself has passed in the elaboration of civilization. Everyone knows the very young child is at heart a perfect nomad, restless and mobile. In many children we find this bursting out into belated expression when they acquire the liberty to come and go from school. Too great repression at home is the probable explanation. Normally this phase should have passed its most violent stage before the school-going age.

Nomads had their flocks before they settled down to till the land and every child adores pets. The proper care of animals by little children, both in groups and singly, has great educative value. Like the nomad the child needs space to run and shout in, space to raise his pets in, space in which to exercise to the full his rapidly expanding bodily powers.

The garden follows by a scarcely preceptible transition. If given the proper tools and a companion, work in the garden will be a delightful and instructive pastime for the child. But a healthy spirit instinctively rebels against the person who brandishes a stick and shouts, "Weed that cabbage-bed!" It will not take the child long to master the principles of sound scientific agriculture in a sympathetic environment.

Care of a garden involves numerous

simple acts of construction from the making of props to the splitting of bamboo fence-rails and the simple interlacing of thin bamboo strips for trellises of lattice-work. Tools are also mended and in some instances made. Gradually the children can be taught the carpentry of garden benches, of sheds for implements, and lastly of a garden house, men's first dwelling. Passing in easy stages from the crude to the complex the children, with proper guidance, will almost teach themselves the arts of building.

Transport is intimately involved in both agriculture and building. From the making of wheel-barrows, carts, and boats from hollowed trunks of trees to the examination and construction of models of the newest and most complicated locomotives, airships, steamships, and automobiles is a natural evolution. Neither is it as difficult as may be supposed for keenly interested boys.

Thus secure in a knowledge of and certain skill in the three great essentials of civilization each child can, during its subsequent time at school, devote its self to the elaboration, perfection, and adornment of whatever special craft appeals to it the most. For about

agriculture, building, and transport centre all the arts of civilized man. The child will have reviewed the whole of the possibilities open to it. It will have an accurate idea of what the world wants done. It will also have had ample opportunity for testing its own talents and tastes by practical experience. Having thus been enabled to choose and become trained for a vocation sympathetic to its nature and needed by society it will be fully equipped to earn a livelihood in the exterior world.

A group of children, working together in the manner I have described, would not need to be told that their talents must be devoted to the service of their fellow-men. The complex inter-relationships of man and man, of farm and factory, of supply and demand, would be an every-day experience for them. They would know how little one man alone can do without help from others. They would not have the difficulty of their parents in understanding that civilization is the product of humanity united and that only in those things in which we can unite with each other are we civilized. They will know that man has never lived singly, finding for himself alone, and that he could not long survive if he attempted to do so.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER IV

Section II

In this section the path of the gods, by which the knower of Saguna Brahman travels after death, is described. With this end in view it begins with the exposition of the successive steps by which the soul passes out of the body at death.

Topic 1: At the time of death the functions of the organs are merged in mind.

वाङ्मनसि, दर्शनाच्छब्दाच्च ॥ १ ॥

वाङ् Speech मनसि in the mind दर्शनात् because it is so seen शब्दात् from scriptural statements च and,

1. Speech (is merged) in mind, because it is so seen and there are scriptural statements (to that effect).

“When, my dear, the man departs from here, his speech merges in mind, mind in Prâna, Prâna in fire, and fire in the Supreme Deity” (Chh. 6.8.6). This text describes what happens at the time of death. It says that speech gets merged in mind, mind in Prâna, and so on. Now the question is whether the organ of speech as such gets merged in mind, or only its function. The opponent holds that as there is no mention in the text about the function of speech getting merged, we have to understand that the organ itself gets merged in mind.

The Sutra refutes this view and says that only the function of the organ of speech gets merged in mind. Mind is not the material cause of the organs, and as such they cannot get merged in it. It is only in the material cause that the effects get merged, and as mind is not the material cause of the organs, we have to understand here by speech not the organ, but its function. A function of the organ, unlike the organ itself, can get merged in mind, even though it is not the cause of that function, just as the burning property of fire, which has its start in wood, becomes extinct in water. The scriptural statement therefore refers to the function of speech, the function and the thing to which it belongs being viewed as one. We also notice that a dying man first loses his function of speech, though his mind is still functioning. So we have to understand from experience also that the function of speech, and not the organ itself, is merged in mind.

अतएव च सर्वाण्यनु ॥ २ ॥

अतः एव For the same reason च and सर्वाणि all (sense organs) अनु after.

2. And for the same reason all (organs) follow (mind, i.e. get their functions merged in it).

For the same reasons as stated in Sutra 1 the functions of the remaining organs follow, i.e. get merged in mind. “The fire is verily the Udâna, for they in whom the fire has been extinguished, go for rebirth with their organs absorbed in mind” (Pr. 3.9). This text shows that the function of all the organs get merged in mind.

Topic 2: The function of mind gets merged in Prâna.

तन्मनः प्राणे, उत्तरात् ॥ ३ ॥

तत् That मनः mind प्राणे in Prâna उत्तरात् from the subsequent clause (of the Sruti).

3. That mind (is merged) in Prâna, (as is seen) from the subsequent clause (of the Sruti cited).

That mind in which the functions of the different organs get merged, in its turn gets merged in Prâna, for the Sruti cited in Sutra 1 says, "Mind in Prâna." The opponent holds that here, unlike the case of the organs, it is mind itself, and not its function, that gets merged in Prâna, isasmuch as Prâna can be said to be the material cause of the mind. In support of his contention he cites the following texts: "Mind consists of food, Prâna of water" (Chh. 6.6.5) and "Water sent forth earth" (Chh. 6.2.4). When mind is merged in Prâna, it is the same thing as earth being merged in water, for mind is food or earth, and Prâna is water. Hence the Sruti here speaks not of the function of the mind, but of the mind itself getting merged in Prâna. The Sutra refutes this view and says that this relation of causality by an indirect process does not justify our understanding that mind itself is merged in Prâna. So here also it is the function alone that gets merged, and this is justified on the same grounds as given in Sutra 1, viz. scriptural statement and experience. We find that mind ceases to function in a dying man, even while his vital force is functioning.

Topic 3: The function of the vital force gets merged in the individual soul.

सोऽध्यक्षे, तदुपगमादिभ्यः ॥ ४ ॥

सः That (Prâna) अध्यक्षे in the ruler (Jiva) तत्-उपगमादिभ्यः on account of (statements expressing) approach to that etc.

4. That (Prâna) is merged in the ruler (Jiva) on account of (statements expressing) approach to that etc.

In the text cited in Sutra 1 we have, "Prâna (is merged) in fire." How then can it be said that the function of Prâna is merged in the individual soul, asks the opponent. The Sutra justifies its view on the ground that statements about Prânas coming to the Jiva etc. are found in scriptural texts. "All the Prânas approach the departing man at the time of death" (Brih. 4.3.88). Also, "When it departs, the vital force follows" (Brih. 4.4.2). The text cited in Sutra 1 does not, however, contradict this view, as the following Sutra shows.

भूतेषु, तच्छ्रुतेः ॥ ५ ॥

भूतेषु In the elements तत्-श्रुतेः from Sruti texts to that effect.

5. In the elements (is merged) (the Jiva with the Prânas), as it is seen from Sruti.

It we understand, "Prâna (is merged) in fire" as meaning that Prâna is merged in the individual soul first and then in fire, there is no contradiction between this text and what is said in the last Sutra. So Prâna is first merged in the individual soul and then the soul together with the Prâna abides in the fine essence of the gross elements, fire etc.

नैकस्मिन्, दर्शयतो हि ॥ ६ ॥

न Not एकस्मिन् in one दर्शयतः (both) declare so हि for.

6. (The soul with Prâna is merged) not in one (element only), for both (Sruti and Smṛiti) declare so,

At the time of death, when the soul leaves one body and goes in for another, it, together with the subtle body, abides in the fine essence of all the gross elements and not in fire only, for all the elements are required for a future body. *Vide 3.1.2.*

NOTES AND COMMENTS

IN THIS NUMBER

In the editorial we give in a small compass the fundamental ideas that are found in *The culture of the Rishis*. . . . Prof. Nicholas de Roerich dwells upon the inner psychology behind *Sensitive-ness*. . . . Prof. Benoy Kumar Sarkar concludes his article on *Sociological Approaches to Vedic Culture*. . . . Swami Sivananda was a direct disciple of Sri Ramakrishna. Some *Notes of Conversation* recorded by one of his disciples are given in this issue. . . . Swami Jagadiswarananda gives us some details of comparison and contrast between Hindu Yoga and the esoteric cult of Zen as found in Buddhism. . . . Mr. Haridas Chaudhuri is a new contributor. In *'Actual' Idealism* he shows the course of development which Neo-Idealism has attained in Gentile's hands. . . . Swami Prabhavananda describes how Avadhuta made twenty-four Gurus. The story adapted from the *Bhāgavatam* shows the receptive and sincere attitude of a genuine seeker after Truth. . . . *Children of the Dawn* is a fine piece of poem from the pen of Prof. E. E. Speight. . . . Mrs. Lila Ray attempts to point out how one should start on a psychologically sound attitude *Towards a True Education* of the child.

HOW THE UPLIFTING OF THE INDIAN MASSES CAN BE EFFECTED

Which one is better—to have a small minority of refined taste and culture by the side of an overwhelming majority

steeped in ignorance and squalor, or to make all fit the Procrustean bed even at the cost of culture and refinement? This has to be solved if India is to rise. For there is no third alternative, which will give us, all at once, a happy combination of both, viz. a highly cultured mass of people.

Let us first have a clear idea of the goal, and the solution will offer itself without much difficulty. None is so foolish as to ask us to forgo culture—a highly refined, noble culture. For nations are judged not by the amount of food they consume or the load of dress they wear but by their brain-activity and culture of heart. Granted culture, next comes the question, "For whom?" India has a Gandhi, a Raman, and a Tagore; India has an intellectual class which is in no way inferior to that of any other nation; but has she risen on that account in the estimation of other peoples? We cannot be so audacious as to say that the world has no sense of justice and that we alone have a monopoly of it. Hence we see that the culture must be the culture of the whole nation and not of a microscopic minority.

So it comes to this. Whatever culture India or a section of her people has must be given liberally to all who do not have it. And who are competent to give? Certainly those who have it. So the cultured or the Brāhmanas, or whoever they might be, must give it to the people down to the Pârîahs. But how can true culture be truly imparted without mixing with the

people? The cultured must live in the midst of the uncultured, must share their sorrows and joys, must feel the pinch of their disabilities and difficulties. The uncultured must have the opportunity of studying the cultured at close quarters and in their dealings with them. They must see living examples of cleanliness, good behaviour, self-control, self-confidence, and self-reverence; so that they might imbibe these noble qualities themselves and thus raise the entire nation with them.

No doubt this will somewhat degrade, or at least impede the progress of, the cultured. But there is no help. For the good of the entire nation, this will have to be borne. But if the progress of culture be stopped or the acquired culture be degraded, how is honour abroad possible? Why should other nations admire us, when the real object of admiration is gone? So there is danger on both sides, from which we are to protect ourselves and at the same time we are to reap the good fruits of both.

This can be done in two ways, both of which ancient India attempted with a brilliant success but which she has forgotten long since. One section of the people must be set apart for the cultivation and propagation of culture—this section must be solely devoted to these and incessantly work at them under all circumstances. And in the history of the nation there must be alternate periods of the preponderance of orthodoxy and heterodoxy. The barriers of orthodoxy must be broken now and then to distribute liberally the wealth of culture to all from whom it has been kept well hidden. But when this distribution has been effected there must come another wave of orthodoxy—much wider than the past one, but certainly not nation-wide. These periodical dammings and breakings of

dams prevent bloody revolutions and make for rapid, peaceful evolution. They make accumulation and distribution natural. Without dammings-in accumulation would not be rapid and hence distribution too will have to be deferred. But if the dams are not cut now and then, accumulation will be too heavy and the dams will burst and be swept off.

But who cut the dams? How does orthodoxy yield to heterodoxy? It is all the work of saints and prophets. And they effect it sometimes by the power of their brains but often through their hearts and force of character. Their magnetic personalities attract able people from orthodoxy, who freely mix with the masses and devote their lives in uplifting them. The cream of the cultured section, men of wealth, brain, and heart thus come over to the hungry depressed souls and serve them as the devotees serve their Lord. The orthodox scream and beat their hearts, but to no avail. While parents and guardians cling to orthodoxy, their own children—the best of them—come and join the other camp. At last love conquers all, and opposition subsides, and the breaking of the dam is complete.

The culture of the nation does not suffer in the least. The free mixing of the cultured with the uncultured does not bring about any unpleasant situation. This is all due to the unique love and force of character of these saints and prophets and their earnest followers. But for this force of character and this burning holy love, the inevitable would have happened, the culture of the land would have been lost. But even today it stands and stands improved and more glorified. This gives us the clue as to what to do. It is not enough to have the zeal of reformers. There are many fools who would readily jump into the vortex of

reforms without the necessary qualifications and would degrade themselves as well as those whom they want to improve. The cultured minority must mix with the masses and mix without any reserve; but before that, they must have the strength of character for the task which is not free from grave dangers. Moral force more than intellectual force or sentimentality is what is needed.

SAVAGE LIFE AND CIVILIZATION

The savage and the civilized seem to be antitheses. And so they are in many respects. But there are certain aspects of character in which there seems to be no distinction, or if there be any it is the savage who is on the vantage ground.

In the sphere that concerns the heart the savage seems to be superior. He is noted for his hospitality. He goes so far in emergency cases as to give courteous shelter to white women in temples, which are absolutely taboo to all women. When these wild tribes fight fiercely among themselves, if they have a white guest among them, he is left absolutely unmolested, nay, every care is taken to make him feel at home.

Then again in primitive societies we do not find "criminals, degenerates, the genuinely low types that Western civilization produces so generously." So long as they do not come in contact with the civilized men, there is to be seen a sort of moral pride about these primitive people—they would not stoop to any immoral act. An air of innocence is always found in their faces. They are never spontaneously cruel. Unless harmed or threatened with harm, they never become dangerous. In their character the elements of love, patience, and geniality preponderate over those of cruelty, aggression, and pugnacity.

What we civilized people are and how we treat these children of nature is eloquently borne out by the following facts. The dirty trade of "blackbirding" is an unpardonable offence against these innocent people. "They (independent schooner masters) would simply lie at anchor until, drawn by curiosity or by the music of a sailor's concertina, the island blacks would paddle out to them in canoes, gather courage, and come at last aboard. The blackbirders would be patient. By gifts and friendliness they would swell the shell-dressed gabbling crowd on the foredeck until it numbered twenty, thirty or half a hundred able men. Then on some pretext the whites would get the blacks below, down the hatches, up-anchor, and away." "Explorers have been known to help themselves to the whole contents of a village garden, thereby condemning a whole township to starvation . . . Fanatics have forced their way into sacred chambers and smashed all that they found there."* These are the index of our civilization. There are more heinous immoral acts perpetrated upon these unfortunate peoples by their civilized sisters and brothers.

The modern whites, however, are not the only people who are to blame for such atrocities. All civilized peoples, ancient or modern, have treated the less favoured human beings in more or less similar ways. The vanity of civilization is, as it were, bound to express itself in such ways—as if there was no escaping from it.

Civilization up to the present time is based on force solely directed to the selfish enjoyment of individuals or groups of men. Despite the exhortation

* The quotations are from Mr. J. W. Vandercook's "The Misunderstood Savage" in *Harper's Magazine*, March, 1905.

of saints and prophets, and the moral injunctions born of the accumulated experience of the cream of human society, the directors and promoters of civilization have always been the worshippers of Mammon, with an inordinate passion for grabbing. Civilization never lent its ears to the prayers of men of high idealism. Realists and materialists have always been its high priests.

Hedonism has been its moral theory. It has given civilized man his efficiency but has taken away his goodness, his softness of heart. He has been made strong and hard as stone, but he has forgotten how to feel.

The savage feels but is powerless, almost helpless; the civilized man is almost omnipotent but has lost his heart.

REVIEWS AND NOTICES

ALLAHABAD UNIVERSITY STUDIES. Vol. XI. *Senate House, Allahabad.* pp. 486. Price Rs. 7/8.

This volume contains 14 papers—7 in the Arts section, and 7 in the Science section—, most of whom are well-written. Chemistry again has proved the most prolific, contributing as many as five papers. The three papers, viz. "The Original Inhabitants of the United Provinces: A Study in Ethnology" by Amalananda Ghosh, "The References to the Brâhmanical Religion in the Pali Canon" by Devaresh Chandra Sharma, and "Materials for the Study of the Pustimârga" by G. P. Tandon—seem to us to be the most interesting of the lot. Mr. Tandon deserves special thanks from all students of Comparative Religion for his praiseworthy labour and success in this rather arduous task of collecting materials for the Pustimârga Study. The paper of the philosophical section, "Some Aspects of Philosophy of Religion," though in itself not unworthy of the volume, has suffered badly from careless proof-reading. On the whole it is a welcome volume that has kept up the fame of the University.

MAKERS OF THE ARYA SAMAJ. Bks. I-III. By Diwan Chand Sharma. Messrs. Macmillan & Co., Ltd., St. Martin's Street, London. pp. 84+68+108.

These series contain the lives of Swami Shraddhanand, Mahatma Hans Raj, Pt. Guru Dutt, Pt. Lekh Ram, and Swami Dayananda Saraswati, the founder of the Samaj—all are names to conjure with. They are all men of action and devotion, of whom the country might well be proud. Every Indian student who has the noble urge to do something for

his country would do well to read these lives, which will tell him what qualities are necessary for being real leaders of men. The lives are written in simple idiomatic English. The spirit of catholicity and sense of proportion are noticeable throughout. The typography and general get-up of the books are good. Every school library ought to have these series.

THE YOGA OF SRI AUROBINDO. By Suddhananda Bharati. *The Bharata Shakti Nilayam, Pandicherry.* Pp. 202. Price Rs. 2.

There is nothing essentially wrong with the book. But those who do not love hyperboles and too much use of the note of exclamation will find it rather difficult to read the whole of it. The author of this book has not made its main subject any the clearer than Sri Aurobindo has done in his own book "Yoga and its Objects." As such the value of the book lies elsewhere, viz. in the facts of Sri Aurobindo's life, which it just touches cursorily.

SAGE OF SAKORI. By B. V. Narasimha Swami. *Manager, Sri Upasani Baba's Asram, Sakori, Rahata P. O., Ahmednagar Dt.* pp. 177. Price As. 8.

The life is an illustration of what a really capable Guru can make of his disciple.

AN IDEAL HAPPY LIFE. By Khushi Ram. pp. 198. Price Rs. 1.

SANSKRIT

ADVAITA - SIDDHANTA - SÂRASAN-GRAHAH. By Sri Narayana Ashrama. *Panduranga Jabji, Nirnaya Sagar Press, Bombay.* pp. 60. Price As. 6.

Pt. Manges Ramakrishna Telang has indeed done a very great service to Advaita Vedanta by publishing this short but important book. He got a very ill-preserved manuscript bearing a date equivalent to A.D. 1571. All attempts to procure another MS. failed. So the editor had no other alternative but to get it printed from the only MS. he had, after correcting minor inaccuracies and supplying small lacunæ as best as he could. Under such circumstances the faithfulness of the printed copy to the original writing of the author cannot be ascertained. But this much can safely be said to the credit of the editor that there is no break or inconsistency of thought in the copy before us, except one break in page 37. We hope the publication of the book will encourage people to seek after more MSS., in the light of which some improvements in the second edition of the book will be effected. A casual reading of the contents of the book will convince its readers of the wonderful ability of the author to explain the knotty problems of Advaita Vedanta in so brief a compass. Written as it is in the complicated language of the Navya Nyâya, though much simplified by the author, this edition could have been made much more attractive and useful, had the editor added some more footnotes by way of explaining important technical terms. As it is, the book has every chance of being popular with the followers of the Advaita philosophy.

BENGALI

UOMA-SIKHĀ. By Raghunath Maiti, Kāvya-tirtha, Vaidyasāstri. Messrs. B. Singha & Co., 209, Corywallis Street, Calcutta. pp. 64. Price As. 8.

The book is a collection of some twenty poems mostly dealing with the social inequities in the Hindu society. The author's appeal for justice goes direct to the heart. The author has feeling and language; his metres, though sometimes halting, are on the whole good. What he lacks in, is a sufficient sense of the becoming. Certainly, an illiterate tanner in a remote village of Bengal is not reminded of Robinson Crusoe, when the thought of self-help crosses his mind. Nor is it becoming of the village boys or youths to be so reminded. The beauty of the poems, however, lies in the domain of pathos in the creation of which the author is greatly successful.

PUJA-PADDHATI. Published by Swami Kāvalyananda. Sri Ramakrishna Advaita

Asrama, Luxa, Benares City. Pp. 112. Price As. 12.

The book contains various methods of Pooja to different gods and goddesses, as inculcated in Hindu scriptures. It is written in a lucid manner and in simple Bengali.

SAHAJIA SAHITYA. By Manindramohon Basu, M.A. The University of Calcutta. 190 pp.

The book, as its name implies, is a collection of the literature of the Sahajia sect—a sect of post-Chaitanya Vaishnavism of Bengal. The sect traces its origin through the Goswami disciples of Sri Chaitanya to him and regards him to be the highest divine manifestation, in fact, the very goal, of its Sādhana—its highest authoritative scripture is *Chaitanya Charitāmrita*. It is a religion of love and love alone; and its highest conception of God is Man, who is considered higher than the Brahman of the Upanishads. It holds that love being natural to man, being his inborn and inherent quality, it is the best and easiest path to reach God. Man in his quest of God must start with love and ultimately end in Love, which is God. But as he cannot form any conception of that transcendental Love, he is to start with finite earthly love, which is not essentially different from that real Love. Man and God are not really different; they are one in Love, only the former has become Anu (small) through ignorance. Their essence is the same love or rather Rasa, whose manifestations are love and lovely forms and bliss enjoyed in the act of love. Creation has come into being through the act of love of Rādhā and Krishna, and Brahman is the emanating light of the body of Sri Krishna. Its adherents are worshippers of forms, not of idols but of living human beings.

This book is a fairly large collection. And the author assures his readers of the presentation of a further collection. Apart from the poetical beauties of the pieces, they give us a very high notion of what real man is and what love, adulterated and defiled by the touch of its earthly ectype, can achieve, when it is linked with the divine prototype. Whatever might be the actual moral and spiritual status of the majority of its adherents and whatever might be the philosophical value of the highest entity preached by it, the doctrines of the sect, its higher Sādhana, and its

vehicle the literature have a permanent value of high order. And our present author has done a really good service to the Bengali-reading public by bringing out in print, perhaps for the first time, such a fairly comprehensive collection of the literature of this interesting sect. The introduc-

tion is as informative as the few notes, appended here and there, are illuminating. One should only wish that the introduction were a little longer, giving the public the philosophy of the sect in some details. The printing and get-up of the book have left nothing to be desired.

NEWS AND REPORTS

SWAMI PRABHAVANANDA BACK TO INDIA

Swami Prabhavananda and Sister Lalitā (Mrs. Carrie Mead Wychoff) were given a farewell address by the members and friends of the Vedānta Society of Hollywood, at the Vivekananda Home, 1946 Ivar Avenue, on Sunday, August 18th, 1935, on the eve of their departure for India.

Dr. Percy Huston, Vice-President of the Society, presided and read the following address on behalf of the members of the Society:

"The departure for India of our beloved Swami Prabhavananda and of our beloved Sister Lalitā marks the end of the first stage in the history of The Vivekananda Home.

"It was in 1927 that Swami Prabhavananda, then stationed in Portland, Oregon, first came to Los Angeles. He came here to lecture on the Hindu religion. During his stay here Sister Lalitā, together with some other devotees, asked him to form a center in Hollywood. Her pious wish was not immediately fulfilled. Later, in 1929, she prevailed upon him to carry out her desire. She offered him her home, where we are now gathered together, as the home of the new Mission. Her offer was accepted, and 1946 Ivar Avenue took the name of our revered Swami Vivekananda.

"Swami Vivekananda was to Sister Lalitā far more than a name, far more even than the author of religious writings, for she had known him personally. In the year 1900, she became a devotee of the Vedānta, and entertained its great apostle in her home.

"A year ago, not content with what she had already done for the cause of Vedānta in the West, she made a legal gift of her house to our society, which then for the first time became formally incorporated.

"Of Sister Lalitā what now shall we say as we bid her farewell? She has become

for us the symbol of what Vedānta may do for Western women. Under its benign influence her life has been a fitting ideal towards which other women may strive, and in her egolessness, her humility, her sweet simplicity, and her love, she has been a shining example for all.

"Concerning Swami Prabhavananda, likewise, we must unburden our hearts. He has been these many years our constant inspiration. From the depths of the brooding East, mother of religions, he has brought us words of highest truth. From his lips we have understood as we could never have understood from the pages of books alone. In him we recognize the *guru* of immemorial tradition, the teacher, the master, the indispensable medium through which the hard-won secrets of divine wisdom are transmitted from generation to generation. From his lips we hear the precept; in his pure life we see the precept embodied. Words and works in him are one. The man as he lives among us is therefore proof and illustration of the doctrine he inculcates. Our debt to him is great—greater than we can ever repay; and because of him our debt to India is likewise great, in that she has sent him to us, one of her noblest sons. Because of him we understand India better, love her more deeply. . . ."

Swami Prabhavananda's reply was as follows:

"Words seem inadequate to express the gratitude and thankfulness for all the love and kindness I have received at your hands. I came to America a stranger in a strange land; but never for a moment did you and your people make me feel that I was a stranger. You accepted me as a brother of your own. I have also adopted your country as my mother country, and I have learnt to love my adopted mother as much as I love my own Mother India.

"An Englishman wrote a verse, which has unfortunately been oft-quoted: 'East is East, and West is West, and never the twain shall meet.' But I assure you from my long experience in the West that this is not true. If only we lift the veil of ignorance and prejudice, we shall find the same human heart beating in the breasts of all.

"True it is, however, that the cultural life of the East and that of the West moved along different lines. But the greatest thinkers of the East and of the West believe to-day that the time has come when the East and the West must meet together and for the betterment of humanity, must join hands and assimilate the culture of each other. We of the East have to learn of material things from you, and you of the West have to learn of the Spirit from us.

"This message of the Spirit and of Soul Consciousness, I brought to you from India and I have given this message to you in my humble way.

"As you are aware, since the dawn of civilization, India has held on to the belief that God can be realized, that the Kingdom of Heaven within can be reached in this life. India has always felt this summons of the Infinite and at no time in her history has India been without great souls who have actually realized God.

"Again, a greater awakening has come in India in the past hundred years, since the advent of our Great Master Ramakrishna—perhaps greater than the greatest awakening India has ever witnessed. Sri Ramakrishna and his disciples have brought a new era in the history of India. . . .

"In conclusion, I must say, I am glad I am going to India, but I will be glad again to be back, for you have become very dear to my heart."

In conclusion, Dr. Houston added these remarks:

"May I say personally how very much the association with the Swami has meant to me? Not only have I profited by attending his lectures, but I have a close friendship with him which I hope will be permanent. I have come here week after week to enjoy lectures which sweep clear away the emotionalism which perhaps we have been used to in our churches, and strike at the root of truth itself. Not only has the Swami clear perceptions of spiritual truth, but he has a fine mind. And not least of the pleasure I have had in hearing him, is a delight in a beautifully developed piece of

reasoning. I hope he will return to us full of added inspiration for our future benefit."

The Swami arrived in Calcutta on the 15th October last after his long and useful career as a preacher of Vedānta in the United States of America for about twelve years.

ACTIVITIES OF SWAMI GUNATEETA-NANDA

Swami Gunatetananda of Sri Ramakrishna Asrama, Bombay, was invited by the public of Nipani in the district of Belgaum, to deliver a series of lectures. The Swami visited Nipani at the end of July, 1935 and delivered the following lectures during his stay of about a fortnight over there:

(1) Religion, (2) The necessity of Religion, (3) Preliminary steps towards Realization, (4) Place of devotion in Religion, (5) Faith as the Foundation of Religion, (6) Highest Realization of Spiritual Life. Besides these, he gave two more lectures, specially arranged at the local Jain Temple and the Samādhi Math; and the subjects of lecture were respectively (1) Goal of human life, (2) Rites, Rituals, and Absolute Reality. On his way back to Bombay, the Swami visited Kolhapur at the request of the members of the Vivekananda Samgha and delivered a lecture on the "Teachings of Vivekananda" in the local school, Arya Samaj Gurukul. Later in the evening another meeting was arranged at the Public Library where the Swami gave a discourse about "The significance of the Incarnation of Ramakrishna."

All the lectures were largely attended and a keen appreciation thereof was evinced.

CELEBRATION IN LONDON OF THE ANNIVERSARY OF SRI RAMAKRISHNA AND SWAMI VIVEKANANDA

On June 12th, 1935 about sixty people met in a lecture hall at the International Fellowship Club, Lancaster Gate, to celebrate the anniversary of Sri Ramakrishna and Swami Vivekananda, in response to the invitation of the newly formed Ramakrishna-Vivekananda Vedanta Society, London.

Apologies for absence were read from High Commissioner for India, who was in Geneva at the time; from Mrs. Rhys Davids, Dr. Stede, and others.

Mr. E. T. Sturdy presided and made the main speech of the evening, telling us some incidents of Swamiji's (Vivekananda) life

which are not to be found in books. He also dwelt on the spiritual contributions of India to both ancient and modern nations.

Other items included a report of Swami Ayyakantananda's work in England to date ; a reading of two Sri Ramakrishna's parables and a poem of Swamiji by Miss Hankins ; a short speech by Mary B. Clark ; and Swami Ayyakantananda's address.

The deep fundamental unity and reality of all religions and denominations was the dominant note of the evening.

RAMKRISHNA MISSION FAMINE AND FLOOD RELIEF

We have already informed the public of the acute distress prevailing in the Bankura district consequent on the repeated failure of crops. We are continually receiving reports from several Thanas of the district that thousands of poor families are actually facing starvation, so much so that unless they are immediately provided with food, many people are likely to die. Under the circumstances, in spite of the extreme paucity of our funds we could not help starting two famine relief centres at Kapistha and Chagalia in the Gangajalghati and Onda Thanas respectively, along with our flood relief work elsewhere. From the 3rd to the 19th October, 30 mds. 2 srs. of rice were distributed from these two centres in 63 villages. The amount of rice distributed shows how meagrely we are able to relieve the distress of the people.

Our flood relief work in the Champadanga and Bhangamora centres of the Hooghly district is still continuing, only the construction of huts being attended to at present. A report of this work will shortly be published.

The work in the Khandaghosh and Oari centres of the Burdwan district and that of the Sansar centre of the Bankura district were discontinued on the 11th October, after

giving some little help towards hut-construction. The last week's report of the work of these three centres is as follows:—

From the Oari centre on the 28th September, 28 mds. 27 srs. of rice were distributed among 845 recipients belonging to 323 families of 14 villages.

From the Khandaghosh centre on the 29th September, 45 mds. 14 srs. of rice were distributed among 875 recipients belonging to 571 families of 15 villages ; and on the 6th October, 42 mds. of rice were distributed among 754 recipients belonging to 539 families.

From the Sansar centre on the 30th September, 21 mds. 35 srs. of rice were distributed among 538 recipients belonging to 197 families of 7 villages.

At Oari, materials for hut-construction with or without cash were given to 296 families and two schools ; at Khandaghosh, to 340 families and two schools, and at Sansar, to 181 families.

The funds at our disposal are exhausted, while the sufferings of the people are extremely great. We have repeatedly said that the construction of huts in the flood-stricken area is an urgent necessity and cannot be delayed any longer. The quantity of food distributed in the famine area must also be increased at once. Unless sufficient funds are immediately forthcoming, it will not be possible for us to cope with the situation even cursorily. In the name of suffering humanity we earnestly appeal to the generous public to send us liberal contributions, which will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramkrishna Mission,
P.O. Belur Math, Dt. Howrah.
- (2) The Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.
(SD.) SWAMI MADHAVANANDA,
Acting Secretary, Ramkrishna Mission.
24-10-1935.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

New York,
July 24, 1900.

Swami is also a visitor in this house where I am staying.

I have just wound up my stay in America by writing a comforting letter to the Rev. Mother,* telling the dear soul how all his luck has turned, and he is looking like a god and leaving her to infer that all earth's crowns are at his feet.

But indeed it is all true ! As he is now, nothing can resist him.

This morning at 11, he is to lecture on *Mother-Worship*, and you shall have every word of that lecture, if I have to pay 10 dollars to get it taken down. It was mentioned by someone yesterday to me, before him, and he turned and said, smiling, “Yes—Mother-Worship—that's what I am going to lecture on, and that is what I love.”

The other morning I offered him advice that struck him as wrong. I wish you could have seen him ! It was worth the offence to catch such a glimpse !

He said, “Remember that I am free—free—*born* free !” And then he talked of the Mother and of how he wished the work and the world would break to pieces that he might go and sit down in the Himalayas and meditate. That Europeans had never preached a religion, because they had always

* Mother of Swami Vivekananda

planned; that a few Catholic Saints alone had come near to this; that it was not *he but Mother* who did all, and *whatever* She might do was equally welcome to him. That once Siva, sitting with Umâ in Kailâsa, arose to go, and when she asked him why, He said "There, look, that servant of mine is being beaten. I must go to his aid." A moment later He came back and again She asked him why. "I am not needed. He is helping himself," was all the reply.

And then he blessed me, before he went, saying "Well! well! You are Mother's child." And I went away much moved, because the moment was somehow so great.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

The following incident illustrates how repugnant the idea of planning things for the future was to Sri Ramakrishna. For some days he noticed Hriday busy-ing himself with a calf,—tying it here, moving it about, and so on. Being curious, he asked Hriday what he was going to do with the calf. "Why", answered Hriday, "I shall take it home; in a few years it will grow into a fine animal for the plough." No sooner did the Master hear it than he fell into a swoon. Recovering from it after a long time he exclaimed, "Just look at the spirit of hoarding in worldly people! Now it is but a calf,—it will grow big,—and then help to till the fields! They plan so far ahead, and do not lean upon God! Ah, this is Mâyâ!" He likened the shock he felt on this occasion to a blow on the head.

Once there arose a tremendous longing in the mind of Sri Ramakrishna to meet his devotees—the pure souls whom the Mother had already shown him in spiritual forms during his transcendent visions. The time had come to train the instruments that were to give his message to the world, and he was burning with desire to pass on his

realizations to the favoured children of the Mother. About this he would say later, "There was no limit to the yearning I had then. During the day time I managed somehow to control it. The secular talk of the worldly-minded was galling to me, and I would look forward wistfully to the day that my beloved companions would come. I hoped to find solace in conversing with them and unburdening my mind by telling them of my realizations. Every little incident would remind me of them, and thoughts of them wholly engrossed my mind. I was already arranging in my mind what I should say to one and give to another, and so on. But when the day came to a close, I could not curb my feelings. The thought that another day had gone and they had not come, oppressed me! When during the evening service the temple rang with the sound of bells and conch-shells, I would climb to the roof of the building in the garden, and writhing in anguish of heart cry at the top of my voice, 'Come, my boys! Oh, where are you? I cannot bear to live without you!' A mother never longs so intensely for the sight of her child, nor a friend for his companion, nor a lover for his sweetheart, as I did for them! Oh, it

was indescribable. Shortly after this yearning the devotees began to come in.'

One day, as Ramachandra Dutt was coming with some sweets for Sri Ramakrishna, a street-boy clamoured for a share. He gave him a bit, and after arriving at Dakshineswar put the basket in its usual place. Towards evening Sri Ramakrishna felt hungry, and Ramchandra offered the sweets to him. He touched them with his left hand, looked upward, shook his head as he broke some and replaced them, after which he washed his hands, to the mortification of Ramachandra. When he came to Dakshineswar again, Sri Ramakrishna said, "When you bring anything for me, don't give any of it to anybody else. I cannot take anything without offering it to God, and I cannot offer anything to Him that has been defiled by being already offered elsewhere."

*

Referring to Rakhal's coming to him, Sri Ramakrishna used to say, "Just a few days before Rakhal's coming, I saw in a vision the Mother putting a child into my lap and saying, 'This is your son.' I shuddered at the thought and asked Her in surprise, 'What dost Thou mean? I to have a son?' Then She explained with a smile that it would be a spiritual child, and I was comforted. Shortly after this vision Rakhal came, and I at once recognized him as the boy presented by the Divine Mother."

He had another vision about him. One day he saw that Krishna, as the lovely shepherd-boy of Brindavan, was standing on a full-blown lotus in the midst of a lake, and by His side stood the boy Rakhal looking at Him playfully. This vision led Sri Ramakrishna to identify the devotee before him as

one of those pure souls who had been incarnated as playmates of Sri Krishna.

Sri Ramakrishna used to describe the vision he had, before Narendra's arrival at Dakshineswar in the following way: "One day I found that my mind was soaring high in Samādhi along a luminous path. It soon transcended the stellar universe and entered the subtler region of ideas. As it ascended higher and higher, I found on both sides of the way ideal forms of gods and goddesses. The mind then reached the outer limits of that region, where a luminous barrier separated the sphere of relative existence from that of the Absolute. Crossing that barrier, the mind entered the transcendental realm, where no corporeal being was visible. Even the gods dared not peep into that sublime realm, and were content to keep their seats far below. But the next moment I saw seven venerable sages seated in Samādhi. It occurred to me that these sages must have surpassed not only men but even the gods in knowledge and holiness, in renunciation and love. Lost in admiration, I was reflecting on their greatness, when I saw a portion of that undifferentiated luminous region condense into the form of a divine child. The child came to one of the sages, tenderly clasped his neck with his lovely arms, and addressing him in a sweet voice, tried to drag his mind down from the state of Samādhi. That magic touch roused the sage from his superconscious state, and he fixed his half-open eyes upon the wonderful child. His beaming countenance showed that the child must have been the treasure of his heart. In great joy the strange child spoke to him, 'I am going down. You too must go with me.' The sage remained mute, but his tender look

expressed his assent. As he kept gazing on the child, he was again immersed in Samādhi. I was surprised to find that a fragment of his body and

mind was descending on earth in the form of a bright light. No sooner had I seen Narendra than I recognized him to be that sage."

THE TASK FOR MODERN INDIA

BY THE EDITOR

I

Whether we look from the national point of view or from the individual, it must be said that what India badly needs today is the development of national character without which a nation can hardly live in the world with any amount of dignity and honour.

A nation cannot live long with high aspirations alone. It requires strength enough to live up to its ideals and dreams. Unless there is practical wisdom, idealism ends in mere sentimentalism. Practical wisdom presupposes deep insight, sober judgment, and immense control over emotions. When a nation becomes weak, it gives way to more talk and less work, more theories and less practice, as it is very often seen in the case of a weak individual. These are the defects on account of which the masses fall an easy victim to the sway of sentimental leaders. As a consequence thereof, people get unsteady within a very short time in carrying on national propaganda.

The work of nation-building in India suffers a good deal today owing to unsteadiness that prevails in all spheres of national life. Modern India requires such men as would remain hidden to the public eye and vitalize the nation from within by dint of their silent and patient toil in the work of promoting the cause of home-industries, village-reconstruction, or mass-education even

on a very small scale. It is not always the big plan that counts in the long run, but it is the small beginnings undertaken with utmost tact and sincerity that really build up a nation. Now-a-days we hear so often that educated men and women should go to villages and begin the work of nation-building from there. But how handful are the people who are actually doing the work of rural reconstruction! Most of the educated people are unable to give up the luxuries and enjoyments of the town. Modern education has rendered them apologies for human beings. Therefore the first thing that is all essential is that our young men should be trained for the work in villages. There should be a network of schools and colleges which can supplement the university education by a thorough and systematic home-training calculated to develop the character and efficiency of our young men and women. To make the work of nation-building a success, what an Indian youth can individually do is to focus his attention upon some fundamental points. Firstly, he must develop strength in his nerves and muscles together with some positive ideas for moulding his character and for the regeneration of his country. Secondly, in however small a corporate body he might belong to, the first thing he would practise is the virtue of implicit obedience to the authority of that body. Thirdly, he must avoid

jealousy and self-sufficiency. Fourthly, he must have adequate knowledge of Indian culture and traditions.

II

What is necessary for the national life of India is to see how people of different provinces and communities can co-ordinate their wills and concentrate their scattered energies. The consciousness of one nationality is of utmost importance for the solidarity of the nation. The danger of local and communal patriotism is a great bar to national unity and harmony. The provincial and communal interests should be sacrificed at the altar of greater interests of the nation. Instances are not rare in modern India, in which we find people stunting the growth of Indian nationhood for the sake of personal, communal, and provincial interests. If national problems become more weighty and powerful, the linguistic and communal differences are sure to lose their force and will sooner or later be submerged in the surging tide of national aspirations. The inter-dependence of the different provinces is of great importance, so far as agricultural and industrial interests are concerned. It is not possible for each province to be self-contained in all respects. Each province should look to the general economy of national life, as the good of each depends on that of the others. The provincial and communal jealousies are a stumbling block against the fruition of nation-consciousness. If these be not guarded against, any improved political status will only increase provincial and communal animosities. Since jealousy is the bane of a fallen nation, Swami Vivekananda asked the people of India to worship their countrymen as the first Gods, instead of being jealous of each other and fighting each other.

Therefore the crying need for the people of India is to feel the unity of the nation at first, before they expect any amount of national progress. India is now passing through chaos in every phase of national life. In every field, the clarion call to the children of the soil is : "Unite, Unite !" In these days, the value of united action can hardly be over-estimated. Nothing can be done on a great scale, unless people speak with one voice and act like one man. The chief aim of every national worker should be how to keep up unity and integrity in the collective body he belongs to. Sister Nivedita observed : "If the whole of India could agree to give, say ten minutes, every evening at the oncoming of darkness to thinking a single thought, 'We are one. We are one. Nothing can prevail against us to make us think, we are divided. For, we are one, and all antagonisms against us are illusion',—the power that would be generated can hardly be measured." If this idea be translated into action in every small or big organization in the country, there is sure to grow an atmosphere for united action and all healthy movements will not die on account of party strifes and want of co-operation.

The lure of the leader is at the root of many evils that have retarded India's progress at the very critical moments of her struggles and aspirations. The age of cheap leadership has gone by. A leader has to combine a massive intellect with a mighty heart. He must be above the last infirmity of a noble soul and should be perfectly selfless. He must be imbued with the great ideals and traditions of India, at the same time he must chalk out before the country a definite line of work suiting to the country's genius and modern conditions. There are now leaders, not a few in number, who neither have a

first-hand knowledge of Indian culture, nor do they themselves lead Indian styles of living. Still they venture to lead the country according to their mistaken ideas and ideals. Therefore it is for the leaders to see wherein lie their own drawbacks, and it is for them to attempt how the different forces in the country can be united for the common good of all provinces and communities.

III

It is a mistake to suppose that those who do not want to take part in political movements of India cannot help in her work of regeneration. There are so many ways to serve India on philanthropic and cultural lines. Swami Vivekananda thought long ago over it, and his plan for the regeneration of India may briefly be summarized as follows :

1. "A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the down-trodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up—the gospel of equality."

2. "My plan is to start institutions in India, to train our youngmen as preachers of the truths of our scriptures, in India and outside India."

3. "Preach the idea of elevating the masses by means of a central college and bringing education as well as religion to the door of the poor by means of missionaries trained in this college."

"Impress upon their minds that they have the same right to religion as the Brāhmanas. Initiate all, even down to the Chāndālas, in these fiery Mantras. Also instruct them, in simple words,

about the necessities of life, and in trade, commerce, agriculture etc."

4. "Meddle not with so-called social reform, for there cannot be any reform without spiritual reform first."

5. "We must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods, as far as practicable."

6. "Women must be put in a position to solve their own problems in their own way."

"Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity which is innate in their life-blood from hoary antiquity."

"Any attempt to modernize our women, if it tries to take our women apart from that ideal of Sitā, is immediately a failure, as we see every day."

7. "The national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself."

The great Swami had the vision of a glorious, future India and believed that India has her own quota yet to give to the world. He never believed in the political methods of the Western nations, and always emphasized upon the characteristic course of India's cultural life. Because he knew that if India has to rise, she must stand upon the spiritual inheritance of the race. His warning to his countrymen was : "If you succeed in the attempt to throw off religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct."

The programme of work as laid down by the Swami requires no political

movements or radical reforms in society. It is to have faith in the national ideals of India and to work sincerely according to one's own capacity. So far as the problems of education and philanthropic activities are concerned, our work may suffer owing to economic conditions, but it is certain that the little we can advance with the ideals in view, so much is the solid work for the amelioration of India's condition.

IV

Of the many evils that modern education has brought in its train, the greatest is that the educated people have become luxurious and have fallen far below the Indian ideal of living. The simple and wholesome modes of living that could make the Indian people strong in health and happy in mind, some fifty years back, are absolutely forgotten by the educated folk of today. The result is that in trying to imitate the Western methods of life and living, they have lost their health and virile sentiments. Even in modern villages of India, luxury and costly fashions have entered with all their hideousness in the midst of abject poverty. There prevails everywhere a general moral turpitude of the people as in other parts of the world. The literatures of many Indian vernaculars are getting filled with novels and magazines of bad taste. There is rapidly growing an abominable liking for a materialistic outlook on life. People are found to indulge in things that are detestable, and they enjoy them in the name of social freedom and sometimes in the sacred name of Art. The ideals of domestic life that are time-honoured, and the peace of Indian homes that was proverbial are fast disappearing from the land of the Rishis. Since the educated people forget their national and social ideals, and imbibe the things foreign to their culture and

genius, the masses are naturally misguided along the paths that are harmful to them. It is now the duty of the educated people to turn the tide of imitation and infatuation towards a happier and healthier state of things. In meetings or social gatherings, in trains or other means of conveyance, in stations or in public places where the educated people have chances of coming in contact with the masses, it is worth their while to move and behave in such a manner as may improve the general conduct and moral tone of their own people. This is the thing that may appear very insignificant to the men who talk big and think of bigger plans. But the work of nation-building should begin with these rudimentary things. Then national workers may hope for better results in future.

A nation truly lives so long as there are men of selfless action. The actual death of a nation begins when noble and unselfish deeds gradually disappear among its common people. History has numerous instances for it. It will be a difficult task for modern India to regenerate itself, until the masses do not develop a spirit of self-sacrifice for the general good of the nation. Men like Vivekananda, Gandhi and others do not represent the real character of the modern people of India. They are unique products of time and circumstances. The real character of the nation need be reflected in the behaviour of the ordinary people. Therefore, those who seek for the well-being of India should, first of all, educate the masses on nation-making lines. What is the best preparation for nation-making? It is to awaken in the masses a strong civic consciousness. The traditional teaching of the Indian scriptures is to sacrifice the individual for the family, the family for the community, the community for the country,

and the whole world for the spirit. "The man who would not stir a finger," said Sister Nivedita, "to help his village to the recovery of grazing-rights is not the man to bleed and die in the country's cause. The man who will not suffer some slight risk and discomfort for national good, is not the man to whom to entrust the

banner of an army. By civic duty we are tested for national responsibility. By the widening of the smaller accomplishment, we immeasurably extend the possibilities of the larger." The civic consciousness and the spirit is the thing essential, more than anything else, in the work of national regeneration for modern India.

SAINT FRANCIS OF ASSISI

BY MISS PEGGY DAVIDSON

Giovanni Bernadone, known to the world as St. Francis, the sweetest character among Christian Saints, was born at Assisi in the year 1182. He was the eldest son of Lady Pica, the gentle wife of Pietro Bernadone, a wealthy merchant, who carried on many of his business activities in France.

It is said that just before the time of Francis' birth, Lady Pica suffered greatly but could not be delivered of her child, until a man in pilgrim's dress appeared and told her that she could only give birth to her infant in a stable and on straw, as the Virgin Mary had done. A chapel now stands on the site of the stable where Lady Pica was successfully delivered; it is called "San Francesco, il Picolo."

Francis was sent to the priests' school of San Giorgio, and there received the usual medieval education. He was far from a diligent student, and he often said of himself that he was quite ignorant and unschooled; but he could read Latin, and acquired a knowledge of French, as befitted a gentleman's son.

Francis was a gay youth, spending his time as ring-leader of the revels held by the wealthy young men of Assisi.

He went around sumptuously dressed, spending money lavishly on himself and his friends, and though his father grumbled, he indulged Francis and delighted in seeing his son in noble company, looking and acting like a prince among them. However, the poor always knew him for his generosity; he gave them alms and did many acts of kindness, but always under cover of darkness, for fear of being laughed at by his frivolous comrades.

There was a feudal rebellion among the people of Assisi in 1202, and in the conflict that ensued with the republic of Perugia, the young Francis was taken prisoner. He was very courageous and gay during his confinement, boasting that he would become a prince among men after his release, which occurred the following year. As a result of the hardships that he endured in the Perugian prison, he suffered from a violent fever at frequent intervals; but whenever his health permitted, he would resume his merrymaking with redoubled vigour.

After this period of illness, Francis had visions of some future glory; so, interpreting them as a call from chivalry, he armed himself richly and joined the army of Count Walter of

Brienne, to win his knighthood. On his way to Naples he had another vision, telling him that he had misunderstood the first, and that the call was from God, commanding him to lead a life of spiritual glory. So, without any explanation for his strange change of mind, he retraced his steps to Assisi. He had undergone a complete revolution of thought; turning from external pleasures and amusements, he became introspective and sought the intoxicating joy of self-communion. From this moment on, he expressed a disgust and loathing for worldly things, and dedicated himself to the service of the sick and the poor.

During the years 1207-1209, Francis applied himself to the restoration of St. Damian's chapel, inspired by a voice issuing from the Crucifix, which bade him rebuild the house of God. He interpreted this literally at the beginning of his religious life, but later he took it as a call to rebuild the Church itself.

One day, during the time of the restoration of the chapel, he took a bale of cloth from his father's warehouse and sold it in the market; then he took the money to the priest living at St. Damian's; for use in the restoration. When his father heard of this escapade, he was terribly enraged and had Francis locked up in a tiny room under the front stairs of the Bernadone home. But while his father was absent on a business journey, Francis' all-forgiving and gentle mother, who encouraged his generosity and foretold his future greatness, released him. She begged him not to go into excesses of piety and to try not to anger his selfish but loving father, who had indulged him so much. While his father was still away, Francis once again left home. His father, upon his return, was thrown

into great wrath at the disappearance of his son; but as he could not find the prodigal to pour forth his indignation, Lady Pica suffered in consequence.

Francis, after a while, came forth from his retreat in a hillside cave, and took courage enough to come to Assisi. Seeing how pale, wan and dishevelled he was, the inhabitants of Assisi hooted and jeered at him, as they did at madmen, and even threw mud and stones at him; but he bore all these insults meekly, thinking of the way in which Jesus had borne the insults of men for the benefit of suffering humanity.

Bernadone, being told that his son was being made an object of derision and scorn in public, was furious; but this time Francis presented himself boldly before his insulted and enraged parent and said that he cared neither for his blows nor shackles, and that he would suffer all kinds of injustice and indignity willingly in the name of Christ. His angry father had him taken to the Magistrate's court to bring him to reason; but they referred him to the Bishop's court because of the extreme delicacy of the situation. His father, when he saw that all pleading, reasoning and commanding were in vain and that Francis would not bow to his will, demanded a return of all the money Francis had and the renunciation of his parental inheritance, all of which Francis did willingly. Francis promptly stripped, and when then was seen to be wearing a haircloth shirt next to his skin. He threw his clothes down at the feet of his father, exclaiming, "Until this day I have called thee father on earth; but henceforward I may boldly say, 'Our Father, which art in Heaven' in Whom I have placed all my treasure and all my confidence." Then Francis donned a poor shepherd's cloak, rudely chalked

it with a cross and went forth bravely on his mission. This happened in 1208, when St. Francis was twenty-six years old.

In the period following, he subjected himself to all kinds of penances, such as scourging himself and fasting. He went around begging for stones to complete St. Damian's, and was treated with contempt by many people in the course of this self-imposed beggary; but others were greatly moved by his obvious sincerity and humility.

The priest of St. Damian's used to feed him, but one day St. Francis soliloquized thus: "Will you find everywhere a priest who has so much compassion on you? This is not the sort of life you have chosen; go then, henceforward, from door to door as a poor man, and solicit food for the love of God, with an empty plate on which you will put whatever may be given you. For it is thus you must live for the love of Him who was born poor, who lived poorly, whom they affixed naked to the Cross, and who was put after His death into another man's tomb." Henceforth he always begged his food and ate that which he received, no matter how wretched, with prayers of thankfulness for the "delicious" meal. He told the priest that he had found an excellent cook and purveyor of food, who would feed him always—that is, Lady Poverty, his accepted ideal.

His father, when he met him in the streets, always cursed him; so, when Francis went into Assisi, he used to ask a friendly priest to go with him and to bless him every time his father cursed him; in those days people thought that curses were valid in Heaven's eye, and St. Francis was no exception to the rule.

At that time, Francis also restored two other chapels—that of San Pietro

and that of Santa Maria degli Angeli, or Santa Maria in Porziuncula.

One day, while he was praying in the chapel of St. Damian's, he heard a voice that bade him possess nothing, so he cast off his hermit's tunic, shoes, leathern belt and staff, which a friend had given him, and adopted what is now the Franciscan habit.

In 1209, St. Francis started gathering followers about him. His first disciple was Bernard of Quintavalle, one of the noblest, richest and wisest men of Assisi. He had watched St. Francis with growing admiration, and finally invited him for a night's visit. During the night, Bernard was so deeply touched by the devout prayers of St. Francis and by his holiness, that he begged him to accept his services. Following the words of Christ, Bernard sold all his property, gave his riches to the poor of Assisi, and joined St. Francis in the ways of poverty, service and contemplation of God.

Retiring to a deserted hut near Assisi, on the Rivo Torto, St. Francis attracted a number of earnest souls who wished to follow his disciplines and instructions. He did not let them enjoy for long the peace of prayer and solitary meditation but soon sent them out to preach to the people. Their preaching seemed to be inspired, but people nevertheless insulted them. Later on, however, they were held in great esteem because of their very obvious virtue and their eloquence. Peter of Catania, Fra Giles, Sabbatino, Morique and John de Capella, were among the first to follow St. Francis.

Zeal for the salvation of souls induced Francis to move the small group into the Valley of Rieti, which he thought more suitable a place for meditation. There they lived in an abandoned hermitage. Among the instructions that Francis gave his dis-

ciples, he laid great stress on the unswerving service of Poverty and made them beg for their food and other necessities. Here, while in meditation, St. Francis had a very encouraging vision about the future;—he saw that he would become the founder of a great Order and that many foreigners, French, Spaniards, Portuguese, Germans and English, would join their numbers, from all over the world.

Francis, seeing how the numbers of his followers had increased, desired to go to Rome with them, to receive the sanction for the founding of an Order from the Pope, and also sanction for a Rule which he had drawn up, requiring Chastity, Poverty and Obedience of those who desired admission to the Order, with the chief emphasis on Poverty as their ideal. On the way to Rome a soldier named Tancred joined the group, and made the number of disciples twelve, just like the Apostles.

The Pope was doubtful about admitting the new Order, for at that time the Church was very weak on account of agitators who professed the same ideal as St. Francis, but condemned the clergy and the Curia, and drew many people away from the Church. The most dangerous of these agitators were the Cathari or Albigeses, who believed in the existence of two Gods: one good, who had created souls, and one bad, who had created the material world. It was therefore essential, according to their teachings, to hold aloof from the material world. In theory, they condemned marriage, family life and all that could not be considered purely spiritual, and to preserve this purity, the most zealous among them starved themselves to death. In practice, marriage was allowed for the great mass of the Cathari, and often the severe self-denial broke loose into unbridled sensuality.

The Cathari were, therefore, with their entire philosophy as well as with their practice, born enemies of the Catholic Church. The war which the Church now took up, and which on the part of Rome was carried on as long as possible with spiritual weapons, was a fight for one of the most valued possessions of Christian culture—for theological monism. The unity of God—this was the truth for which the Church fought and which it saved by fighting. Rome had to decide on which side of the abyss Francis and his brethren stood, whether their strange asceticism was a product of the pride of the Cathari or of evangelic Christianity.

A vision and the advice of Bishop Guido of Assisi and Cardinal Ugolini, persuaded the Pope to sanction the Rule and Order of St. Francis. In the vision, the Pope beheld the mighty Papal church of St. John the Lateran tottering and about to fall, when a small, frail-looking, ragged man came and put his shoulder to the wall and, growing as tall as the church itself, set it aright again by his own single effort; and while he lay gasping before the vision, the wondrous man turned his face toward him and he saw that it was the face of St. Francis, haloed and shining with a light so great that the Pope had to close his eyes. After that vision he had no doubts whatsoever about admitting St. Francis; so he blessed the twelve and their leader, and gave his verbal approval to the Rule. Greatly cheered, St. Francis and his faithful followers turned their faces again towards Assisi.

The hut which St. Francis and the disciples occupied, was claimed one day by a peasant for stabling his ass, so they meekly gave up their abode. The Abbot of Subasio, the richly endowed monastery of the Benedictines,

granted St. Francis and his brethren the chapel of Santa Maria in Porziuncula which St. Francis had repaired, on condition that if the new Order should become more extended, this church should always be considered the place of its origin, and the chief monastery,—to which condition St. Francis agreed gratefully.

The brethren built wattle and daub huts about the chapel and settled there. The new habitation was less confined than that of Rivo Torto and therefore enabled Francis to receive many newcomers; among these were Leo, Rufino, Masseo of Marigan, and Juniper. Leo, St. Francis chose as his confessor and secretary. Francis called him, perhaps with wilful opposition to his name Leone (lion), Frate Pcorella di Dio, "Brother-Little-Lamb of God."

It was together with him that Francis, according to the 'Fioretti,' held the following conversation, as they were walking one winter day from Perugia to Porziuncula, and the great cold affected them severely. Francis called to Leo, who was going ahead, "Brother Leo, even if we brothers over the whole earth give good examples of holiness and edification, mark it well and write it down, that in that is not the perfect happiness."

And he went on a little and called out loudly: "Brother Leo, even if we brothers spoke all tongues and knew all wisdom and the whole of the Scriptures, and were able to reveal the future and the secrets of the heart, so mark thou, that in that there is not perfect happiness."

And Francis went on a piece more and then called with a high voice: "O Brother Leo, thou God's Little Lamb, even if we brothers spoke with the tongues of angels and knew the courses of the stars and the powers of herbs, and all the treasures of the earth were

revealed to us, and all virtues and powers of birds and beasts and fishes and also the properties of mankind and of trees and stones and roots and water, mark thou this still, that in that there is not perfect happiness."

And Francis went on a little further, and then said with a loud voice: "O Brother Leo, even if we brothers knew how to preach so that all the faithless would be converted to the faith of Christ, mark thou still, that in that there is not perfect happiness."

And thus he talked for more than half the way. But at last Leo said with much wonder, "Father, I beg thee for God's sake to tell me where perfect happiness can be found." And Francis answered him:

"When we come to Porziuncula and are wet through with rain, and frozen with cold, and dirty with the mud of the road, and overcome with hunger, and we knock on the convent door, and the porter comes and is angry and says 'Who are you?' and we say, 'We are two of thy brothers;' and he says, 'You do not speak the truth, but are two highway robbers who go about and deceive people and steal alms from the poor; away with you!' When he speaks thus and will not open the door for us, but let us stand out in the cold, snow and water, in hunger, and the night falls, and when we endure such abuse of words and such a wickedness and such treatment, and endure it without becoming angry and without quarrelling with him, and when we instead think in humility and love that the porter knows us as we really are, and that it is God who lets him talk against us—O Brother Leo, mark thou, that is perfect happiness!"

"And if we keep on knocking, and he comes out and is angry and treats us like a pair of thieves and hunts us away with evil words and ear-boxing,

and says to us, 'Get out, ye shameless rascals, go to the lepers, here you will find neither food nor lodging' and we bear this too with patience and cheerfulness and charity—O Brother Leo, mark thou, that therein is perfect happiness.

"And if we, driven by cold and hunger and by the night, knock again and beg him with bitter tears that he for God's sake will let us in, if only across the threshold, and he gets still more angry and says, 'You are certainly shameless vagabonds, but now you will get your deserts,' and he runs out with a knotted stick, and seizes us by the hoods and throws us to the ground and rolls us in the snow and nearly kills us with the stick; and if we endure all this so patiently, and think of the sufferings of Christ, the All-praised One, and of how much we ought to suffer for the sake of our love of Him—O Brother Leo, mark thou, that in this is perfect happiness.

"Now hear the end of all this, Brother Leo! More than all grace and all the gifts of the Holy Ghost, which Christ vouchsafes to his friends, is the conquering of your self and the willing endurance of suffering, injustice, contempt and harshness. For of the other gifts of God, we cannot take any credit to ourselves, for they are not ours but come from God; so that the Apostle says: 'What hast thou that thou hast not received? But after you have received it, why do you take credit for it, as if you had it of yourselves?' But of trials and sufferings and crosses we can take the credit to ourselves; therefore the Apostle also says, 'I will take credit for nothing except for the Cross of our Lord Jesus Christ.' "

Among his disciples, Francis loved Brother Rufino for his purity, Brother Masseo for his mildness of manner and

eloquence in preaching, and Brother Juniper for being an example of evangelical simplicity and self-contempt. Each member of his little group was characterized by some special virtue. But the influence of Francis spread beyond the narrow walls of the Porziuncula.

In 1211, one day a young girl named Chiara or Clare, at that time eighteen years old and the eldest daughter of the Count of Sasso, who owned a palace in Assisi and a castle on one of the slopes of Mount Subasio, was among the people listening to Francis preach in the cathedral. Before she was born, her mother had had a vision that she would become as a queen among mankind; so she named her daughter Clare or 'Light.'

From her youth, Clare had been of a contemplative nature and had wanted very much to lead the life of a nun. When she was six she already wore a haircloth shirt next her skin, and among the townspeople she was widely known for her piety and generosity—so, when she heard St. Francis preaching, putting her ideal into words, and saw in him the living example of that ideal, she was greatly inspired and was anxious to make his acquaintance.

As Francis had heard of her piety and also wished to meet her, one day, accompanied by a female relative, whom tradition calls Bona Guelfucci, she met Saint Francis; and in due course of time, he advised and persuaded her to follow her conviction and give up the world, and dedicate her life to God.

In the same year, on the night following Palm Sunday, Clare secretly left her father's castle and went down to the church of Santa Maria in Porziuncula, the mother-church of the Franciscan Order. She exchanged her rich garments for the brown tunic and rope of the Franciscans, her shoes and stock-

ings for wooden sandals, and her head-gear for a black veil. St. Francis sheared her golden hair himself and laid it on the altar, and thus he received her into the Order. St. Francis afterwards founded a special branch of the Order for nuns, under the name of the 'Poor Clares.' He first sent her to the Benedictine convent for women, where she stayed despite her father's efforts to bring her back.

After sixteen days, her younger sister, Agnes, followed and joined her. When Agnes left, the rage and chagrin of the Count of Sasso, who had already arranged a brilliant marriage for her, knew no bounds. He sent one of his brothers with a group of armed knights to get her back by force. They came and dragged her by the veil despite her violent and valiant efforts to free herself; she shrieked to St. Clare for assistance, and Clare, who was in her cell telling her rosary, prayed to God for aid. Her prayer was answered, for Agnes suddenly began to grow heavier and heavier, and finally no one could move her. Clare came out shortly after, and the knights left poor Agnes, more dead than alive, in her care. The family made no further attempt to prevent the two girls from following their chosen path; later, Clare's youngest sister, Beatrice, joined them, and after the Count's death, Clare's mother also took the veil in their Order.

The Benedictine convent could be only a temporary abode for Clare and Agnes and a few pious ladies who came with them. They were not Benedictines and did not wear the habit or follow the Rule of the Benedictines. St. Francis sought his old benefactors who had given him the Porziuncula, and to his joy they gave him St. Damian's and the little convent attached to it. With Agnes and the few other nuns, Clare took possession of

the building within whose walls she remained for forty-one years.

The guiding principles of the Poor Clares were the same as those of the Franciscans, though the chief work of the nuns was the care and education of poor girls.

We read the following description of St. Clare in "The Saints of Italy": "Clare was of noble family, a fact which, perhaps, fitted her the better to bring to the Franciscan life of Poverty a certain queenly dignity, which was not without its influence in fostering the ideal conception of Lady Poverty. Clare's devotion to St. Francis was undoubtedly the chief determining influence of her life. Francis was her guide and spiritual director; but he was more. He entered into her life as a living expression of her own soul's aspiration and ideal. He himself was an actual likeness of that which alone she loved and desired; and in consequence she gave him something of that reverential affection and worship with which she yearned towards Jesus Christ in the mystery of His earthly poverty and loneliness. And this explains how her attachment to St. Francis was at the same time personal and impersonal: impersonal, in that her worshipful thought went always beyond him to that of which his life spoke to her; yet personal because it was he who thus spoke, clearly and imperatively, of the Divine God of all her desire."

After St. Francis had got the Poor Clares safely settled and cloistered in St. Damian's, he was inspired by the spirit of martyrdom, the yearning to yield his life for the sake of his Lord Jesus Christ. As he always considered the Pope the visible representative of Christ on this earth, he went to Rome to ask his permission to travel to the lands of the Mohammedans and Tartars

to convert them to Christianity, and he received the Pope's sanction.

During his stay in Rome, St. Francis preached to the people and gained many disciples. A Roman widow, very noble and very rich, named Jacqueline de Settesoli, having heard him preach was very anxious for an interview with him. When Saint Francis met her, he gave her such beneficent advice concerning the vanity of material things that she committed the care of her huge estate to her two sons, so that she could be better fitted to spend the rest of her life in prayer and meditation. Whenever the brethren came to Rome, she provided food and shelter for them, and when they were ill, she cared for them with the tenderness of a mother. It was Donna Jacqueline who persuaded the Benedictines to give the Franciscans the Hospital of St. Blaise for a monastery.

The first journey Francis made to the Levant, with one of his friars, was accompanied by great difficulties and dangers, especially at sea. He soon returned to Assisi, where he is said to have performed many miracles, such as raising the dead and healing the sick. The Order grew rapidly, and thousands came to worship him as a saint.

One day when Francis was walking to some village to preach, he heard of a tournament about to take place in a neighbouring castle-ground. He determined to go and preach to the people gathered there, for unlike most religious men, he was not offended by the display of wealth. He preached a sermon there, and the Count who owned the place was so impressed that he gave St. Francis a mountain, as a suitable place for prayer and meditation. Two days later, several of St. Francis' friars took possession of Mount Alverno, which was high and bare, indeed an excellent spot for contemplation. A

monastery was later built there, but first the brethren had only huts, cells hewn out of rock, and caves as shelter.

The following year, St. Francis made a missionary journey to the East, where he worshipped at the Sacred Places of the Holy Land and paid his famous visit to the Sultan of the Saracens, who, while receiving him most honourably, refused to be converted. On his return to Italy, Francis found great changes in his beloved Order. It had become so large that it could no longer be united in heart and purpose as the first small community had been. Never a strong man, and now in failing health, he suffered bitterly to see the relaxation of his guiding principle of poverty. He did not consider riches or the possession of material things to be wrong; but for the purpose of his Order, and to ensure absolute freedom of spirit, he knew that his friars were better off if they possessed nothing. He strove for what he held to be the vital tenets of his Order, but against great odds and with little success. The Franciscan Order as it is known to history is not the Order conceived by Francis, but an Order so transformed as to be largely foreign to the ideals of its founder. The inspiration of his life, however, still remains, and the Order, as a spiritual force, has wielded an incalculable influence.

Towards the end of his life, St. Francis suffered from intestinal disorders and from eye-trouble, for which the physicians applied the ghastly remedy of drawing a hot fire-brand across his eyes, a torture which he underwent twice. His friendship with St. Clare was a source of strength for him, for to her, also, had come the revelation of Christ and the consequent freedom of spirit. He is said to have written his "Canticle to the Sun," the hymn of the unity and freedom of all

God's creatures in Him, for her. St. Francis, at this time, also founded the Third Order for Tertiaries, who, while living in the world and doing their ordinary work, were in sympathy with the ideals of the Order and gave themselves as much as possible to contemplation and works of mercy. This expansion of the Order widened its influence enormously and was a leaven for good in the secular world.

Shortly before his death, Francis retreated to Mount Alverno, where he prayed that he might feel in his body the agony Christ suffered in His Passion, and in his spirit the love by which He was willing to endure such anguish. As he prayed, there appeared before him the vision of Christ crucified, protected by a Seraph, who imprinted on the hands and feet and in the side of St. Francis, the Five Wounds, which he bore until his death.

At last, exhorting his followers never to desert the Porziuncula, he was laid near it, without his tunic, on the bare ground, that he might return to Mother Earth, true to his vows of poverty, the true bridegroom of Lady Poverty, possessing nothing. Two of the brethren sang to him that part of the canticle in praise of Sister Death, and he felt her approach with joy—"Welcome, Sister Death, for thou art to me the gate of life."

After his death, he was borne over to St. Damian's so that St. Clare and her sisters could have a last look at him, and kiss his Blessed Wounds.

His body rests at Assisi, in the rock on which the church of San Francesco stands, a shrine enriched with all that art and money could devise to make it a worthy resting-place for "the little poor man of Assisi." How far from the ideals of Francis! And yet, speaking to one of his friars who predicted with

what pomp and splendour his followers would surround his body, he said, "Thou sayest truth, since so it will be for the praise and glory of my God."

The spirit of St. Francis lives still in many an Umbrian village. As we walk up the steep, narrow streets of Assisi, or along the mountain tracks, or across the broad valley of Spoleto, where he walked, we cannot but feel his influence, the wonderful nature of his Christlike spirit that gave to everything he did a fragrance of holiness. He lived in such close fellowship with God that the voices of Nature were intelligible to him. He understood the beauty of air and sea and sky, of flower and tree, he felt the comradeship of all created things. All beauty was to him a visible expression of God.

St. Francis felt the presence of God as a "heavenly melody, intolerably sweet"; he insisted on the joy of religion. "It is not fitting," he said, "when one is in God's service, to have a gloomy face or a chilling look; always show a face shining with holy joy." But he was sharply aware of the sin of the world. He felt a painful contrast between the clear light of God and the darkness of sin and self. He believed in repentance and penance, in subjecting the body to discipline. But that was a private matter between the soul and its God. Though a penitent, wore a hair-shirt and practised austerities, his outward appearance must not display anguish of body, rather rapture of spirit. Sin was to be fought and overcome in cheerfulness.

The mystic tendency in the art of Tuscany and Umbria may be traced to his influence. He inspired Dante and Giotto, and the greatest artists of Italy, who lavished their skill on his tomb for more than three hundred years. He is generally represented in the dark brown habit of the Order, bearing the

Stigmata and having the attributes of a skull, a lily, a crucifix or a lamb, in reference to his once having found a lamb feeding among goats, when he said, "Even so was Jesus among the Pharisees." A man passing by and seeing his distress, bought the lamb and

gave it to him. From that time on it always followed him, till, when he was in Rome, he gave it to his friend, the Donna Jacqueline de Settesoli.

So ends the story of the Troubadour of God, who sang his way all through life and into death.

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

The Swami opened the conversation addressing a monk of the Order who conducted a Vedânta class.

Swami: "You had the Vedânta class today?"

A.: "Yes, sir."

Swami: "What was the topic? तत्त्वसमन्वयात् — 'That Brahman (from which the origin, subsistence, and dissolution of this world proceed) is to be known from the scriptures, for It is the main purport of all Vedânta texts?'"¹

A.: "Yes, sir. We had the discussion about 'changelessly eternal' and 'absolutely eternal.'"

Swami: "The very expression 'changelessly eternal' sounds like 'hot ice.' It is, I think, the Sâṅkhya view. Prakṛiti consists of the three Guṇas—Sattva, Rajas, and Tamas (balance, activity, and inertia). It is these which undergoing modification lead to creation. Dr. S. one day asked me this very question. He said, 'The three Guṇas make up Prakṛiti. So, if the Guṇas undergo modification, does not Prakṛiti verily cease to be itself?' I replied, 'The whole of Prakṛiti is not of course undergoing modification, but only a portion of it. There is Prakṛiti, and there is also the modified Prakṛiti. As for instance, when milk is coagulated

into curd somewhere, all the milk in the world does not turn into curd—there is yet milk somewhere or other. Vedânta describes Puruṣa and Prakṛiti as identical. (*Pointing to his own body*) Even here don't you find both Prakṛiti and Puruṣa² existing together? . . .

"Even in a single grain there are two halves.

पुरुषो प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसंयोगस्य सदस्यदीनिजन्मसु ॥

"Puruṣa resting on Prakṛiti experiences the attributes that spring from the latter. The attachment for the Guṇas is the cause of the soul's being born in higher and lower bodies."

य एव वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भ्रूयोभिजायते ॥

"He who thus knows Puruṣa and Prakṛiti together with its Guṇas, is never subject to rebirth, howsoever he may live."³

"Well, what is spiritual practice but purifying this Prakṛiti? The Vaiṣṇavas say, Krishna alone is Puruṣa,

² As 'Kṣhetra' and 'Kṣhetrajña'. The body and mind are changing but the Self is always remaining unaffected by the changes.

³ *Gitā* 18.21.

⁴ *Ibid.*, 18.28.

¹ *Vedânta Sūtras* I.i.4.

all else is Prakriti.⁵ Sri Chaitanya used to say, 'Being a Prakriti, why should one accost another Prakriti?'⁶ Does Prakriti ever court Prakriti? We must make Prakriti be attached to Purusha. Mirâ Bâi, when she went to Brindâban, wanted to see Sanâtana,⁷ but the latter refused to grant her an interview on the ground that she was a woman. He was, you know, a man of great renunciation. Thereupon Mirâ replied, 'At Brindâban I know of only one Purusha and he is Sri Krishna. And who is this second man that has come? Well, I must see him!' Then they met. Both were advanced souls, so they were in raptures. Sanâtana saluted Mirâ with the words: 'She through whom Sri Krishna manifests His divine sport, and from whom I have been born.'

It is almost useless to read Vedânta unless one compares notes with one's own experience."

A young man hailing from East Bengal came and saluted the Swami. He had received initiation and Brahma-

charya from a great spiritual man of that part and had been practising Sâdhanâ for the last eleven years. He had recently come to Benares with the object of spending his days in Sâdhanâ and holy company.

Swami: (To the new-comer) "There are signs of Vairâgya (dispassionateness) visible on your person. Well, what sort of Vairâgya have you got? Is it real Vairâgya or Vairâgya from some exciting cause? If it be due to some cause, Vairâgya disappears as soon as the cause ceases to exist. Were you interned?"

The youth: "No, sir."

Swami: "Anyway, it is good fortune to have Vairâgya. And what is Vairâgya but the discrimination between the Self and the non-Self? 'Discrimination between Purusha and Prakriti' is another synonym for it."

Being asked whether he intended to stay at Benares, the youth replied that if circumstances were favourable he would like to stay.

Swami: "If one lives a good, moral life, one can live in any country, not to speak of India. 'The whole earth is the Lord's, where is there any obstruction (Atak)⁸ in it for anybody? He only who has scruples in his mind meets with obstructions outside.'

"This is the utterance of a very great man. Do you know whose? It was uttered by Hari Singh, the general of Ranjit Singh. The Afghans began to create disturbance in the frontier, and when chased, they would retreat and halt just beyond Attock. It became quite a problem to subdue them, as going beyond Attock meant the losing of one's religion. Then Hari Singh was called in and being asked what was his

⁵ The terms Purusha and Prakriti, in Sâmkhya philosophy, mean the soul and Nature which, in its broad sense, is the the material cause of the universe. Purusha is intelligent, unchanging, eternal, and infinite in number, and experiences happiness and misery etc. through falsely identifying itself with Prakriti which is insentient, everchanging, and eternal, and contributes to the experience of the Purusha. Both are independent. In the culmination of its experience Purusha knows that it is eternally aloof from Prakriti. This is Kaivalya or Liberation.

The words Purusha and Prakriti have also got a second meaning—male and female.

⁶ The words quoted form a part of Sri Chaitanya's rebuke to one of his disciples, Haridâs (junior) who happened to beg some rice for his master from a distinguished old lady devotee.

⁷ A great Vaishnava saint—a disciple of Sri Chaitanya. He was formerly the minister of the Nawab of Bengal, but renounced everything for the sake of the Lord.

⁸ There is a pun on the word 'Atak' in the original Hindi verse which means both 'obstruction' and the town Attock in the Punjab.

advice in this critical matter, he uttered those words. He crossed Attock and taught the intruders a sound lesson. Hari Singh was a Vaishnava, but how like a Jnâni he spoke! Being good and moral you may live anywhere you like—you will live happily. Well, He alone is the Real—the Good, there is nothing besides Him which is real or good.

“Let me tell you a short story. While Râma and Lakshmana were wandering in the Dandaka forest after Sitâ had been stolen, they saw a delightful place. Wishing to spend the four months of the rainy season there, Râma said to Lakshmana, ‘Brother, just go and look if there is anybody here. Without the owner’s permission how can we stay here?’ Lakshmana searching hither and thither in the forest came across a Siva temple, but found no trace of man. Upon his coming back and reporting the matter to Râma, the latter said, ‘It is excellent, Siva is the presiding deity of the place. Go and get His permission.’ In pursuance of the order Lakshmana went to the temple and asked for the permission, when there emerged from the image of Siva a radiant being who went on dancing for some minutes in a wonderful posture, and then disappeared. Lakshmana, unable to make any meaning out of it, came back bewildered and reported all that had happened. Hearing it all Râma said, ‘Build the hut. We have got the permission.’ ‘How is that?’ asked Lakshmana. Râma replied, ‘Keeping the palate and the sexual instinct under control, you may live happily not only here, but anywhere you like.

instinct. To one who gives up the craving for these, of what avail is the earth itself?’

“Well, the whole trouble is due to these—the palate and the sexual instinct. In the Himalayas there are lots of solitary places suited for spiritual practices, but why can’t Sâdhus live there? Owing to the urge of the tongue. The craving for delicacies drives them out of those places. And why is it that Sâdhus cannot live in peace at one place? Either they have a rude tongue and quarrel with others, or they hanker after dainty dishes, or it is the sexual instinct. Hence if a Sâdhu can live at a place peacefully for twelve years, he is said to have ‘perfected his seat.’ A twelve years’ restraint is not a joke!

“Perfect mastery over the sex impulse is a very difficult task. ‘The woman will die and her ashes be blown to the winds, then only can one sing her praises.’” There is a story to illustrate this. One day Emperor Akbar said to his minister Birbal, ‘Go and enquire of your mother if she has got rid of passion.’ The lady was then over eighty years of age. Besides how could Birbal ask his mother such a question? Yet that was the Emperor’s mandate. Birbal was in a fix, and gave up food and sleep in his anxiety. His mother was a highly sagacious lady—she was Birbal’s mother, you must remember—and she guessed it all. She said to her son, ‘Don’t you worry, my boy. Have your food and take some rest. When you go to the Durbar, take from me the answer.’ When it was time to go to the Court, Birbal’s mother gave her son a device of ‘Twenty boxes,’¹⁰ with instructions to

इष्टिष्यां यदि भूतानि जिह्मिपस्त्रनिमित्तकम् ।

जिह्मिपस्त्रपरित्यागे इष्टिष्यां किं प्रयोजनम् ॥

“‘Every creature on earth seeks the satisfaction of the palate and the sexual

* A Bengali proverb.

¹⁰ A toy common in places like Benares. The inmost box is sometimes of the size of a pea.

hand it over to the Emperor. On receipt of the box the Emperor opened it. There were numerous boxes one within the other, all empty. Only in the inmost one he found a little ash! The point of the answer is clear enough.

"All trouble is over if the tongue and sex impulse are controlled. When Sri Chaitanya went to Kesava Bhârati to take Sannyâsa from him, the latter seeing him remarked, 'You are in the heyday of youth and are so surpassingly handsome. Who will be bold enough to initiate you into Sannyâsa?' Sri Chaitanya replied, 'Sir, you examine an aspirant before conferring Sannyâsa on him. If you find me qualified enough, you will naturally be inclined to initiate me also. So please examine me and see whether I am fit for it.' Bhârati said to Sri Chaitanya, 'Show me your tongue.' On the disciple's putting out his tongue, the Guru put some sugar on it. The sugar was left as it was, without being moistened in the least, and was scattered in the air the moment it was blown out. There was no more need to examine the sexual instinct.

तावज्जितेन्द्रियो न स्याद्विजितान्देन्द्रियः पुमान् ।

न जयेद्भ्रसनं यावज्जितं सर्वं जिते रसे ॥

"A man who has controlled all other senses except the palate is not to be considered a master of his senses. When the hankering of the palate is controlled, everything else is controlled."¹¹

"When the palate is controlled the sex impulse is also controlled. Unless the senses are brought under control there cannot be any spiritual progress. Throughout the *Gîtâ* there is repeated mention of this: 'Therefore, O best of Bhâratas, control thou the senses first, and thereby kill this sinful propensity

of lust, which destroys one's Knowledge and Realization.'

"Even if a single organ remains uncontrolled, all austerities, all efforts after spirituality become useless even as when there is a single hole in a pitcher, all the water escapes through that. You know that parable of Sri Ramakrishna, of the peasant irrigating his field. All the water escaped through a subterranean passage and not a drop of water reached the field!

इन्द्रियाणां हि सर्वेषां यदेकं चरतीन्द्रियम् ।

तदस्य चरति प्रज्ञां हतेः पात्रादिवोदकम् ॥

"Even if a single organ is allowed to run out, that alone destroys the aspirant's illumination, like water from a cracked leathern jar."¹²

"रसोऽप्यस्य परं दृष्टा निवर्तते—'Even the craving for sense-objects leaves an aspirant when he realizes the Lord.' Control of the senses is not to be brought about by a violent effort. Only by realizing Him is it perfectly achieved. But at the outset one must struggle for this end. Afterwards it becomes quite natural. Still one should not be over-confident. Just as the intelligent hunter catches a deer and ties it up, so after succeeding in controlling the organs one should be on the alert, and continue to hold the mind and organs in check.

"(Pointing to the young visitor) He appears to be a lad who is practising Sâdhanâs. Don't you all detect this? I see it quite clearly. One test of the steadiness of mind is the steadiness of look. As soon as the mind gets steady the look also gets steady. No more is there any restiveness in one's looks and movements.

"(To the youth, smiling) What do you want? You don't want powers, I hope?

¹¹ *Bhâgavatam*, 11.8.21.

¹² *Manu*, 2.99.

“(To others) All’s well that ends well. It is very difficult to hold on to the last. Powers sometimes come of themselves to the spiritual aspirant, but the moment he pays attention to them he is gone—his further progress is stopped. These powers, again, do not last. Not to speak of using them for selfish purposes, even using them for other ends one loses them. A man set out from his home in search of gems of the sea. When he came to the sea-shore he found variously coloured pebbles and shells scattered there and he set himself to fill his pockets with these—he forgot all about the gems in the sea. The Divine Mother deludes all so as to make them forget their ideal. In the Kathopanishad Yama says to Nachiketas :

“‘These damsels, with chariots and musical instruments, are never accessible to men. I give them to you. Have them attend on you, but don’t ask me about what comes after death, O Nachiketas.’ And see what Nachiketas replies : ‘O Death, all these are but transient and they weaken the vigour of the senses of mortals. Even the biggest span of life is but short. So let these chariots and music and all remain with thee. A man is not to be satisfied with riches, and when we have met thee, we shall have riches enough, and live too, as long as thou wilt rule. So I crave that very boon and nothing else.’

“Just as Yama is trying to delude Nachiketas so the Divine Mother is deluding all. What is there in these powers? Sri Ramakrishna used to say, ‘It is priding oneself upon others’ things, as the washerman does.’ What matter these to you? They all belong to the Lord, only He is making them pass through you, that’s all. The case is analogous to Sri Ramakrishna’s par-

able¹³ of the elephant killed and brought back to life. (To the young man) No, no, one must not have leanings that way. We want Bhakti. If one has but Bhakti, what else is needed? Nârada was once undergoing great austerities when he heard a voice from heaven :

अनर्हद्विद्यं हि वृक्षपसा ततः किम् ।

नानर्हद्विद्यं हि वृक्षपसा ततः किम् ॥

“‘If the Lord is ever present inside and outside, then for what object should you undergo austerities, subjecting the body to various hardships? And if He be not inside and outside, of what avail will these austerities be?’ In other words, we must go through them, be-taking ourselves to God. In our country, however, there is now a sad dearth of austerities. One no more hears nowadays of rigid austerities as of old. Well, this is the result of undigested Vedânta. Is it possible to understand the truths of Vedânta without undergoing austerities? *Vichârsâgar*¹⁴ is a misnomer now. Pseudo-Vedântism has spoilt the country. They simply talk big—‘He only exists,’ ‘The universe is

¹³ A spiritual aspirant acquired some supernatural powers which made him proud. But he was a sincere man. So the Lord came to him in the form of a Brâhmana and praising his powers wanted to have some test. An elephant was passing by. The man, gratified by the request, took some dust and uttering some Mantras threw it on the elephant, which immediately fell down dead. Then the Brâhmana wished to see if he could bring it to life again. This also the aspirant accomplished in a similar way. After witnessing all these the Brâhmana said, “Well, sir, the elephant died and then revived. But what spiritual advancement have these powers brought to you?” Saying this he disappeared, and the aspirant was brought to his senses.

¹⁴ A celebrated Hindi metrical treatise on Advaita Vedânta by Nischaldâs, extensively read by up-country Sâdhus, many of whom make a travesty of its teachings in their everyday life.

non-existent, in the past, present as well as in the future,' and so on. Non-sense! Do they mean anything by

uttering those things? Vedânta cannot be understood except through austerities."

THE KINGDOM OF BLISS

BY PROF. SHEO NARAYAN LAL SHRIVASTAVA, M.A.

I

BLISS IS THE GOAL AND QUEST OF LIFE

The life of every man, or for the matter of that, of every living creature, is consciously or unconsciously, a continual pursuit of happiness. Knowledge, wealth, power, everything that we seek in life, is sought only as means to happiness. The will to live, the root impulse in life, is not merely that but a *will to live happily*, a desire for an unending happy existence. If life did not hold the ever-alluring promise of happiness, nobody would ever fear death; on the other hand, death would be regarded the most welcome means for escaping the tortures of existence. But no! even after innumerable sufferings in life, even after witnessing life's darkest tragedies, man is loath to make his departure from the House of Sorrow. There is a hidden and ineradicable faith in the depths of man's soul that *somewhere* unknown to him, happiness which he has been seeking is *there*, and if life goes on continuing he may have a chance of some day hitting upon the as yet undiscovered treasure. The very desire to live, the irresistible impulse to continue existence, is in itself a stout refutation of pessimism, if by pessimism we mean a theory of life which holds that happiness is wholly non-existent in life and is for ever unattainable. "Who could have lived, who could have breathed, were there not this ether of bliss?" says the

Taittiriya Upanishad. It is the most unpardonable travesty of Indian thought to call it pessimistic. Indian thought is never pessimistic; it only tells us that we do not seek bliss where we should. We go astray and suffer.

But we all go astray; and life as we live it always exhibits want and misery. We miss happiness; though we have an unassailable faith that life holds it *somewhere*. Any man who looks into his own life, will find that the *ideal of happiness* which he always cherishes in his heart ever remains an unrealized ideal, a mere ideal, a *focus imaginarius*, a mark ever aimed at and ever missed. "Want" is the inseparable companion of life.

But want is also the negative condition of a positive pursuit. To escape want, there arises in the human heart a silent search for the fullness of bliss, the state of perfect wantlessness, more happiness, more bliss, is the eternal yearning of life. The amount of happiness attained ever falls short of the amount of happiness desired. The amount of happiness that seems *possible* of attainment looms infinitely large against the background of limited happiness in present possession.

Unlimited bliss which is life's perpetual quest, recedes like the horizon farther and farther away, the more life labours to approach it. Because greater possessions seem to promise greater happiness, an Alexander after conquering the whole world, thinks of

conquering other planets. Contentment with the present lot of happiness is a sheer impossibility. The ceaseless *cry* of life, which nothing short of Infinite Bliss can silence is, "More bliss! more bliss!!" Life ever gapes its mouth for more and more. The quest of man is always happiness, whether his search be in the sphere of physical objects, or in the spiritual domain. Whether his interests centre in the physical world or in the spiritual, it is the quest of bliss that is at the bottom of all man's striving. *Of no man can it be said that he does not seek bliss.* Even the saint who withdraws himself from the enjoyment of physical objects, does so, because he finds fuller and more lasting bliss in spirituality. All our pursuits, scientific, philosophical, and religious, overtly or covertly, aim at the attainment of bliss.

EVERLASTING BLISS—THE GOAL OF ALL RELIGIONS

The city of Perpetual Bliss is the goal promised by all religions. Were it not for this shining prize, the world would long since have ceased to run the race of religions seeking with so much enthusiasm. Even an apparently nihilistic religion like Buddhism which declares the annihilation and passing away of everything experienced, is redeemed from utter nihilism by its conception of Nirvâna as a positive state of ineffable calm and bliss. Were it not for the Budhha's positive characterizations of Nirvâna, Buddhism would long since have disappeared from the face of the earth. Truth to tell, no religion can afford to be nihilistic. A gospel of complete nihilism can never satisfy the human heart. Call the Ultimate State void (Sunnyam) or what you will, so long as it is indicated

as a State of endless bliss, millions will stand up to strive after it.

So far, then, as the Goal is concerned, Buddhism and Vedântism are in substantial agreement; the difference being that the latter having a philosophical interest laid down positive conclusions about the nature of Ultimate Reality; while the former avoided metaphysical determinations as being of no avail, but rather baneful to the ethical life of man. Both point to Bliss as the end.

II

THE PHILOSOPHY OF ÂTMAN—THE ABODE OF INFINITE BLISS

Where, then, is infinite and abiding bliss to be found? This is one of the perennial questions of philosophy and religion—a question which man shall ever be asking. For, will not man forsake everything on earth, if he knew that by doing so he would gain access to that bliss which knows no limit or decay?

Now, the abode of infinite and everlasting bliss can only be a reality which is itself infinite and imperishable and above all accidents of nature. The Hindu sages declare that the Âtman within man and within everything else is that Infinite and Imperishable Reality whose *very essence* is Bliss Absolute.

What is the Âtman? It is the inmost self in man which is identical with the First Principle, the Root Reality or Brahman. Let us go a little into the philosophy of it.

If we begin our philosophical enquiry into the nature of ultimate Reality with the most general observable feature of the world of our experience, we find that our whole experienced world, the entire objective universe so called, is *there* or *exists* as the object or content of an all-perceiving consciousness, an

all-comprehending and ultimate intelligence. "No truth, therefore," writes Schopenhauer, "is more certain, more independent of all others and less in need of proof than this, that all that exists for knowledge, and therefore this whole world, is only object in relation to a subject, perception of a perceiver, in a word, idea. This is obviously true of the past and the future, as well as of the present, of what is farthest off, as of what is near; for it is true of time and space themselves, in which alone these distinctions arise. All that in any way belongs to the world is thus inevitably conditioned through the subject and exists only for the subject. The world is idea."

Taking this line of thought, taking the primacy of consciousness over all that is comprehended as its *content*, the Hindu thinkers posit consciousness in its primordial and absolute form as the First Principle or Brahman—"That perceiving everything exists." Primordial Being is identical with Primordial Consciousness. It is this Primordial Consciousness, the root principle in reality, that is designated as the *Ātman*. It is the ultimate comprehending consciousness in man, his inmost Self for which all objects exist, the Unchanging Witness of all this rolling pageant of the ever-changing universe. Being the constant witness of all change, it itself is never subject to change; and being the ultimate subject of all that is objective, it itself is never presented as an object. It is ever distinguishable from an "object" or anything that is comprehensible or meanable by it as "this". Thus construed, the true self of man is different from his body or his mind or his sense-organs, which all fall into the sphere of the objective. The self construed as the subject of experience is simply identical with the foundational principle of consciousness, the *ground*

of the entire objective universe. Herein comes a crucial point, one on which Eastern and Western philosophies in general largely differ: Is the self finite or infinite? Both construe the self as the subject of experience; but while the former equates the subject with the ultimate consciousness or Brahman, the stay and foundation of all; the latter takes the self to be essentially a *finite centre of consciousness* rooted in Infinite consciousness or the Absolute or God as it is called in theistic systems. Now, Vedantins maintain that the self *qua* consciousness is by its very nature infinite; for all limitation being *within* consciousness, consciousness itself cannot be limited. The perceiver of all limitation must surely *transcend* limitation. Consciousness of finitude is not finitude of consciousness. The I-consciousness, egoity or *Ahamkāra* is not the transcendental self which is consciousness, but a modification of the *Antahkarana* the internal mental being which has simply received the reflection of consciousness. When the *Antahkarana* ceases functioning as in deep dreamless sleep, there is no I-consciousness, though there is consciousness. The I-consciousness in Indian thought, is only a mode of consciousness, a modification of the *Antahkarana*, a psychosis, and not the *self* beyond all psychoses. The "I" as we know it has only an empirical status and can lay no claim to metaphysical reality. If we really carry the subject-idea of the self to its logical terminus then we have to go beyond all that is physical or psychical. It is easy enough to go beyond the physical, but there is a sinister temptation to posit the self somewhere in the psychical sphere, taking it either to be a collection of certain psychoses or some central core of the psychic being. Bradley, in his *Appearance and Reality*, has well exposed the hollowness of any

such idea of the self. So we see that in Indian thought, the self of man is nothing short of the Infinite consciousness, the Primal Existence. That is the Atman.

Now, the next step in Vedântic thought is to understand that the Atman is the sole Real, the absolutely Real, and that all this changing pageant of the objective universe is but an accidental *Vivarta*, a phenomenal appearance.

Indian Vedântic thought upholds spiritual realism in the truest and most thoroughgoing sense; spirit alone, one without a second, is the abiding Real, while all that is given as its objective content has no *substantive* reality, but is of the nature of *ideal* affirmation. The *ideality* of the world allows it only an empirical reality and leaves the spirit as the sole Real in the absolute sense. But how do we know that the world is only an ideal affirmation? The nature of experience indicates it. The entire objective universe, as we said before, exists in the medium of knowledge, spreads out in knowledge; and all that we could call real in any way communicates its reality to us through knowledge. So all that we call real is there *in knowledge*; and as we shall see presently *as knowledge*.

Having conceded (as Western idealistic thought also does) that reality communicates itself to us and can communicate itself to us only *through knowledge*, it follows but as a necessary corollary that such a reality must itself partake of the nature of knowledge. No reality which has not knowledge as its essential nature could ever be comprehended through the medium of knowledge. There cannot be utter disparity or radical antagonism between knowledge and the 'known'. A community and continuity of nature between knowledge and the known is an

indispensable presupposition of the very possibility of knowledge. The possibility of knowledge is *in itself* a refutation of dualism between knowledge and the known. The 'object' or what is known, reduces itself in the last analysis to a congeries of ideas. Nature or the sum-total of our objects of knowledge, is not a self-closed system of physical or *material* objects, but a continuum of knowledge.

It is a happy augury for philosophic idealism that modern science is also coming to this very conclusion. The eminent scientist Sir James Jeans, as President of *The British Association for the Advancement of Science* for the year 1934, said in his presidential address: "The old physics imagined it was studying an *objective* nature which had its own existence independently of the mind which perceived it—which indeed had existed from all eternity, whether it was perceived or not. It would have gone on imagining this to this day, had the electron observed by the physicists behaved as on this supposition it ought to have done. But it did not so behave, and this led to the birth of the new physics, with its general thesis that the nature we study does not consist so much of *something* we perceive as of our *perceptions*; it is not the object of the subject-object relation but the relation itself. There is, in fact, no clear-cut division between the subject and the object; they form an indivisible whole which now becomes nature. This thesis finds its final expression in the wave-parable, which tells us that nature consists of waves and that these are of the general quality of *waves of knowledge* or of *absence of knowledge* in our own minds."

The entire reality, then, is of the nature of knowledge or *ideal*; and as such can have for its source and support only spirit. We have an intuiti-

tive certainty of the origination of ideas *from spirit*, so that we are not going beyond the verities of experience when we say that the whole world which is ideal in character, is spirit-based and spirit-created. Another principle that follows from the ideality of the universe is that the universe *qua* ideal, can only have a relative, dependent, and transient reality, so that spirit alone is left as the abiding Real. Spirit, the ultimate perceiving Consciousness, we have already seen is one and infinite, illimitable by its very nature. This Supreme Spirit, we have called the *Ātman*. The *Ātman*, then, is the sole Real, the one without a second, the Illimitable and the Immutable. Infinite Bliss can only be found in an integral and immediate experience of the *Ātman*, for no bliss can be higher than the consciousness of undivided and illimitable existence. The true Being, the *Ātman* alone is Bliss. Bliss in the true sense can only be found where there is perfect wantlessness; and perfect wantlessness can only be in an existence which is eternally *complete* and immutably real. Nothing limited can be the seat of bliss in the true sense, for the simple reason that nothing limited can be above *want*. The *Ātman* alone is bliss *in excelsis*, the highest beatitude, the supremest puissance. There is no bliss short of getting over limited existence. To gain an entrance into the kingdom of Bliss, the petty individuality shall have to be dropped and all limitations thrown overboard. The knower of the *Ātman* alone goes beyond all grief.

The doctrine that the only pathway to real bliss is *transcendence* of individuality or shaking off the trammels of a limited self, seems to be characteristically Indian. The Western thinkers in general are gravely apprehensive of the loss of individuality and are inclined to think that beyond individuality,

there can only be a blank nothingness. Indian thinkers on the other hand, have always declared that bliss worth the name, is only in the illimitable and not in anything limited or finite. This, however, is not unimaginable even when we take our stand upon common experience. When a man recollects a supremely happy experience, he says: "I was *beside myself* with joy." In all rapturous experiences, as in those of aesthetic delight, the self is put aside as it were; and this as Duessen argues, is a warrant that beyond individuality, there is not a negative blank, but a positive delight, the exuberance of which cannot be described in words.

III

ALL THAT IS PLEASANT OR DEAR, IS SO
FOR THE SAKE OF THE *ĀTMAN*

We thus see that the *Ātman* is the root Reality, the sole Real, the Inexhaustible Whole, the Infinite Existence-Consciousness from which all that appears to be real derives its reality. The *Ātman* is the Highest Reality, the primal or initial fact, the source and matrix of all. That being there, everything is. Adopting the well-known Spinozistic phraseology, we may say that the *Ātman* according to Indian thinkers is both the *ratio essendi* as well as the *ratio cognoscendi* of all that is. As the *Ātman* is that *for which* everything exists, so also it is that *for which* all blissful objects and experiences exist; as such it is the primal source of bliss, nay, bliss itself in its absolute form.

We cannot think of the absence of bliss in that *for which* alone, all blissful objects and experiences are there. Could the self which *apprehends* bliss be itself devoid of the element of bliss? "The like apprehends the like", as Plotinus said. Nothing unblissful

could apprehend bliss. Objects are for the realization of bliss and not otherwise. Things are sought for happiness, not happiness for things. Things are means to an end, viz. happiness; but happiness is an end in itself, and not means to a further end. Happiness is desired for its own sake, it is not *for* anything else; and the line of philosophical thinking we have taken indicates that the Ātman alone is not for anything else, for it alone is that *for which* everything is. Hence the Ātman alone is bliss absolute.

The question that is most likely to arise here is: Is not misery also *for* the self as much as happiness? Misery also is for the self, why then, not misery, instead of bliss, be taken to be the essence of the self? Misery is not *for* the self in the same way as happiness is. The self is not primarily and essentially misery-seeking or pain-seeking, but bliss-seeking. We do not resort to anything or do anything *for the sake of* pain or misery, but always for happiness. Even when we take up weapons to inflict pain on others (enemies), we do so either positively for our happiness or for relieving ourselves from misery. In no case our undertaking has pain to others as its sole end.

A further question crops up here: Do we seek happiness or bliss primarily for its own sake, or, secondarily as negation of pain? Are our undertakings for our happiness or for the avoidance of misery? Schopenhauer, the pessimist adheres to the latter view. Pain, he says, is positive and pleasure negative. "Whatever is opposed to our will," says he, "thwarting and resisting it, that is, whatever is displeasing and painful—of all this, we are directly sensitive, at once and very distinctly: [On the other hand] we do *not feel* the healthfulness of our

whole body, but only the One Spot 'where the shoe pinches'; so also we do not think about the state of our affairs in general, so long as all goes perfectly well, but only about some insignificant trifle or other that annoys us. On this ground is based the negativity of well-being and happiness in contrast to the positivity of pain, upon which I have so often insisted." Pain, then, "being the positive fact of life, pleasure is sought only as an escape from pain. Pain becomes the primary fact and pleasure secondary; pain the *ratio essendi* of pleasure.

Now, a little reflection will show that the reverse is the truth. We want to get rid of pain, misery or want, because these do not constitute the essence of ourselves. In pain, misery, or want, we feel a *loss* of the self, a diminution or crippling of our real nature. I agree with Schopenhauer that pain is distinctly felt, but felt as what?—felt, I believe, as a self-amputation, a crushing out of the true dignity and nature of the self. We seek bliss, because we *are* bliss. The bliss-seeking of the soul is its endeavour to return to a consciousness of its real nature. Misery is intolerable because it dislodges us from our real dwelling, deprives us of our real estate. Misery is the constant attendant of *loss*. We feel misery when we *lose something*. All misery is a *losing* of our real nature, our true self.

It is our own self the Ātman that is the inexhaustible fountain of bliss. If I were not blissful, what object could be blissful to me? It is because the divine aroma of the Ātman is afloat everywhere and perfumes all objects that objects appear blissful to us. Objects are blissful not *in themselves*, but *for* the Ātman. "Not for the sake of the husband," says Yājñavalkya, "is the husband dear, but for the sake

of the Ātman is the husband dear; not for the sake of the wife is the wife dear, but for the sake of the Ātman is the wife dear; not for the sake of the son is the son dear, but for the sake of the Ātman is the son dear; not for the sake of wealth is wealth dear, but for the sake of the Ātman is wealth dear; . . . All that is dear, is dear for the sake of the Ātman."

We have, perhaps, never paused to think that pleasure does not come from objects. It is only when *we are pleased* that objects are pleasant to us; not otherwise. It is a matter of common experience that the same objects do not please us always and on all occasions. A beautiful sunset landscape by the riverside will throw a man who has no cares into transports; but imagine the tragic effects of the same sight on a mother who has lost her only child or on a wife who has accidentally lost her husband. All pleasure has reference to the self; short of this reference, objects are neither pleasant nor unpleasant. In the Ātman alone is all bliss. Life bears abundant testimony to this. A state of happiness properly analysed is revealed to be a state of self-elevation, self-expansion, self-joyousness, and self-enrichment. The joyousness of experience increases in abundance, the more we become conscious of our identity with the Ātman, the Supreme Spirit. We are happy when the befogging clouds of want and misery are cleared away, and the self shines in its pristine luminosity. Every feeling of happiness is a feeling of self-expandedness, a *sense* of the purer and the larger self in us. So, we do not *derive* happiness, as we usually say, from external objects; but we simply *become* happy, which is another way of saying that we become *intensely self-aware*. Happiness is an intensified and heightened

state of self-awareness or self-apprehension; it is a *spiritual experience*, a stir in the soul which is nothing but spirit. The more spiritual we become, the more happy we shall really be, the more intensely we shall be feeling the surging ocean of bliss in the very depths of our being. The dawn of happiness comes with the vanishing away of the night of the delusion of littleness and limitation. Analyse any happy experience, and you shall find that it is enlivened by a touch of the greatness of the self. Happiness is the bright glow of the soul, when the ashes of false limitations and wants are brushed away from it. Even in common life, we feel more happy at what we *are* than at what we *possess*. Were it not so, rich men would never care for honour and status in society.

IV

CONCLUSION

All bliss then, is in the Ātman; and the bliss of the Ātman knows no limit. The apprehending subject necessarily exceeds all that is *apprehended*; the self that apprehends bliss will always *exceed in its own blissfulness* all that is *experienced as blissful* can compare to the blissfulness of the bliss-experiencing self. The bliss of the Ātman is unbounded and all-exceeding.

To sum up, the Ātman within man is the Pleroma of Infinite and Inexhaustible Bliss. Objects are not pleasant in *themselves* but *for* the Ātman. The Ātman alone, being the All, the Full, the Complete, is free from *want* and as such the seat of real bliss. The amount of bliss that any man is capable of realizing is directly proportional to the intensity of his spirituality, his spiritual growth or his inward absorption in the Ātman, the radiating centre of all bliss.

Spiritual growth takes the line of centripetal movement, an inward move towards the Atman *within*; and the greater our progress, the greater our bliss. What a tremendous mistake we make when we seek for bliss in things *outward*! The mine of everlasting bliss, O man! is within you. Not in the endless and ever insatiable pursuit of sense-stirring objects, but in the calm repose in the very depths of our being, shall we find the true haven of bliss.

The modern world, in a somewhat frenzied mood, is running a hot race for the conquest of nature and for the discovery of means to increase the material comforts of mankind. The physical sciences are progressing with rapid strides, and mechanical contrivances are growing in superabundance. Yes, all these are necessary for the alleviation of human suffering and the amelioration of mankind; but *these* can never offer to man that *bliss of spiritual repose* which the human heart is ever craving for and perpetually searching after. Give man all the imaginable physical comforts you can, give him all the benefits of modern scientific inventions and mechanical appliances, but take away from him all opportunities of a *repose in himself*; and you will find that life is more bitter to him than death. A

society which has crushed all opportunities for the healthy spiritual growth of its members, howsoever rich in the means of material comforts, is nothing but a charnel vault for human beings. The greatness of a civilization is judged, not by the complexity and multiplicity of its mechanical appliances, its aeroplanes and submarines, but by the richness of its spiritual culture. The call of the spirit within is irresistible, and nothing is more ruinous for human society and human happiness than to refuse to respond to it. But, alas! this is precisely what we are doing today. "We are aghast", said Sir Radhakrishnan, "when there is a food for famine in the country; but the more important famine of spirit passes unnoticed." Happiness worth the name is impossible in any society unless that society has a spiritual basis and inculcates an earnest spiritual outlook in its members. If the Orient, from her age-long experience, can give any lesson to the Occident today, it is, I believe, this. To world-weary nations, who have drunk the cup of material happiness to the very dregs and are still missing the felicity of life, the message of bliss and solace in the spirit will be as refreshing as sunshine after heavy torrents of rains.

'ACTUAL' IDEALISM

BY HARIDAS CHAUDHURI, B.A.

(Concluded from the last issue)

We have seen how the formative notions of Gentile's philosophy were derived from his searching criticism of the three great idealistic philosophers—Plato, Berkeley, and Hegel. It is not further necessary to bring other philo-

sophers on the scene and exhibit in detail their speculative shortcomings. The besetting sin of all philosophizing,—the Platonizing tendency latent in every man,—has been dragged into light and destroyed. It will now be a

smooth sailing to approach and successfully grapple with the other perplexing problems of philosophy from this new standpoint of pervasive illumination. Truth lies, we have found, not in *factum* but in *feri*—*Verum et fieri convertuntur*. Reality is not *deed* but rather its ceaseless negation, it is eternal *doing*. Does then Gentile agree with Burgson in identifying Reality with Time as pure duration and as such devoid of all spatiality? Would he be prepared to join hands with that great French philosopher in exalting Time into a category of cosmic application, endowed with ultimate metaphysical significance? Let us carefully consider the question and indicate in brief Gentile's attitude towards space and time.

Far from disengaging time from all contact with spatiality, Gentile maintains that time is already a spatial manifold. The essence of space consists in the mutual exclusion of the elements of the manifold. Time in so far as it consists in the reciprocal exclusion of the instants of succession is a sort of spatialization though in a different direction. Creation consists in self-multiplication. Space and time are the necessary forms of this self-multiplication. They are two co-partners in the multiplication of the act of mind; space inevitably requires the help of time in giving completion in a sense to the work of multiplication which it begins. Space means the co-existence of a manifold of points in relation to a determinate point. Now abstract this point from its relations to the surrounding plurality and concentrate your attention upon its single self. It will at once be lifted above the region of plurality and become non-spatial. What we call space is nothing but the spatialization of this non-spatial point or act of mind. But can we really escape from plurality

and arrive at an absolutely non-plural point? A closer inspection seems to return a negative answer. As soon as we withdraw a point from its membership in a spatial manifold it is found to be an element in another manifold, we mean, the manifold of succeeding instants. Withdraw a point from the here-and-there series, and you will find it immersed in the now-and-then series. Every point is a point of intersection of two straight lines which may be schematically made to represent space and time. This is true even if we take space as a whole and concentrate our attention on it as a point. To withdraw a point from the spatial manifold is at the same time to posit it as an element in the temporal manifold. So it will not be difficult now to understand Gentile when he defines time as "the spatialization of the unity of space."

The manifold of space and time is the antithesis of which mind is the thesis. The concrete reality of mind however does not lie in this thesis considered in abstraction from the antithetical multiplicity. The concreteness of both thesis and antithesis lies in a living synthesis which is original and not supervenient in character. This means that the synthesis is not a *tertium quid* which supervenes upon mind as unity and upon space-time as plurality and reconciles their opposition. It is that living reality apart from which neither thesis nor antithesis is real. The essence of multiplicity both spatial and temporal lies in multiplication; and multiplication derives its meaning and significance from the mental activity Gentile calls *feri*.

In Gentile's opinion, the story of creation is not the story of the many becoming one (abstract Pluralism); nor is it the story of the one becoming many (abstract Monism). Both the above theories abstract unity from plurality and make the desperate attempt to de-

rive the one from the other. Nor is the story of creation that of the passing over of the infra-relational one-in-many into the supra-relational one-in-many through the intermediate stage of relational self-mediation (Absolute Idealism of Bradley and Bosanquet). The above view reduces dynamism to a subdued aspect of the Real. The true story of creation is, in Gentile's view, the story of an endless and beginningless process of which unification and multiplication are the twin aspects. It is the story of mind as development understood in the right sense—development of which unity is neither at the beginning nor at the end, but of which unity is at every stage as the animating principle of multiplicity.

It is needless at this stage to mention that mind as concrete synthesis is not temporal,—it is not a present situated between a past and a future. It is a timeless present; it is eternity which unifies in its focus all the dimensions of time, the past, the present, and the future.

The drift of our discussion seems to have brought us face to face with one of the deepest problems of existence, a problem which has proved to be of perennial interest to all men, in all ages and in all countries,—we mean, the problem of Immortality. Gentile approaches this problem from different angles of vision and exhibits in diverse ways how immortality necessarily follows from the right conception of the spirit. We have already shown that the reality of space consists in spatialization and that the reality of time consists in temporalization. This means that space and time are not two immobile receptacles of forms but dynamical principles of spiritual creation which consists in self-multiplication. Kant has the credit of discovering for the first time in the history of philosophy that space and

time are functions of the spirit and not rigid structures outside or inside the mind, existing prior to mind's activity. But Kant could not work out this conception to the full,—he could not realize the full significance of his discovery. He still supposed space and time to be forms of representing a pre-existing manifold. Gentile points out that Kant courts an evident absurdity when he conceives of a non-spatial and non-temporal manifold confronting the spirit. To posit a manifold is at the same time to posit it in space and time. So mind can have nothing confronting it, no pre-existing limitation except what it itself creates. From this it follows that mind is absolutely free, and is infinite and immortal. Far from constituting limits to the mind, space and time are only aspects of spiritual activity.

Space in so far as it is an object of thought is a limited datum. But we cannot conceive of a limit to space without at the same time positing a wider space transcending the limit. This shows that space is not infinite but indefinite, i.e. we cannot assign any definite limit to space. The indefiniteness of space points to the infinity of mind, i.e. the mind's unlimited power of eternally overcoming that which is posited. Being infinite with regard to space, mind is also infinite with regard to time. For, time also is a kind of spatialization, and all spatialization receives its significance from mind's act of self-externalization.

The immortality of mind can be proved in still another way. What mind affirms is affirmed to be true. Truth is eternal. Therefore thought to which eternal truth is revealed is also eternal. The immortality of the transcendental ego is immanent in the absoluteness of its affirmations.

The critic may here object that what is affirmed to be true is not necessarily truth but may be error. But he should be reminded that error can never be the content of the mind's act of affirmation. Error is never affirmed but only recognized. It is always a thing of the past. It always belongs to that which has already been posited and which now exists as an element of some truth which alone is the content of my present act of affirmation. Error is no error unless it is an element of some truth. It is the non-being of mind, mind lives in ever transcending error and realizing truth by putting forth new affirmations. Mind is value; error is the negation of value.

Nature as nature, as pure objectivity, is mortal because it is unreal and unthinkable. Nature as real and thinkable lives with the living activity of mind. Such a nature or objective world necessarily participates in the immortality of mind. Gentile puts it thus in his usual paradoxical manner: "The immortality of nature consists in its eternal mortality." This means that the objective world (and that includes the plurality of empirical selves), the reality of which lies in the objectification of mind, must lose its abstract objectivity before participating in mind's immortality.

We have tried to give above a short but faithful representation of the most leading ideas of Gentile's philosophy. For fear of inordinate length we have refrained ourselves from discussing his reflections upon many other interesting topics. Before however closing this article, we should like to submit to examination Gentile's central contention and to indicate in brief our own attitude towards it.

That which furnishes the corner-stone for Gentile's entire system of thought is his penetrating analysis of the epistemological problem of subject-object

relation. Gentile maintains that the object of mind in so far as it is affirmed by the mind is reduced to the status of an ideal moment of mental activity. For the mind to affirm an object and yet to hold that the object transcends the mind's act of affirmation is absurd and self-contradictory. It may be objected here that Gentile ignores an unavoidable implication of the act of knowledge. At the very same moment that the mind affirms an object, it also postulates that its object is numerically distinct from itself. The affirmation of an object and the postulation of its transcendence are two irreducible aspects of mind's cognitive activity. In view of the above consideration, the simple hypothesis of Neo-Realism that the relation of knowledge is the most elementary relation of bare comprehension which does not in the least affect the intrinsic nature of the object may appear to be an act of emancipation. Moreover, Gentile has to suffer a crushing attack even from the idealistic camp. Dr. Bosanquet, while reviewing Gentile's position in his "Meeting of Extremes in Contemporary Philosophy", holds that the latter exaggerates a sound principle of idealism into an extravagant error. Idealism takes its stand upon the most legitimate conviction when it asserts that transcendence of experience as a whole is meaningless and barbarous. But Gentile construes this wholesome principle of immanence in the sense of non-transcendence of immediacy. Hence the charge of Dr. Bosanquet. He enters an emphatic protest against Gentile's distortion of the sound idealistic principle and maintains to the contrary that transcendence is the very rule of life. In the simplest act of knowledge or of volition there is transcendence of immediacy and of isolation. Everything that is noble and great can be achieved only by transcending self-containedness,

narrowness, and exclusivity. Dr. Bosanquet is never tired of emphasizing the sovereign importance and universality of this law of transcendence and calls it "the fundamental logical structure of reality."

Now, the question is: Does Gentile deserve all this shower of criticism which has been bestowed upon him? The realist's objection to Gentile's analysis of the situation of knowledge does not carry conviction to our heart. The legitimate demand of the mind that the object is other than itself is fulfilled in Gentile's philosophy in so far as he admits the plurality of empirical minds and objects. The object of knowledge, Gentile has no hesitation in admitting, transcends the subjective state of the empiricized form of one's mind. When he says that the object is immanent, all that he means is that it is immanent in the activity of the transcendental self which posits the world of plurality. The same consideration cuts the ground from beneath the objection of Dr. Bosanquet also whose criticism has been, so it appears to our mind, wide of the mark. By denying transcendence to the object, Gentile does not mean to deny its transcendence of immediacy but its transcendence of the transcendental 'I'. The real point of divergence between Absolute Idealism and Actual Idealism is that while for the former, Reality is a supra-relational, individual Experience, the latter identifies Reality with an eternal spiritual Act. We shall presently see what the precise implication and full bearing of this distinction is.

Gentile's account of reality as thought in Act leaves room for doubt and explanation. From the function that he ascribes to the transcendental 'I', it appears that he identifies the 'I' or reality with discursive thought. For the world of distinction and plurality is surely the work of discursive reason

which is creative and constructive in character. This is the meaning which Dr. Bosanquet rightly assigns to Gentile's thought in act in his "Meeting of Extremes in Contemporary Philosophy". But if this be Gentile's real meaning, he is at once landed in unmitigated Dualism. For, where does the world of feeling and immediate experience fall, even if we set aside the question of will which Gentile identifies with intellect? If, however, Gentile maintain on the contrary that reality as spiritual act is not relational working, even then he has no escape from Dualism. For, where would then reason with its creation of terms and relations fall? But let us be still more sympathetic. Let us suppose that according to Gentile relational working is a subdued factor of spiritual activity. What then? Well, a moment's reflection will show that Gentile has abandoned his original position and embraced the faith of his opponent.

Gentile is constant in his belief that reality is thought in act and that knower, knowledge, and known are only ideal elements of mental activity. But then the question is: Where does discursive reason which is productive of the relational complex 'knower-knowledge-known' fall? If it be not admitted to be a function of the Real, it must be placed alongside the Real, and the result is Dualism. Thus the fatal defect of Actual Idealism leaps to our eye. So we adhere fast to our conviction that the relational unity of knower, knowledge, and known is a logical but imperfect expression of one supralogical Experience. Reason is Reality's organ of self-manifestation in the ideal sphere.

Again, Gentile's solution of the problem of the one and the many does not appear to us to be quite satisfactory. He maintains that plurality is unified by the very act of its being affirmed and

known; that unity is the intelligibility of plurality. But to our mind it appears that the act of knowledge does not reduce plurality to pure unity but only subdues it to the aspect of totality. So reality for us is not unity as plurality or plurality as unity, as Gentile maintains; it is a non-relational spiritual whole of plurality—non-relational, because, reality cannot be attained, we are convinced, at the relational level.

We now pass on to consider a bit carefully Gentile's contention that Reality is an Act and not a Fact. Reality is, he is never tired of emphasizing, continual creation; it is perpetual realization of values. Mind as already realized is not mind but nature. In reality as realized there is no room for evil, pain, sin, etc., because they are not the negation of what *is*, but the negation of what *ought to be*,—they are the non-being of values. They are the ideal moments of reality as realizing. Evil is the position which in realizing the good, we pass from and discount. So Gentile contends that Reality must be conceived as an eternal process of the passing over of the ideal into the actual.

With all fairness to Gentile we must admit that he is not an apostle of becoming as mere becoming. That would make reality a meaningless process. He has the vision to realize that there is no point in clamouring for change and activity unless that be directed to the creation of values. But then the question immediately presses itself on our mind: Are values *ex nihilo* created? Or, are they realized by way of being revealed in the arrangements effected by the spirit? The former supposition is contrary to the very nature of values.

They can never be created but only given manifestation to. We never create value but only bring about its revelation. What we do create is, from the very nature of the case, not value, whatever else it might be. But the second alternative, viz. the supposition that value is realized only through being revealed involves the notion of values as self-identical eternal verities, against which notion Gentile's whole philosophy is one sustained polemic. In Gentile's philosophy, there is no room for any eternal fact conceived as supreme reality.

The inevitable moral of the whole discussion is that there is something fundamentally wrong about Gentile's conception of reality as a creative process. Activity, change, becoming are without doubt very important and indisputable facts of our experience. But they cannot be regarded as the final truth of the universe. They are true *within* the universe; they cannot be true *of* the universe. Reality cannot be conceived as the continual passing over of the ideal into the actual but only as the concrete unity of the actual and the ideal. Gentile's meliorism is the necessary consequence of his rendering the moral point of view absolute. But moral experience itself points, by its inherent self-contradiction (e.g. self-contradiction involved in the ideal of "endless approximation"), to a wider and more inclusive standpoint to which it is subordinate. Reality is not endless progression, but self-complete and self-coherent experience; endless progression is only an expression on the relational level of the completeness and richness of being which characterizes the Real.

UNTIL I HEAR YOUR FOOTSTEPS IN THE SKY

BY DIANE ROBBINS

Until I hear your footsteps in the sky
And hear your deep voice sweetly calling me
And know that on the wind that rushes by
Ride rapturous echoes of your ecstasy
And feel your press of love upon my heart
With promise of an all-enduring bliss
In which ephemeral measures have no part
The devastating plunder of your kiss!—

Ah, fabulous dreams! Where can they find a place?
What earthly vale can bear their purity?
Almost I see the beauty of your face,
I glimpse our meeting in eternity—
Until you come, and come my love, you must,
I wait here silent in the roadside dust.

THE MOTHERHOOD OF GOD

BY PROF. AKSHYA KUMAR BANERJEE, M.A.

DEMAND FOR THE EXPLANATION OF PHENOMENA

In the normal conditions of our faculty of knowledge, we have direct experience only of diverse orders of phenomena, within ourselves as well as outside of us, subjective as well as objective. But such is the constitution of our reason that it cannot rest satisfied with accepting them merely as they appear to our senses, whether internal or external. The phenomena are always found to be finite and relative, always found in a state of modification and transformation. But in their modifications and transformations they have got no freedom. Not to speak of the changes and movements, even the character of a phenomenon cannot be determined except in terms of its rela-

tions to other phenomena. The nature of each phenomenal object of experience is found to consist in its actual and possible relations to other objects as well as to the subjects and their instruments of knowledge. No phenomenon is found to be self-explicable, self-accountable, self-moving, self-revealing, and self-existing.

The human reason is urged from within to seek for an explanation of the phenomena, which the senses present it with. In order to be adequately acquainted with the nature of a phenomenon, it has to go beyond it. It has to take the help of other phenomena, which also for their own explanation depend upon their relations to other phenomena, and so on. When our reason moves outwards in this way from

phenomena to phenomena, it gradually realizes that the perfect understanding of the true nature of each phenomenon is possible only by reference to the totality of phenomena,—the entire phenomenal universe. All the phenomena of the objective world are inferred to be organically related to one another. The entire world of actual and possible experience, external as well as internal, is inferred to be, not a mere aggregate of a plurality of phenomena, but one organic system, in which each phenomenon is what it is in relation to the whole, in which the nature of each phenomenon is determined by the place it has to occupy and the function it has to perform in relation to the entire system. The reason is led to the idea of unity in plurality.

But what ideas are involved in this conception of unity in plurality? What is meant by the necessary relationship among the diverse kinds of phenomena, which constitute our world of experience? What is implied by the idea of the organic unity of the objective world? Is this world as a whole self-explicable, self-accountable, self-moving, self-revealing, and self-existing? If so, what must be the nature of its self? If not, how else can the reason form an adequate conception of the world process to the perfect satisfaction of its inner demands? The human reason, in course of its gradual self-awakening and its progressive acquaintance with the nature of the phenomenal world, is inevitably troubled by such interrogations coming from within.

THE IDEA OF POWER BEHIND PHENOMENA

The unity in plurality,—the universal inter-relationship determining the characters of the diverse orders of phenomena,—necessarily leads to the idea of a Power that unifies them and

makes them what they are. All changes and movements, all modifications and transformations, all actions and resistances, that appear to our sense-experience, imply in the reflective view of the human reason the existence of a Power operating behind them and determining their courses and characters. The human reason cannot adequately account for and understand them except as expressions of Powers underlying them. Every form of change is necessarily conceived by it as the working of a Power. Power, again, means that which produces or has the possibility of producing change. Change cannot be understood except in terms of Power, and Power also cannot be understood except in terms of change. Power is the cause and change is the effect, and the two are correlative ideas. Power is the potentiality of change, and change is the actuality of Power. Change unmanifested is Power, and Power manifested is change. The two ideas cannot be separated. Phenomena are characterized by changes. When any phenomenon is analysed, no immutable element can be actually found in it, so far as our direct experience can go. It consists of changes in relation to other changes. All phenomena are therefore conceived by the human reason as the creations, or self-manifestations or self-transformations of Powers, and Powers as the realities behind them.

THE IDEA OF UNIVERSAL POWER

When all the diverse orders of phenomena are discovered to constitute one inter-connected system,—when the true nature of each phenomenon is found to consist in its relation to the entire system of the universe,—when all the changes, all the actions and reactions, all the productions and destructions, are apprehended as occurring in strict con-

formity to the plan of the whole world process,—the reason finds itself face to face with one Universal Power, that manifests itself in this great ordered system of the objective universe, that gives unity to, and determines the character of, all the diversities of phenomena within it, that alone can satisfactorily account for the phenomenal world of experience being what it is.

If it be held that this universal Power is a mere fiction of the human mind, unwarrantably attributed to the diversified phenomenal world of experience, then the unity of the world system also must be rejected as fictitious,—the interrelation among the phenomena, the order and adjustment prevailing in the objective world, the determination of the character of each phenomenon by its relations to other phenomena, must as well be rejected as illusory; that is to say, the world as we experience and understand it must be regarded as having only a subjective existence, and no objective reality. If these facts are to be accepted as real, that, in the absence of which a rational explanation and an adequate understanding of these facts would be impossible, must also be accepted as real. If the universal Power be a creation of the human mind, the entire world system would be a creation of the human mind. As the world system is what the human mind *finds* and *does not create*, so the universal Power also is what the human reason discovers, and does not create. The human reason, in course of its sincere search for the truth underlying the constantly changing and uniformly appearing phenomena of sense-experience, actually perceives the presence and operation of one Absolute Universal Power as the Ground, Cause, and Reality of the phenomenal universe.

THE NATURE OF UNIVERSAL POWER

This Universal Power, being conceived as the sole ground of explanation for all orders of inter-related phenomena of all times and places in this beginningless and endless world, must be thought of as eternal and infinite and omnipotent. This Power is analogous in nature to what we perceive as the physical, chemical, magnetic, electrical, and other forces of the world, in so far as they transform themselves into, and determine the character of, particular classes of phenomena, but It is essentially different from them in Its inner nature. These forces are all finite and relative; they themselves are produced and are therefore of the nature of effects or phenomena; they transform themselves into their respective effects and interact with one another in a uniform and orderly manner in strict accordance with some higher powers and laws; they are spent up in the effects produced by them. They have no capacity to take any initiative or to create any order of phenomena, and their operations are externally determined. Their characters, operations, transformations, and the orders and adjustments among them demand explanation in terms of a higher Power.

The Ultimate Power must be autonomous,—must be governed by Its own law; Its self-transformations must be determined by the inner urge of Its own essential character and not by any form of external control; there can be no idea of compulsion or constraint involved in Its operations. It must therefore be conceived as absolutely free to take the initiative, to create the diverse orders of phenomena, to determine their characters and courses, to govern them in accordance with the laws of Its own nature. The unity and uniformity in the phenomenal universe

follow naturally and necessarily from the essential character of this one absolute Universal Power. This Power is therefore more analogous to our *will*, in which alone we experience the existence of a relatively free and autonomous power, transforming itself by its own creative effort into a variety of phenomena without spending itself up in them. The Universal Power may be conceived as the Absolute Will, which is perfectly free in Its self-manifestations, with no kind of limitations whatsoever.

THE UNIVERSAL POWER CONCEIVED AS A SELF-REVEALING GODDESS

As the harmonious system of the diverse orders of phenomena in the universe cannot be consistently explained except as the product of the one autonomous Universal Power, the character of this Power also cannot be understood except in relation to the phenomenal universe. The more intimately we become acquainted with the nature of the phenomena and their relations, the more fully does the character of the Universal Power reveal itself to our reason.

The more and more systematic study of the different departments of Nature in relation to one another has led to the conception of the world as an organic system, in which all kinds of phenomena are centrally regulated, in which all events occur to serve some purpose of the entire system, in which one life pervades the whole and every part and determines the character of all changes and all processes of evolution. However bewilderingly complex the courses of events in Nature may be, Nature reveals itself to be one, evolving from within itself the diversities of phenomena, manifesting its infinite potentiality in space and time through

this unending flow of diversities, and governing and unifying them by the Life-Power operating within itself. The character of the Life-Power is to multiply unity into diversity and at the same time to organize the diversity into more and more concrete unity. This conception of the phenomenal world has led to the conception of the Universal Power, which is the ground and cause of the world,—which has transformed itself and has been transforming itself into this everflowing phenomenal world process,—as the Absolute Life-Power pervading, organizing, and centrally regulating this harmonious system of countless diversities. This Power may thus be conceived as the Life and the world its embodiment, and the two are to be taken together. Nature thus reveals itself to our reason as the one magnificent Life-Power embodied in the great phenomenal world system. We are then face to face with an all-inclusive living Goddess, to whom nothing is external and who shows herself in all that is and becomes. The entire Nature appears in a new light;—every touch, every sight, every sound, gives us a sense of that Infinite Life-Power,—that self-revealing Goddess.

THE UNIVERSAL POWER CONCEIVED AS THE SELF-REALIZING ABSOLUTE SPIRITUAL WILL

The conception of the phenomenal world as a living organism is not, however, an adequate idea of what it is. A deeper and thorougher insight into the modes of the operations of the phenomena and the forces of this world of experience discovers that it is a *teleological* order,—that there is a higher Ideal operating within its bosom than the mere development of Life. With the growth of the moral and æsthetic consciousness and its influence

upon the viewpoint of the human reason, man learns to enter into the inner heart of this evolutionary order of the phenomenal universe, and discovers that it is a *moral and æsthetic order*,—that it is a systematic process of the progressive realization of Goodness and Beauty. At this higher stage of the development of the human reason, Truth is discovered to be essentially good and beautiful, Reality is identified with Goodness and Beauty. This Supreme Ideal, which consists in the identity of Truth, Goodness, and Beauty, is then perceived to be the immanent regulative Power determining the characters and courses of the diverse orders of phenomena in the world and to be progressively realizing itself in and through them.

This implies that the Universal Power which transforms Itself into and is embodied in the organic system of the phenomenal universe is a self-conscious and self-determined Spiritual Will, eternally realizing in progressive stages and various forms the Supreme Ideal of Truth, Beauty and Goodness, immanent in Its essential nature. In this process of self-transformation It does not require to make any exertion, for there is no rival power to offer any resistance. This process of self-realization does not presuppose any previous state of imperfection in Its essential character, for the Spiritual Will is above time, space, and phenomenal circumstances, while the process is in time and space. What is eternally real in Its essential nature is progressively realized in Its self-expression in the phenomenal world of space, time and relativity. If the Supreme Ideal had not been eternally real in the bosom of the Absolute Universal Power, It could not have been the regulative principle of Its phenomenal self-transformations. In the nature of the Spiritual Will above time,

space, and relativity, there is no distinction between the actual and the ideal, between 'is' and 'ought.' In Its essential nature there is nothing ugly, nothing bad, nothing false, nothing imperfect, that requires to be conquered or transcended for the realization of Perfect Beauty, Goodness, and Truth. It is in Its transcendent nature eternally in the enjoyment of perfection. To transform Itself into the phenomenal world of progressive realization of the same perfection is therefore Its *Lela*—a play of Its nature, an expression of Its freedom. The moral, æsthetic, and rational order of the phenomenal universe cannot be explained and adequately comprehended without recognizing the eternally perfect and blissful, rational and moral, æsthetic and spiritual, transcendent nature of the Universal Power, which is its absolute ground and cause.

PROGRESSIVE SELF-REALIZATION INVOLVES A STRUGGLE

The progressive manifestation of this nature of the Universal Power in the phenomenal world necessarily implies an apparent struggle between rational and irrational, moral and immoral, beautiful and ugly, spiritual and materialistic, unifying and diversifying forces, in which the Universal Power exhibits Itself, and a gradual conquest of the irrational, immoral, ugly, materialistic and diversifying forces by the rational, moral, beautiful, spiritual and unifying powers. The forces which are meant to put obstacles in the path of the full realization in the phenomenal world of the essentially perfect, glorious, and blissful character of the Universal Power, and to preserve thereby the continuity of the *process* of progressive realization, are called the *Tâmasika* and *Râjasika* forces, which are created

to be progressively conquered and vanquished by the Sâttwika powers, which thereby lead to the fuller and fuller realization of the rational, moral, and æsthetic perfection of the inherent nature of that Absolute Creative Power in Its self-manifestations. The more are these Tâmasika and Râjasika powers subdued, the higher is the stage of evolution in Nature, and the fuller is the unfolding of the Sâttwika—Daiva—wisdom and strength, prosperity and tranquillity, beauty and goodness, peace and happiness in the phenomenal world.

When the human reason learns to take a comprehensive and consistent view of the phenomenal universe, extending from the beginningless past to the endless future, from the closest proximity to the boundless distance, it perceives it to be a spiritual system,—a sublime and beautiful harmony of the diversified self-expressions of one Absolute Spiritual Power,—in which all the forces that apparently tend to disturb the harmony, vitiate the character, and overshadow the beauty and goodness of the system are being always conquered and subdued by the forces of harmony, beauty, goodness, and truth, and turned into instruments of the fuller and fuller manifestation of the inner glory of the essential character of that ultimate ground and cause. All the phenomena which seemed to be aberrations in Nature and to create havocs of various kinds, now appear to be necessary, measured, and rhythmical steps in the process of the self-fulfilment of the plan and purpose of the system and to contribute to its beauty, grandeur, and goodness. The essentially beautiful and blissful Spiritual Power is now found reflected on every object of experience, and the entire Nature is perceived to be dancing in pure spiritual delight.

THE IMAGE OF DURGA REPRESENTING THIS UNIVERSAL POWER

This grand conception of the good, beautiful, and blissful Spiritual Power, embodied in the eternally developing organism of the phenomenal universe, is most wonderfully represented in the magnificent image of Durgâ, that is worshipped in Autumn and Spring by the Hindus in general, and by the Bengal Hindus in particular. After the scorching rays of Summer and the ravaging torrents and floods of the Rainy Season, the life and vigour, the wealth and grandeur, the youth and beauty, the joy and happiness of the physical as well as the mental Nature reappear in the month of Āswini with striking freshness and purity. All the forces that seemed to overshadow the glories of the essential character of the ever youthful Nature appear to be conquered and subdued and made subsidiary to her self-expression and self-enjoyment. This is also the case with Spring, after the biting and imprisoning cold of Winter. It is in the fitness of things that in these seasons the rational, moral, æsthetic, and religious consciousness of the Hindus should be inspired by the idea of the one Absolute Spiritual Power embodied in this Nature.

(a) THE LADY STANDING ON THE LION AND SUBDUING THE ASURA

This Absolute Spiritual Power, which is eternally transforming Itself into the universe of diverse orders of phenomena, pervading and governing every part of it, and organizing and developing all its departments with a view to the progressive realization of the Absolute Truth, Beauty, Goodness, and Bliss inherent in its essential character, is represented as a Lady, who is perpetually in the full bloom of youth, in whose appearance the most attractive beauty and awe-

inspiring sublimity, motherly affection and kindly justice, overflowing benevolence and iron-handed discipline, halo of wisdom and brilliance of courage, undisturbed joy and dignified solemnity, are all combined in perfect harmony. With smiling eyes and lips She is standing in a dancing pose with one foot on the back of the submissive Lion and another on the head of the rebellious Asura.

The Lion, the king of beasts, represents all the subdued forces of the phenomenal world, that are consciously or unconsciously carrying out without any resistance the plan and purpose of this Universal Power and are contributing to the realization of harmony and beauty, goodness and purity, truth and peace in the universe. The great Asura, on the other hand, represents all the apparently rebellious forces, that appear to be seeking to assert themselves instead of contributing to the plan and purpose of the whole system, that appear to be desirous of exploiting the resources, placed at their disposal by the system itself, for their own self-aggrandizement instead of placing themselves in the loyal service of the Absolute Power to which they owe their existence, that appear to emphasize the diversities in preference to the unity and to create disturbances in the harmonious system. The Supreme Lady has kept the Asura under Her foot;—this implies that all these apparently rebellious powers are doing their seemingly anti-cosmic works under the ultimate control of that Supreme Spiritual Power and that they also are instruments for the achievement of the cosmic purpose. These forces, however, are not intended to be outwardly submissive, but are meant to be perpetually *in the state of being subdued*. The Lion and the Asura are both doing *Her* works, but in two different ways; and the Absolute Power

—the Supreme Lady—transformed Herself into these two different kinds of forces for these two different kinds of works.

(b) THE MOTHER WITH TEN WELL-ARMED HANDS

The image of Sree Durga,—this all-creating, all-governing, all-pervading Mother of the universe,—stretching over Her ten hands in ten directions, teaches us to see Her hands on all sides of us in everything that happens within the range of our experience. The weapons adorning Her strong and beautiful hands are the rational, moral, æsthetic, and spiritual forces,—the forces of truth and love, kindness and benevolence, service and sacrifice, honesty and sincerity, non-violent courage and all-conquering generosity, etc.,—that are progressively subduing the Āsuric forces evolved in the world process and securing victory for the Supreme Ideal.

(c) FOUR PRINCIPAL CHILDREN OF THE MOTHER

This Mother of the universe reveals Herself in all Her glories to us with four principal divine children within Her arms,—Kârtika and Ganesa, Lakshmi and Saraswati,—that represent the four main Sâttwika expressions of the Supreme Power in this phenomenal world and that are exhibited more and more Power in this phenomenal world and that are exhibited more and more brightly and beautifully in the higher and higher stages of its evolution. Kârtika is the presiding deity, i.e. the perfect embodiment of true strength, courage, fearlessness, and all the manly virtues and visible powers, that lead to the preservation and development of peace and harmony, and the conquest and subordination of the forces of disharmony and discord in the phenomenal world. The apparently calm and quiet

Ganesa is the god of destiny, being in control of all the forces that operate invisibly from behind the scene of the causal relations actually experienced in the human, the superhuman, and the sub-human regions of the phenomenal world. The favourable attitude of Ganesa depends upon the reign of justice and benevolence in the world. He is Dharma incarnate. He, with his elephantine head and eyes, but with a body of enormous size and strength, seems to be unconscious of his power. He is also conceived as the god of the masses—the dumb millions of the world,—sincere service to whom is the real worship of Ganesa, and whose contentment and satisfaction is regarded as a good indication of the favourable attitude of the invisible forces, the reign of Dharma and the brilliance of destiny. Kârtika and Ganesa, the two great sons of the Universal Mother, are preserving from Her two sides the harmony of the phenomenal self-transformations of the Mother and contributing to the realization of the Supreme Ideal in and through them.

Lakshmi is the goddess of wealth and prosperity, representing the evolution of the objects of intrinsic value and sources of permanent enjoyment, which are hidden in Nature in times of inordinate greed and prevalence of the Āsuric forces of disharmony and discord, and are manifested in better and higher forms in times of peace and harmony. Happiness constitutes one of the principal elements in the nature of the Supreme Ideal, and it is embodied in its purest and most permanent form in the beautiful image of Lakshmi, the beloved daughter of the Supreme Spiritual Power, creating and governing the universe. It is significant that Lakshmi is born of the Divine Mother, when the universe progresses into a

garden of Lotuses,—the emblem of harmony and beauty.

Saraswati, the all-white blissful daughter of the Supreme Mother, is the embodiment of wisdom and knowledge. Having passed through various stages of evolution, she has now attained complete purity and perfection, and the entire phenomenal universe has become to her a hundred-petalled beautiful lotus, on which she dances in the fullness of joy. She has two aspects,—Aparâ-Vidyâ and Parâ-Vidyâ,—the former representing the knowledge of the universe, the manifestation of the Universal Power, and the latter representing the realization of the Absolute Ideal—Real Substance of this Power.

According to the stages of the development of the essential characteristics of humanity, the human race has been divided into four broad classes or Varnas, viz. Brâhmana, Kshatriya, Vaisya, and Sudra. Each of them is indispensably necessary for the peace, harmony, and progress of society. The builders of the constitution of Hindu Society based it on this principle, and having classified the different sections of people included in this society into Brâhmanas, Kshatriyas, Vaisyas, and Sudras, entrusted them with distinct duties and responsibilities, and conferred on them corresponding rights and privileges for their own self-realization and the good of the entire society. Each of them is expected to pursue its specific ideals,—or rather specific aspects of the Supreme Ideal,—and in and through the culture of this Swadharma, to render valuable services to the other sections and help them in the pursuit of their distinctive ideals. It is in this way that all the sections of society, however widely different in respect of capacities and inclinations, can be expected to approach with the

co-operation of each other towards the ultimate goal of Perfect Truth, Perfect Beauty, Perfect Goodness and Perfect Bliss.

Now, Saraswati, Kârtika, Lakshmi and Ganesa are the embodiments of the specific ideals of Brâhmanas, Kshatriyas, Vaisyas, and Sudras respectively, and they are all represented in the grand image of Durgâ as Her children, i.e. the display of the four main aspects of the essential nature of the one Universal Spiritual Power, the Mother of the universe, and they are playing their parts in harmonious relationship with one another within the arms of the Mother. Their essential characters are more and more clearly revealed with the conquest of the Tâmasika and the Râjasika forces or self-transformations of the same Mother. In the end, they are all found perfectly unified in the nature of the Mother.

Round about the image of the Mother, all the gods and goddesses,—all the secondary powers and causes of the universe, all the subordinate ideals and regulative forces of the phenomenal world, all the physical and moral, natural and spiritual laws and principles—are represented as revolving, singing and dancing in perfect harmony and concert.

(d) SIVA, THE SOUL OF THE MOTHER

When the complete image of the

Universal Mother, with all the glories eternally present in Her womb fully displayed, reveals itself to the spiritual experience of the devotee, it becomes perfectly transparent, and Siva, the Absolute Spirit,—the Ultimate Substance, in whom, by whom, and for whom the Universal Power exists and exhibits Itself,—the Noumenal Self of the phenomenal universe,—the Eternal Husband of the Eternal Mother,—who was so long only peeping from behind His Power, now shines by Himself and reveals Himself as the sole Reality. The entire universe is now experienced as the diversified manifestation of Siva. Every phenomenon of experience is now illumined with the goodness, beauty, truth, and bliss of Siva. The devoted seer himself becomes identified with Siva. Nothing exists other than Siva. Siva, the one without a second, shines in all His eternal, infinite, inherent perfection.

Thus the entire Vedantic outlook is wonderfully represented in the image of Durgâ, whom every Hindu is taught to worship, and the significance of this worship lies in the realization of the Supreme Reality, in whom Truth, Beauty, Goodness, and Bliss are eternally unified, through the attainment of deeper and deeper insight into the character of the system of the universe.

“Divine Mother, also called Prakriti or Kali, is represented by a female figure standing with feet on a male figure, indicating that until Maya lifts, we can know nothing. Brahman is neuter, unknown and unknowable, but to be objectified He covers Himself with a veil of Maya, becomes the Mother of the Universe and so brings forth the creation. The prostrate figure, Siva or God, has become Sava, lifeless by being covered by Maya. The Jnani says, ‘I will uncover God by force’; but the Dualist says, ‘I will uncover God by praying to Mother, begging Her to open the door to which she alone has the key.’”

—SWAMI VIVEKANANDA

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER IV

SECTION II

Topic 4: The mode of departure from the body up to the way is common to both a knower of Saguna Brahman and an ordinary man.

समाना चासृत्युपक्रमात्, अमृतत्वं चानुपोष्य ॥ ७ ॥

समाना Common च and आ सृति-उपक्रमात् up to the beginning of their ways अमृतत्वं immortality च and अनुपोष्य not having burnt (ignorance).

7. And common (is the mode of departure at the time of death for both the knower of Saguna Brahman and the ignorant) up to the beginning of their ways ; and the immortality (of the knower of Saguna Brahman) is only relative, not having burnt (ignorance).

For the knower of Nirguna Brahman there is no departure at all. Leaving his case, the opponent says that the mode of departure from the body for the knower of Saguna Brahman and the ignorant ought to be different, as they attain different abodes after death, the former reaching Brahmaloaka and the latter being reborn in this world. This Sutra says that the knower of Saguna Brahman enters at death the nerve Sushumnâ, and then goes out of the body, and takes to the path of the gods, while the ignorant enter some other nerve and go by another way to have rebirth. But till they enter on their respective ways, the method of departure at death is common to both, for it is something pertaining to this life, and like happiness and misery it is the same for both.

Topic 5: The merging of fire etc. at death in the Supreme Deity is not absolute merging.

तदाऽपीतेः, संसारव्यपदेशात् ॥ ८ ॥

तत् That आ अपीते up to the attainment of Brahman through Knowledge संसार-व्यपदेशात् because (scriptures) declare the state of relative existence.

8. That (fine body lasts) up to the attainment of Brahman through Knowledge, because (scriptures) declare the state of relative existence (till then).

In the text cited in Sutra 1 we have, "And fire (is merged) in the Supreme Deity." The opponent argues that as fire and the other elements are merged in the Supreme Deity, which is the cause of these elements, this is only the final dissolution, and so everyone at death attains Liberation. This Sutra says that this merging is not absolute merging, but the one we experience in deep sleep. Only the function of these elements is merged, and not the elements

themselves. The final dissolution does not take place till Knowledge is attained; for scriptures declare that till then the individual soul is subject to relative existence. "Some souls enter the womb to have a body" etc. (Kath. 2.5.7). If the merging at death were absolute, then there could be no rebirth.

सूक्ष्मं प्रमाणतश्च, तथोपलब्धेः ॥ ९ ॥

सूक्ष्मं Subtle प्रमाणतः as regards size च and तथा so उपलब्धेः because it is experienced.

9. (This fine body) is subtle (by nature) and size because it is so experienced.

The body from the essence of the gross elements in which the soul abides at the time of death is subtle by nature and size. This is understood from scriptural statements which declare that it goes out along the Nâdis (nerves). So it is necessarily subtle or small in size. Its transparency explains why it is not obstructed by gross bodies, or is not seen when it passes out at death.

नोपमर्देनातः ॥ १० ॥

न Not उपमर्देन by the destruction अतः therefore.

10. Therefore (the subtle body is) not (destroyed) by the destruction (of the gross body).

अस्यैव चोपपत्तेः एष ऊष्मा ॥ ११ ॥

अस्य एव To this fine body alone च and उपपत्तेः because of possibility एष this. ऊष्मा (bodily) heat.

11. And to this fine body alone does this (bodily) heat belong, because this (only) is possible.

The bodily heat observed in living animals belongs to this subtle body and not to the gross body, for the heat is felt so long as there is life and not after that.

Topic 6: The Prânas of a knower of Nirguna Brahman do not depart from the body at death.

प्रतिषेधादिति चेत्, न, शरीरात् ॥ १२ ॥

प्रतिषेधात् On account of denial इति चेत् if it be said न not so शरीरात् from the individual soul.

12. If it be said (that the Prânas of a knower of Brahman do not depart), on account of Sruti denying it; (we say), not so, (because scripture denies the departure of the Prânas) from the individual soul (and not from the body).

This Sutra gives the view of the opponent.

"His Prânas do not depart" (Brih. 4.4.6). This text refers to a knower of Nirguna Brahman. It says that his Prânas do not depart at death. The opponent holds that the denial of the departure of the Prânas is from

the soul and not from the body. It says that the Prânas do not depart from the soul—not that they do not depart from the body, for in the latter case there will be no death at all. This is made all the more clear from the Mādhyandina recension, which says, “From him” etc. Therefore the soul of one who knows Brahman passes out of the body with the Prânas.

स्पष्टो ह्येकेषाम् ॥ १३ ॥

स्पष्टः clear हि for एकेषाम् of some (schools).

13. For (the denial of the departure from the body) is clear (in the texts) of some schools.

This Sutra refutes the view of the previous one by connecting the denial to the body and not to the soul.

That the Prânas do not depart from the body is made clear from such Sruti texts as “Yâjñavalkya,” said he, ‘when this (liberated) man dies, do his Prânas go up from him, or do they not?’ ‘No!’ replied Yâjñavalkya, ‘they merge in him only’ ” etc. (Brih. 3.2.11). Therefore we have to take even the Mādhyandina reading ‘from him’ to refer to the body. It is not true that if the Prânas do not depart there will be no death, for they do not remain in the body, but get merged, which makes life impossible, and so we say in common parlance that the person is dead. Moreover, if the Prânas did depart with the soul from the body, then a rebirth of such a soul would be inevitable, and consequently there would be no Liberation. So the Prânas do not depart from the body in the case of a knower of Brahman.

स्मर्यते च ॥ १४ ॥

स्मर्यते Smriti says (so) च and.

14. And Smriti (also) says so.

“The gods themselves are perplexed, looking for the path of him who has no path” (Mbh. XII.270.22) which thus denies departure for the knower of Brahman.

Topic 7: The organs of the knowers of Nirguna Brahman get merged in It at death.

तानि परे, तथाह्याह ॥ १५ ॥

तानि These परे in the Supreme Brahman तथा so हि for आह (scripture) says.

15. These (Prânas) (are merged) in the Supreme Brahman, for so (scripture) says.

This Sutra describes what happens to the Prânas (organs) and the fine essence of the gross elements in which they abide, in the case of a knower of Brahman when he dies. These organs and the elements get merged in the Supreme Brahman. “The sixteen digits of this witness, the Purusha, having their goal in Him dissolve on reaching Him” (Pr. 6.5). The text, “All the fifteen parts of their body enter into their causes” etc. (Mu. 3.2.7) gives the end from a relative standpoint, according to which the body disintegrates and goes back to its cause, the elements. The former text speaks from a trans-

pendental standpoint, according to which the whole aggregate is merged in Brahman, even as the illusory snake is merged in the rope when knowledge dawns.

Topic 8: The digits (Kalās) of the knower of Nirguna Brahman attain absolute non-distinction with Brahman at death.

अविभागः, वचनात् ॥ १६ ॥

अविभागः Non-distinction वचनात् on account of the statement of scriptures.

16. (Absolute) non-distinction (with Brahman of the parts merged takes place) according to the statement of scriptures.

“Their names and forms are destroyed, and people speak of the Purusha only. Then he becomes devoid of digits and immortal” (Pr. 6.5). The digits get absolutely merged in the Supreme Brahman. The merging in the case of the knower of Brahman is absolute, whereas in the case of an ordinary person it is not so; they exist in a fine potential state, the cause of future rebirth. But in the case of the knower of Brahman, Knowledge having destroyed ignorance, all these digits which are but its effects, get merged absolutely, without any chance of cropping up again.

NOTES AND COMMENTS

IN THIS NUMBER

In *The Task for Modern India* we have dealt with some rudimentary principles of nation-building which are essential for the regeneration of India. . . . Miss Peggy Davidson is a new contributor of ours from the United States of America. The way in which she has delineated the character of *Saint Francis of Assisi* will be profitable reading to our readers. . . . We present to all seekers after Truth the illuminating *Notes of Conversations with Swami Turiyananda*. . . . Prof. Shrivastava gives us the oriental conception of *The Kingdom of Bliss* in his usual scholarly way. . . . Mr. Chaudhuri concludes his article on ‘*Actual Idealism*’ by showing that there is something fundamentally wrong about Gentile’s conception of Reality as a creative

process. . . . Prof. Akshaya Kumar Banerjee dwells upon the philosophy behind the Hindu conception of God as the Great Mother, in his article on *The Motherhood of God*. . . . In this issue we are giving the last instalment of the translation with notes of *Brahma-Sutras* by Swami Vireswarananda as the complete translation of the whole treatise will be ready in book-form by February next. From January we shall take up *Atmabodh*, a minor work of Sri Sankarāchārya.

WHY THE CAUSE OF EDUCATION SUFFERS

Who can effectively solve the problem of education in India? It is surely the students. The national leaders and the government have proved their incapacity to tackle the

problem. It now rests with the students of the country to show their mettle. By repeated sacrifices they have demonstrated their willingness to serve the country. Many times they gave up their studies at what they understood to be the call of Mother India and gathered round the banners of political leaders. And as many times they were disbanded by their leaders. Some have yielded to despair, some have grown too wise. But there are still others whose number is more than sufficient to educate a vast sub-continent like India. But nothing is being done. Why?

It is because there are some very dangerous obstacles that stand in the way and prevent students from giving their best to the country. The greatest of them is the mode of living, they get accustomed to, in schools and colleges, and specially in hostels. It is not only too high and artificial but can justly be termed "cruel." It kills the guardians and starves families. Children make merry when parents and guardians die by inches for their sake. But this is the least dangerous part of it. This irresponsible style of living makes the students quite unfit for being national workers. The true field for nation-building in India is the villages. The students must go there if they want to work for India. They must ~~live~~ and move as the villagers do and must not play the stranger at every turn. They must suffer and enjoy with these simple folks, whom they want to serve. But with their high-class, refined urbanity the students cannot do this even if they want. Their very mode of living, almost unknown to themselves, has made them think of villagers as "rustics." They have read in books of village goodness, have seen some with their own eyes, have a sort of sympathy and admiration for the folks and even a sincere desire to work for them; but

in spite of all these they find it too difficult to adjust themselves to rural conditions. There are so few points of contact between them and the villagers that they feel lonely and bored when they go to serve villages, and long to return to towns.

The next obstacle is the romantic view of life, which they come to have from ultra-modern novels and dramas and cinemas. These give a dream-land picture of life and make the inexperienced youths highly sentimental. And the perverse view of morality and spirituality that is being lavishly served by a set of irresponsible writers in the name of art is spoiling by hundreds those who might have become fine national workers and leaders. The baneful effect of the wild-fire spread of this kind of literature is already being felt by society. It has been spoiling our boys, it has lately begun to spoil our girls. Preaching against discipline and rigour of all kinds as tending towards the suppression of personality, this literature is making our youths invertebrate. They are fast becoming creatures to morbid sentimentalism and are losing whatever little will they had. Sustained strenuous work is becoming a terror to them. The more they are living in this fool's paradise, the farther away do they go from stern real life.

Those of our students who are fortunate enough as not to fall a prey to this Satanic literature have another obstacle to overcome. It is the excessive love of one's family members and the desire to make them as happy as possible by earning money for them. This is in itself not bad and in the normal condition of any country it is even desirable. But the present condition of India is far from being normal. Without the life-long sacrifice of hundreds of its youths, the country cannot possibly be lifted up. For the

e of India, parents and relatives have to suffer a little; children will have to forgo a little the satisfaction derived from serving parents and other relatives. As it stands, parents and Indians are unwilling to part with their boys for such a cause; they would rather feed an unemployed youth on a scanty fare than allow him to devote his life for the nation's cause. And the boys too, would be moving out in search of "service", hoping against hope; rather than take to the interested life of a national worker. To apply for the country, this misdirected love is taking its proper orientation. If our students can overcome these three great obstacles, they can serve the country in a way which will surprise our leaders as well as the Government. The country badly needs an organization which will have nothing to do with politics and which will devote all its energies in imparting education to the country. And the education which such students of sound morals, stoic habits, and deep thinking will impart will be a real type of education that will give health, wealth, and peace to the country. A country steeped in ignorance and poverty cannot afford to have any party strife; hence such an organization must rise above all such narrowness and shall have no other aim and motive but to serve the country in the noblest possible way. Will such an organization ever be formed?

WHERE HAS SVADHARMA GONE?

The word 'exclusion' is foreign to Hinduism or Brahmanism. Whoever wants to be included in its fold is welcome, provided he is catholic enough to give absolute freedom of faith to others and sincerely tries to be moral in his conduct. This does not mean that all Hindus are actually so. But this is

their ideal and many of them try to be true to it. And their social order, seen through the eyes of the ancient Rishis, is such as is best calculated for the natural development of the individual to this universalism.

But circumstances have compelled and are still compelling its adherents to draw a circle, though extremely pliant, around it, and thus to exclude temporarily a section of humanity from it. In every age, past, present, and perhaps future, new fanatic peoples come to, or narrow bigoted sects arise within, the country, whose iconoclastic tendencies compel the peace-loving Hindus, naturally inclined to universal love, to keep these pugnacious peoples at a safe distance, lest their impatient hands destroy its unique beauty acquired through centuries of experience.

When, however, their bigotry is somewhat softened down, the Hindu monks, the vanguard of this universal religion, take steps to open the gates of entrance to them. Ever ready to learn, open to all wholesome thoughts and activities, these monks imbibe all the noble qualities of the newcomers or the new sects, arrive at a sublime synthesis, devise the best natural method of infusing it into the people and then hand it over to society and retire. This is the Hindu monk's eternal duty—to digest the poison himself and pass on the nectar, carefully prepared, to society. The society remains at a safe distance, carefully consolidating what has been acquired; the Sannyâsins absorb new thoughts and cultures and reverentially hand over the wholesome synthesis to society. Thus goes on the universalizing work of Brahmanism.

But who stands against the idol-breakers? Gross, heavy hands must be opposed by strong arms. The monks are a misfit here. There the Kshatriya is needed. When places of worship are

threatened with desecration, when the honour of women is unsafe, when the physical existence of the race is jeopardized—then the monk has no place; there the Kshatriya must reign supreme. A society which fails to produce this true type of Kshatriyas cannot maintain its culture, far less improve it or spread it for the good of the world. The Hindu society and with it the Hindu religion would have been wiped off the earth, had the Râjputs, the Sikhs, the Mahrattas, the Bengal Bhuniâs, and others not risen as the defenders of their faiths.

So we see the Kshatriya is as necessary for the upkeep of society as the monk; but their spheres of activity are quite different. And if they meddle in each other's business, they will surely bring society into a terrible muddle. Similarly, if the Vis or the populace give up their trade and commerce, arts, crafts, and social service and take to arms, society will be equally in danger of a collapse. No question of superiority or inferiority can come in here. The monk, the Brâhmana, the Kshatriya, the Vaisya, the Sudra—each and all of them are equally important in the society. But each has his own set of duties or Svadharma to follow, each has his own peculiar way of serving the country or society. This is the highly

eulogized Svadharma cult of the *Gi 4*.

The Hindus have forgotten this idea of Svadharma and universalism. The different classes are at loggerheads with one another clamouring for their rights and forgetting their duties. Imbued with selfishness they have forgotten that their existence is for a common purpose of the whole Hindu world. So also the different sects in Hinduism—Suivas, Sâktas, Vaishnavas, Zoroastrians, Buddhists, Jains, Sikhs, Arya Samâjists, Brâhmos—are fighting with one another, thus undermining the unity of the Hindu society. Similar is the case with the Hindus of different provinces. Provincialism is rampant, the net result of all these is that the Hindu society is in a state of torpor; and one section is indifferent to the welfare of the other section in it; and this want of unity and co-operation is making the Hindu Society lose grounds in the struggle for existence. Even the monks, who have renounced everything, we find, do not rise above petty jealousies and combine for God's sake. How then can we expect other sections of the Hindu society to rise above selfishness and unite for the sake of the Hindu culture? If the Hindu society fails to reorganize itself into one corporate whole, we are sorry to say, dark days are before it.

REVIEWS AND NOTICES.

THE CATUS-SUTRI BHASYA OF SRI MADHVACHARYA. By B. N. Krishnamurti Sarma. *The Madras Law Journal Press, Mylapore, Madras.* pp. xxii & 136. Price Rs. 2-8. Foreign 6sh.

The book contains not only the first four Sutras of Vyâsa but the next Adhikarâna containing seven more Sutras as well. The Mâdhva Bhâshya itself is followed by three commentaries, two of which are contemporary

to it and are written by the immediate disciples of Madhva, and as such have a unique value to the students of comparative philosophy. The third, the brilliant commentary of Jayatirtha needs no introduction. These text, commentaries and glosses are preceded and followed by the editor's learned introduction and notes, which reveal a vast and critical scholarship worthy of an editor of such an undertaking. Almost all the

ferences in the Bhāshya and the glosses have been traced and indicated. Parallel passages from other books even of different and rival systems of philosophy have been cited. Notes, specially on topics where Mādhva differs from other commentators, are mostly brilliant and critical, though not always free from the bias of an enthusiastic follower.

It was a pity that whereas Sankara and Ramanuja had so many editors and translators to publish their works, the other śhārya, by no means inferior to them, could have almost none to bring his works to the wider circles of readers. Mr. Sarma has done a really great service to Indian philosophy by bringing out this fine edition of the most important portion of the Mādhva Bhāshya. The way in which he has acquitted himself of this labour of love deserves admiration of all. And it is rather disappointing that he should stop with only the fifth Adhikarana and would not proceed further. Before the world arrives at a critical estimation of the true import of the Utras it needs to acquaint itself with what the enthusiastic followers of all the systems developed out of them have to say. And Mr. Sarma and Dr. R. N. Sarma have been applying the world with the logic and informations of the Mādhva system. Students of comparative Indian philosophy would feel it a distinct loss if the present work is not carried through to the very last Utra. We draw the attention of the followers of Mādhva to the importance of this work.

THE DEAD-SEA APPLE. A VIEW OF THE INDIAN REFORM BILL. By a Harijan. *The Book Company Ltd., Calcutta.* pp. xxiv+102. Price Re. 1.

The book is, as the author has mentioned in its sub-title, an aetiology of the "Safe-guards" of the Reform Bill. His reasons based on facts duly attested by authoritative quotations have led him to the conclusion that the forces that stand against the granting of the Dominion Status to India are not really those born of the unwillingness of the British public or even so much of the parliament, but are those rooted in the very exclusive nature of Christianity or rather the Roman Catholic Church or more particularly the Church of England and the arrogance and hauteur of the Indian Civil Service recruited from the Public Schools of England, where they receive training in a manner which can

never lead them to have sympathy for the country they are sent out to govern. And these two sections of the British public, with whom has joined the third, viz. the "resident English community," have, according to the author, entered into a covenant against the Dominion Status goal of India. The Muslims of India have all along been made the cat's paw by these interested people. This is, in short, the diagnosis of the author of the entire political situation of India. And his prescription is the building up of a powerful compact body of the Hindus wherein the Harijan and the Brāhmana will have such equal rights and duties as will give them a natural urge to work and suffer for the great cause. We, laymen, are not competent enough to sit in judgment on the author's diagnosis. But that he is right in his prescription, there is no doubt about that. And this is not merely for the petty gain of political freedom but for the continuance and expansion of its culture and spirituality of love and goodwill for the entire humanity. All Hindus must combine in love and fellow-feeling not against any body of people on earth but for the working out of the salvation of all human beings. And by Hindus we mean what it really means, viz. the Sanātānists (not the inaugurators of the very recent movement of that name), the Arya-Samājists, the Brāhmos, the Sikhs, the Jains, the Buddhists, those who are miscalled the Animists, and all who care to come under Hinduism. When that glorious day comes—come it must—, a new era of universal love will dawn.

For this conclusion of the author we recommend the book to all lovers of peace.

HINDI

GITĀVALI. BY GOSWAMI TULSIDAS-II. Translated in Hindi by Munilal. *The Gita Press, Gorakhpur.* Pp. 445. Price Re. 1. Bound Re. 1/4.

This collection and translation in standard Hindi of the sweetest lyrics of Tulsidasji's Rāmāyana is indeed the best gift of the Hindi language to India. The peculiar provincial tone of the original songs, though all the sweeter on that account, debarred many from fully appreciating the passionate love of the poet-devotee. Their translation in standard Hindi following each song has removed this long-felt want. The translation is lucid and has finely drawn out the hidden beauty. The volume will no doubt be a treasure to many.

NEWS AND REPORTS

REPORT OF SRI RAMAKRISHNA CENTENARY COMMITTEE

A fairly good number of meetings have been held in different parts of India in which distinguished men have spoken on the Life and Mission of Sri Ramakrishna and stressed the importance of a fitting celebration of the Centenary all over. Of these the activities of the Centenary Committee of C. P. and Berar and of the Sannyāsins and general public of Benares and of the Professors and students of the Hindu University deserve special mention. We are glad to announce that Mandaleswar Srimat Swami Swarupandaji of Mrintunjay Math, the leader of the well-known Giri sect of Sadhus has kindly consented to join the panel of Vice-Presidents of the General Committee. His Highness Maharaja Sir Aditya Narain Singh Bahadur, Kt., K.C.S.I., of Benares has been kind enough to preside over the meeting of the Citizens of Benares; he has also consented to be one of the Vice-Presidents of the General Committee as well as to be the President of the Local Committee. The Pro. Vice-Chancellor of the Hindu University and Mahamahopadhyaya Pramathanath Tarkabhushan were elected Vice-Presidents of the Executive Committee for B. H. U. Sri Ramakrishna Centenary Celebration in a mammoth meeting of the staff and students held in the Arts College Hall. In C. P. and Berar distinguished men like Messrs. M. S. Aney, Ghanashyam Singh Gupta, N. B. Khare, S. G. Patwardhan, W. R. Puranik, Pt. Kunjbiharilal Agnihotri and others are taking great interest in the matter. At Patna too a general as well as a working committee has been formed with some of the distinguished men of the province as members.

The activities of the Foreign Celebration Sub-Committee have been published in the papers from time to time and we are sure, the members are also somewhat familiar with them. First, we have got in touch through correspondence with several distinguished men and women of European countries, who have become members of the Foreign Celebration Sub-Committee and are trying to make the celebration a success.

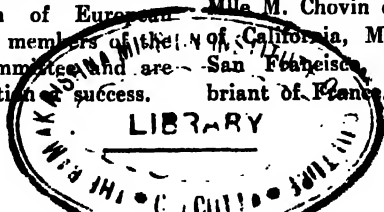
Secondly, we have sent Centenary and Mission literature (in pamphlets) to nearly 30 Universities in Switzerland, Germany, France, Italy, Austria, Jugo-Slovakia and other countries.

Thirdly, Swami Yatiswarananda of the Ramakrishna Mission, who has been sent to Europe on Missionary work and is touring through Germany, Switzerland, France and other neighbouring countries, has been asked to organize the European celebration work. He is getting in touch with noted people through correspondence and personal interviews and is lecturing and organizing small celebrations wherever he is going. He is about to publish several books, mostly translations of Swami Vivekananda's writings in German, French and Swiss. This, we believe, would lay the foundation of a more permanent work.

In England too, there is a Swami of the Ramakrishna Order, Swami Avyaktananda, who has recently opened a centre in London and is giving lectures and interviews to the public. He is organizing the celebration work in England. The London Celebration Committee has already been formed with some of Swami Vivekananda's friends and admirers in it.

In America, the Swamis in charge of the 10 different centres are taking an active part and Celebration Committees have already been formed in New York and other places. Besides, nearly 150 important people in Ceylon, S.S., Siam, China, Japan, Aden, Fiji, Kenya, Uganda, Zanzibar, Tanganyika, S. Rhodesia, S. Africa, Mauritius and S. America, have been approached through correspondence and literature.

Below are given some of the names of distinguished persons who are taking very keen interest in the celebration:—Mr. Leona Smith of San Francisco, Prof. H. V. Glassenopp of Koingsberg, M. Maurice Magre of France, Prof. O. Stein of Czecho Slovakia, Mlle M. Chovin of France, Mrs. G. T. West of California, Mr. Kathedeen E. Davis of San Francisco, M. Alphonso de Chateaubriant of France.



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